



# Chapter 10

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Daniel Chapter 10 is a prelude and introduction to the last two chapters: 11-12. A spooky glimpse of the Invisible World, and the Invisible War in hyperspace.

### **Unseen Warfare: 2 Kings 6:8-23**

8] Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp. 9] And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. 10] And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. 11] Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel? 12] And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. 13] And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan. 14] Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15] And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16] And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. 17] And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha. 18] And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. 19] And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. 20] And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria. 21] And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*? 22] And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. 23] And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

**JFB Introduction:** DANIEL COMFORTED BY AN ANGELIC VISION. The tenth through twelfth chapters more fully describe the vision in the eighth chapter by a second vision on the same subject, just as the vision in the seventh chapter explains more fully that in the second. The tenth chapter is the prologue; the eleventh, the prophecy itself; and the twelfth, the epilogue. The tenth chapter unfolds the spiritual worlds as the background of the historical world (Job 1:7; Job 2:1, &c.; Zech. 3:1-2; Rev. 12:7), and angels as the ministers of God's government of men. As in the world of nature (John 5:4; Rev. 7:1-3), so in that of history here; Michael, the champion of Israel, and with him another angel, whose aim is to realize God's will in the heathen world, resist the God-opposed spirit of

the world. These struggles are not merely symbolical, but real (1 Samuel 16:13-15; 1 Kings 22:22; Ephes. 6:12).<sup>1</sup>

**McGee Intorduction:** These last three chapters should be treated as one vision. It relates to the nation Israel in the immediate future and also in the latter days. For example, there is the historical “little horn” and also the “little horn” of the latter days.

Some expositors consider this last vision to be the greatest of all the visions of Daniel. Although it may not have such stature, it is indeed the most unique section. There are features here which are different from all other chapters. In this last vision even the method of revelation was changed.

Another outstanding feature is that it fills in much detail of the preceding visions. While all was prophetic when it was given, at the present time much has been fulfilled and belongs to history. There is also a great deal that is yet prophetic—to be fulfilled in the last days. The line of demarcation between what has been fulfilled and what is yet to be fulfilled is not always clear. We have already seen the principle of double reference, which refers to predictions that have a near and local fulfillment and also have a distant fulfillment. Of course, the fulfillment in the *immediate* future gives us the key for the far future fulfillment. For example, the historical fulfillment in Antiochus Epiphanes gives us a picture of the future fulfillment which will be in Antichrist.

The key to understanding these last three chapters is found in the explanation the angel gives to Daniel: “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” (v. 14). In other words, it will be a long time before this will be fulfilled, and it concerns Daniel’s people, the people of Israel. (Let me caution you against trying to put the church in this section, because Daniel is making it very clear that he is talking about his people.)

We are moving into a very eerie section. Maybe you would call it weird or strange. The veil of the spiritual world is partially and momentarily pulled aside, and we get a look into the unseen world. There is nothing here to satisfy the morbid curiosity of an idle spectator. However, there is enough to produce a beneficial and sobering effect upon the humble believer similar to the effect that it produced upon Daniel.

This intrusion into the spiritual realm introduces the believer to the order of angels—both good and bad angels, fallen and unfallen. We will see something about the kingdom of Satan, which is about us today. There has been a great deal said and written about that recently. Many people take a little fact and then add a whole lot of fiction to it. We are going to stick to the facts that the Bible gives us here.

Apparently angels exercise a free will since some of them by their own volition followed Satan in his rebellion against God. Some of these belong to the order of demons to which frequent reference is made in the gospels. The angels are in different orders, ranks, positions and have various powers and abilities. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:6). This makes a separation in God’s creation, not only of that which is in heaven and that which is in earth, but that which is visible and that which is invisible.

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<sup>1</sup> JFB Commentary

There is a great realm today that is invisible. We are discovering that there are a great many things in this world of energy that we know very little about.

We are told that He created *thrones*, which would be the archangels like Michael and Gabriel and other special envoys. There are *dominions*, which would be the cherubim and seraphim. There are *principalities*, which would be the generals, “the brass” of the angel hosts. And *powers* would be the privates such as serve as guardian angels (Heb. 1:4).

Some angels in the rank of principalities, that is, the generals, fell away to join with Satan. Notice what is said about “principalities”: “For we wrestle not against flesh and blood, but against *principalities*, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12, italics mine).

Satan also has his angels organized according to rank. Just as one army is set over against another army, there are generals on both sides. Satan’s “principalities,” or generals, seem to have the oversight of nations. His “powers” are the privates of his army who are demons who seek to possess human beings. The “rulers of the darkness of this world” are demons who have charge of Satan’s worldly business, and I think he has a lot of monkey-business going on down here. Then there is “spiritual wickedness” in the heavenlies, which are the demons who have charge of religion. You may not realize it, but Satan’s department of religion is the largest department of all. He is in the business of religion. Many folk think Satan is against religion. No indeed, he is promoting religion—not Christ, but religion.

These two groups move in the arena of this universe in which we live. They are engaged in ceaseless warfare to capture the souls of men. We will see more of this as we go through this section.<sup>2</sup>

**Wycliffe Introduction:** The Final Vision: Israel Through the Centuries and at the Consummation in the Hands of Enemies and in the Hands of God. 10:1–12:13.

The last three chapters of Daniel constitute one unit of prophecy. The “dates” at 11:1 and 12:1 do not announce new oracles, as does similar information at the beginning of other chapters.

Chapter 10 is the record of an introductory vision, corresponding in the structure of the section with the first two verses of chapter 9. Chapter 11, down to verse 35, relates to events of long ago that transpired mainly in the Grecian period after the death of Alexander and culminated with Antiochus Epiphanes’ persecution of the Jews. From 11:36 to the end of chapter 12, the prediction is of end-time events.

Throughout this section Daniel is filling in details of the picture sketched in his earlier prophecies. Chapter 2 gave the grand outline; chapter 7 renewed it from another point of view, enlarging upon the final end-time stage of the fourth kingdom and the kingdom of Messiah. The future of the Hebrews (“saints” or “holy people”) is barely introduced. Chapter 8 enlarged upon Jewish fortunes in the period of Medo-Persia and Greece, concentrating on Antiochus Epiphanes and the Maccabean conflict. Chapter 9 presented a sketch of the whole future of Israel and Jerusalem. Now this last oracle, chapters 10 to 12, fills in further details of Israel’s future, concentrating both on the Antiochus epoch

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<sup>2</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:589). Nashville: Thomas Nelson.

and on the question of “last things”: the Great Tribulation, the resurrection of the dead, final rewards and punishments.

These final chapters also report a marvelous culmination in the growing spiritual experience of God’s prophet. First, he only interpreted another’s dream by means of a dream of his own (ch. 2). Later, he interpreted further dreams and experiences of Nebuchadnezzar and Belshazzar (chs. 4; 5). Chapter 7 reports visions of his own—truly grand spiritual experiences. The story of chapter 8 reports a spiritual “transportation” whereby he received, in a land far from home, a vision of the future as it would affect his nation. Next is reported actual physical sight of the angelic Gabriel in Daniel’s own room. Now the prophet sees with his eyes one like the very Son of God in his physical presence.<sup>3</sup>

### **An Overview of the Text**

Chapter 10 does not stand alone. Chapters 10-12 record Daniel’s final vision recorded in this book. Chapter 10 is the introduction to the vision, with chapter 11 spelling out the detailed events which will occur from Daniel’s day to the end of time. Chapter 12 then provides a final broad overview of the prophecies of this book, restating the big picture, and closing with comforting words spoken to Daniel.

Chapter 10 and the first verse of chapter 11 introduce the vision described in detail in chapter 11. Verses 1-3 provide a brief description of the events leading up to the vision. Verses 4-6 describe the One whom Daniel sees in his vision. The impact which this vision had on Daniel and those with him at the time is revealed in verses 7-9. Verses 10-14 disclose the words of the angel who spoke to Daniel, explaining the purpose of his visitation and the reason for his delay. In verses 15-17, an account is given of the debilitating impact this visitation had on Daniel. Verse 18 of chapter 10 through verse 1 of chapter 11 provides a record of the encouragement and strengthening of the angel, along with his account of the part he plays in matters in heaven and on earth.

Our text, Daniel 10:1–11:1, can thus be outlined as seen on the following page:

- (1) The setting of the vision verses 1-3
- (2) Daniel’s vision of the Lord verses 4-6
- (3) Responses to the vision verses 7-9
- (4) The angel’s words to Daniel verses 10-14
- (5) Daniel’s weakness verses 15-17
- (6) The angel’s ministry verses 18–11:1<sup>4</sup>

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<sup>3</sup>Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Da 10:1). Chicago: Moody Press.

<sup>4</sup> Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, [www.bible.org](http://www.bible.org), 1995

This last revelation received by Daniel came to him just two years after King Cyrus had officially brought the Babylonian captivity to an end by allowing the Jews to return to Israel. However, the Jews returned home without Daniel. We don't know precisely why Daniel remained behind, but we can surmise it was either because of his advancing years—now in his mid- to upper-eighties—or because he still may have had essential work to do for the Persian leadership—perhaps as a senior advisor. Therefore his presence was vital. He also may have felt that to remain behind would permit him to use his enormous influence for good as his people, the Jews, made the difficult transition to return to a land that many had never seen—or that was a fading memory.

### **Daniel 10:1**

**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]** This was about 5 years after the vision of the 70 weeks of Daniel 9 (cp. Daniel 10:1 with Daniel 9:1).

**[Cyrus king of Persian]** This was not Darius the Mede of Daniel 5:31; Daniel 6:1; Daniel 9:1. He was a Persian prince and became king of the Medo-Persian Empire after Darius had reigned two years. There are no less than four traditions about the birth of Cyrus. Herodotus says that he was the son of Mandane, daughter of Astyages who sought to kill the child because of dreams he had of his own defeat at his hands. Xenophon says he was the son of Cambyses, king of Persia, that he was educated in Persia and was later sent for by Astyages who made him commander-in-chief of his armies. Nicolaus says that Cyrus was the son of Atradata, a Mardian bandit, and that he became the adopted son of Artembares, cupbearer to Astyages, later becoming prominent in the service of Astyages. The truth of the matter seems to be that Cyrus was the son of Astyages and Queen Esther of the book of Esther (see Kings of Persia). This being true, then many prophecies of Isaiah take on new interest and meaning. Cyrus was the subject of a number of prophecies of Isaiah concerning the restoration of Israel from Babylon and the rebuilding of Jerusalem and the Jewish temple after the captivities. See notes on \*Isaiah 44:28-45:1. In the Bible his name was predicted 175 years before he was born, the prediction even foretelling his decree to liberate the Jews and rebuild Jerusalem (2 Chron. 36:22-23; Ezra 1:1-8; Ezra 3:7; Ezra 4:3-5; Ezra 5:13-17; Ezra 6:3,14; Isaiah 44:28; Isaiah 45:1).<sup>5</sup>

**[thing was revealed]** A term used 25 times in Daniel and 45 times in Revelation, emphasizing the subject matter of both books.

**[revealed unto Daniel]** Note the price Daniel paid for this revelation and the method whereby he received it (Daniel 10:2-12:13). Divine revelations have always had an

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<sup>5</sup> Dake's Study Notes, Dake's Study Bible

impressive effect upon their receivers (Daniel 2, 4, 5, 7-12; Isaiah 6; Rev. 1; Genesis 15).

**[time appointed was long]** The time for fulfillment was in the far distant future (Daniel 10:14,35). Even yet it has not been completed. At least all of Daniel 11:35-12:13 is yet to be fulfilled. The Hebrew: *tsaba'* (HSN-6635) *gadowl* (HSN-1419) means long warfare. The true idea is that there will be many wars before all these things are fulfilled.

### **The Vision of Wars (Dake)**

1. The war between Gabriel and the satanic prince of Persia who resisted him and sought to keep him from giving this vision of wars to Daniel (Daniel 10:12-13,20)
2. That between the Persians and Greeks (Daniel 10:20-21,11:2-3; Daniel 8:20-21)
3. War of the Medes and Persians with the Babylonians (Daniel 11:1; Daniel 5:25-31)
4. That of the generals of Alexander the Great seizing control of his empire and dividing it into 4 parts (Daniel 11:4; Daniel 8:8,22). See pt. 7 of The Angelic Interpretation
5. The 1st war between Syria and Egypt, 2 of the 4 divisions of Alexander's empire (Daniel 11:5)
6. The 2nd war between Syria and Egypt (Daniel 11:7-9)
7. The 3rd war between Syria and Egypt (Daniel 11:10-12)
8. The 4th war between Syria and Egypt (Daniel 11:13-16)
9. The 5th war between Syria and Egypt (Daniel 11:17)
10. The war between Syria and Greece and Rome (Daniel 11:18-19)
11. The 1st war between Syria and Israel (Daniel 11:20)
12. The 2nd war between Syria and Israel (Daniel 11:21-24)
13. The 6th war between Syria and Egypt (Daniel 11:25-27)
14. The 3rd war between Syria and Israel (Daniel 11:28)
15. The 7th war between Syria and Egypt (Daniel 11:29-31)
16. The 4th war between Syria and Israel (Daniel 11:32-34)
17. War between Syria and God (Daniel 11:36-39)
18. The 8th and last war between Syria and Egypt (Daniel 11:40-42)
19. The 5th war between Syria and Israel (Daniel 11:41)
20. War between Syria and other nations (Daniel 11:41)
21. Syrian war with the Libyans and Ethiopians (Daniel 11:43)
22. War between Syria and the 10 kingdoms under her and Russia and the nations north and east of the old Roman Empire territory (Daniel 11:44)
23. The 6th and last war between Syria and Israel (Daniel 11:45; Zech. 14:1-5,14)
24. War between Syria and Christ at His second coming (Daniel 11:45; Daniel 7:21-22,25-27; Daniel 8:23-25; Daniel 9:27)
25. War in heaven between Michael and his angels and Satan and his angels (Daniel 12:1; Rev. 12:7-12)<sup>6</sup>

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<sup>6</sup> Dake's Study Notes, Dake's Study Bible

**[understood the thing]** If Daniel understood the vision before the now historical section (Daniel 11:2-34) was fulfilled, we today can surely understand the vision after the fulfillment of this section. The whole vision is very plain, as we shall see.

This is Daniel's final vision (536 B.C.). In it, he was given further insight into the great spiritual battle between God's people and those who want to destroy them. There is also more detailed information on the future, specifically the struggles between the Ptolemies (kings of the South) and the Seleucids (kings of the North).<sup>7</sup>

Prior to this vision, Cyrus allowed the Jews to return to Jerusalem, but Daniel stayed in Babylonia. Why didn't Daniel return to Jerusalem? He may have been too old to make the long, hazardous journey (he was over 80); his government duties could have prevented him; or God may have told him to stay behind to complete the work he was called to do.

**McGee:** The "third year of Cyrus" was 534 B.C., which was about four years after the vision of the Seventy Weeks. Daniel was an old man by this time and probably retired from public office.

"A thing [word] was revealed unto Daniel" suggests a new mode of communication.

"The thing [word] was true, but the time appointed was long" indicates that the final fulfillment was in the distant future, not the immediate future.

"He understood the thing [word], and had understanding of the vision" means that this vision was made crystal clear to Daniel.<sup>8</sup>

## **Daniel 10:2**

**In those days I Daniel was mourning three full weeks.**

Dan 1:21, "unto the first year of King Cyrus"; official public career; Daniel's "3rd year" out of public life. [Cf. John on Patmos.] Two years after "return" (2 Chr 36:23,32; Ezra 1:1-3) vs. Ezek 2:64,65, Neh 7:62. Only 49,697 return ("first year"). Daniel still there? Exiles had returned from Babylon and had begun rebuilding the temple. (Perhaps Daniel had not returned with the exiles because of his age: over 80 years old.)<sup>9</sup>

**[three full weeks]** This is a long time for a man to be in fasting, prayer, and constant emotional strain.

## **Daniel 10:3**

**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.**

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<sup>7</sup> Life Application Notes

<sup>8</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:590). Nashville: Thomas Nelson.

<sup>9</sup> Chuck Missler, Commentary on the Book of Daniel, [khouse.org](http://khouse.org)

**[no pleasant bread, neither came flesh nor wine in my mouth]**

**Missler:** Daniel was not on an “absolute” fast (healthy); Lord commands.

**Dake:** This is the same as saying that he was on a total fast, not on a diet as some today call a Daniel's fast.

**Adam Clark:** This fast was rather a general abstinence; living all the while on coarse and unsavory food; drinking nothing but water; not using the bath, and most probably wearing haircloth next the skin, during the whole of the time.

**BKC: 10:1-3.** The final vision **given to Daniel** came **in the third year** of the reign of Cyrus which was 536 B.C. Exiles had returned from Babylon and had begun rebuilding the temple. (Perhaps Daniel had not returned with the exiles because of his age.) Israel's captivity had ended. Jerusalem was being reoccupied, and the nation seemed to be at peace. The **revelation** in the vision given to Daniel on this occasion shattered any hope the prophet might have had that Israel would enjoy her new freedom and peace for long. For God revealed that the nation would be involved in many conflicts (**a great war**).

**Understanding** the significance of the **vision**, Daniel fasted **for three weeks** (lit., “three sevens of days”; cf. comments on 9:25). During this time of mourning he abstained from **choice** foods and apparently waited on God in prayer (cf. 10:12) concerning his people's destiny.<sup>10</sup>

**McGee:** Daniel didn't take a bath for three weeks!

The cause of Daniel's mourning is not told us, but we can speculate. Remember that it was the third year of Cyrus' reign, and in his first year he had made the decree which permitted Israel to return to her land (see Ezra 1:1–4). Two full years had passed and only a paltry few had returned to the land of Israel under Zerubbabel. This is before the group under Ezra and the group under Nehemiah had returned. This was a rigorous time for Daniel. It brought grief to the heart of this aged prophet of God, now past ninety, to see that his people did not want to return to their homeland. Probably retired now from active participation in office, evidently having served through the first year of Cyrus, he gave himself entirely to the service of God. He fasted for three weeks because he did not get an immediate answer to his prayer.<sup>11</sup>

**Deffinbaugh:** Daniel's last recorded vision is in the “third year of Cyrus king of Persia.” This does not contradict the statement found in Daniel 1: “And Daniel continued until the first year of Cyrus the king” (Daniel 1:21).

From the statement given in the first chapter of Daniel, we learn that his career lasted until the first year of Cyrus. This means the vision recorded in Daniel 10-12 is one received in Daniel's retirement years when he may have been in his mid-eighties. From what he was told in chapter 12, I infer that Daniel's death was not too far in the future (see 12:13). The date must be 537 B.C. The first wave of Jewish captives would thus have already made their way back to Jerusalem.

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<sup>10</sup> Bible Knowledge Commentary

<sup>11</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:590). Nashville: Thomas Nelson.

From what we are told in verse 1, we know that unlike the vision of chapter 8 (see verse 27), Daniel did understand this vision received in chapter 10. The essence of the vision condensed into one word would be “conflict.”

Daniel’s vision was preceded by three weeks of mourning during which time he did not enjoy the fine foods were available to him.<sup>12</sup> Over what was Daniel mourning? We are not given the answer. Perhaps he was mourning over Israel’s sin or over the difficulties the Jews who had returned to Jerusalem were having. It could have been the new temple would not have the same glory as the old (see Ezra 3) or the enemies of the Jews were hindering the rebuilding of Jerusalem and the temple (Ezra 4). In the final analysis, we only know that Daniel was mourning and that he had set his heart to gain understanding. Daniel’s vision was a belated answer to his prayer (see Daniel 10:12).<sup>13</sup>

### **Daniel 10:4**

**And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;**

**[first month]** Nisan (Abib, Ex 23:15). He completes his fasting on the 24th. He started on the 3rd of Nisan. The month of Nisan: 1-2, Feast of Rejoicing: New Year (1 Sam 20:18,19,34). 10, Presentation of lamb(s). 14, Passover. 15-21, Feast of Unleavened Bread.

**[Hiddekel]** Only found twice in Scripture (Daniel 10:4; Genesis 14). It is better known as the Tigris, a more modern name not found in Scripture. Euphrates is mentioned 21 times, for along its winding course many Biblical events took place.<sup>14</sup>

**first month**—Nisan, the month most suited for considering Israel’s calamity, being that in which the feast of unleavened bread reminded them of their Egyptian bondage. Daniel mourned not merely for the seven days appointed (Exodus 12:18), from the evening of the fourteenth to the twenty-first of Nisan, but *thrice seven* days, to mark extraordinary sorrow. His mourning ended on the twenty-first day, the closing day of the passover feast; but the vision is not till the twenty-fourth, because of the opposition of “the prince of Persia” (Daniel 10:13).<sup>15</sup>

### **Daniel 10:5**

**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:**

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<sup>12</sup> The inference of the words of verse 2 is that Daniel normally ate “tasty foods,” including meat and wine. This may appear to be in conflict with Daniel 1, where Daniel is said to have refused such foods. Daniel would have refused to eat meat and wine not because it was evil in and of itself, but because of its probable defilement due to idolatrous ceremonies or because it was ceremonially unclean. Once Daniel rose to power and prominence, I am certain that fine “kosher” foods would have been acquired for Daniel, and that these he would not have refused, except in times of fasting and prayer.

<sup>13</sup> Robert Deffinbaugh, [deffinbaugh@bible.org](mailto:deffinbaugh@bible.org), Biblical Studies Press, [www.bible.org](http://www.bible.org), 1995

<sup>14</sup> Dake Study Notes, Dake’s Study Bible

<sup>15</sup> JFB Commentary

[certain man clothed in linen, whose loins were girded with fine gold of Uphaz]

### **Daniel 10:6**

**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.**

**Missler:** Missler believes this may be an “Angel” = *angelos*, military messenger. A unique form of created being; not preexistent, but with formidable capabilities. Identity: Gabriel? Preincarnate Christ? (He wouldn’t need Michael’s help...)

**Dake:** believes this may be Christ,

#### **Eightfold Description of the Messiah (Dake)**

1. His clothing was fine linen (Daniel 10:5; Daniel 12:6-7; cp. Rev. 1:13; Rev. 19:8; Exodus 28:4-12).
2. His loins were girded with a golden girdle (Daniel 10:5; cp. Rev. 1:13).
3. His body was like a beryl (Daniel 10:6; cp. Rev. 4:3). The beryl is a gem of bluegreen or other color combinations.
4. His face was as the appearance of lightning (Daniel 10:6; cp. Rev. 1:16; Rev. 10:1).
5. His eyes were as lamps of fire (Daniel 10:6; cp. Rev. 1:15; Rev. 19:12).
6. His arms like polished brass (Daniel 10:6; cp. Rev. 1:15; Rev. 10:1).
7. His feet like polished brass (Daniel 10:6; cp. Rev. 1:15; Rev. 10:1).
8. His voice was like a multitude (Daniel 10:6; cp. Rev. 1:15; Rev. 8:5; Rev. 10:2-4; Rev. 11:15; Rev. 14:2; Rev. 16:17-18; Rev. 19:6).<sup>16</sup>

**His body also was like the beryl**—The description of this person is very similar to that of our Lord in Revelation 1:13-15.<sup>17</sup>

The man seen by Daniel was a heavenly being. Some commentators believe that this was an appearance of Christ (see Rev. 1:13-15), while others think it was an angel (because he required Michael’s help— Daniel 10:13). In either case, Daniel caught a glimpse of the battle between good and evil supernatural powers.

**Wycliffe:** In favor of identifying the **man** of verse 5 with Gabriel, the angel who later talks with Daniel, is the absence of any clear categorical indication otherwise. In favor of identifying the **man** with the preincarnate Christ are: (1) correspondence of language with 7:13 (2) similarities to Ezekiel’s vision of Him (Ezk 1:26, in context); (3) similarity to John’s vision of Christ (Rev 1:12-20); (4) His standing, later in the vision, “above the waters,” set apart, where even angels dare not stand (Dan 12:6, ASV); (5) the manner in which angels appeal to Him as having superior knowledge (12:6).

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<sup>16</sup> Dake’s Study Notes, Dake’s Study Bible

<sup>17</sup> Adam Clarke’s Commentary

ASV American Standard Version

The effect of this sight on Daniel should make men cautious about seeking or praying for unusual supernatural experiences of the presence of God beyond those experiences ordinarily granted to sincere believers.<sup>18</sup>

**McGee:** This is a new method of revelation. No longer does Daniel see an image or visions of beasts or weeks. He sees a certain man. Who is that certain man? Some very excellent expositors hesitate to identify him, and they dodge the dilemma by saying he was a heavenly visitor. Well, that is really generalizing, and you can't be very wrong if you call him a heavenly visitor. But that is not an exegesis of the passage. I believe this Person is Christ.

When the Lord Jesus was on earth, He gave many parables, and some of them concerned the activity of "a certain man." That "certain man" was either God the Father or God the Son. In the verse before us the "certain man" is identified even further by His person and His dress. What a striking similarity there is to the vision of Christ after His ascension into glory as it was seen by John in the Revelation! "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength" (Rev. 1:12–16). Now that is a vision of Christ, and I believe Daniel saw Christ—not in His preincarnation, but he saw Him as the postincarnate Christ, in His office as priestly Intercessor and Judge and the great Shepherd of the sheep. After all, both Israel and the church are called His sheep. It is interesting to recall that Moses and Elijah were present at the transfiguration of Jesus as recorded in the Gospel records, but Daniel was not present. Why? Well, I think it may be because he had already witnessed the transfiguration of Jesus, and this is the record of it.<sup>19</sup>

**Deffinbaugh:** Along with several others (see verse 7), Daniel was standing beside the Tigris river<sup>20</sup> when he received his vision. He was not transported to this place in his vision, as in chapter 8 (verses 1-2), but was already there when the vision appeared to him. It was now the twenty-fourth day of the first month after three full weeks of mourning. The reason for the delay will be given shortly, but first Daniel gives us an account of what he saw in the vision.

Looking up, Daniel saw a person with human characteristics but with qualities which seemed to far surpass those of any mere man. Clothed in linen, his waist was girded with a belt of the finest pure gold. Somehow the splendor of this creature's body could not be concealed by the linen garment, for Daniel tells us his body was like beryl. Beryl was one of the stones set into the breastpiece of judgment (Exodus 28:20). The mysterious "wheels" of Ezekiel 1 were, in appearance, like beryl (verse 16). Part of Satan's

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<sup>18</sup>Pfeiffer, C. F. (1962). *The Wycliffe Bible commentary : Old Testament* (Da 10:5). Chicago: Moody Press.

<sup>19</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:591). Nashville: Thomas Nelson.

<sup>20</sup>Literally, the river was the Hiddeqel river, mentioned by this name only elsewhere in Genesis 2:14.

adornment in the garden of God was of beryl (Ezekiel 28:13). Some of the foundation stones of the heavenly city were beryl (Revelation 21:20). To have a beryl-like body was to have great beauty.

The face of this marvelous creature was also striking. His face had the appearance of lightening. It would seem that his face radiated the brightness and brilliance of lightening. While lightening is a phenomenon which lasts but for a few seconds, the brilliance of this being's face was constant. His eyes were like flaming torches.

The arms and feet were like the gleam of bronze. What a reflection the arms and feet must have given off, due to the radiance of his face and eyes! When he spoke, it was not the sound of one magnificent voice, but more like the combined voices of a large multitude.

Whether this "man" was an angel or a theophany (a manifestation of the pre-incarnate Christ) provokes considerable discussion. I have concluded the answer is found by answering this question: "What was the vision Daniel received in chapter 10?" The more I read and reflect on the text, the more I am forced to answer: "The vision Daniel received in this chapter was the appearance of this marvelous being, described in verses 5 and 6, and indicated as such in verse 7."

If Daniel's vision is the appearance of the spectacular being in verses 5 and 6, then I am convinced this being is none other than our Lord Himself. Compare this vision in our text with these two other visions, recorded in Ezekiel 1 and Revelation 1:

**(Ezekiel 1:26-28)** *26 Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man. 27 Then I noticed from the appearance of His loins and upward something like glowing metal that looked like fire all around within it, and from the appearance of His loins and downward I saw something like fire; and there was a radiance around Him. 28 As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face and heard a voice speaking.*

**(Revelation 1:12-18)** *12 And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; 13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle. 14 And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire; 15 and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters. 16 And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength. 17 And when I saw Him, I fell at His feet as a dead man. And He laid His right hand upon me, saying, "Do not be afraid; I am the first and the last. 18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.*

It makes good sense that the final vision of the Book of Daniel would be that of none other than our Lord Himself. God has decreed that all things be summed up in Christ:

**(Ephesians 1:18-23)** 18 *I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints. 19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fulness of Him who fills all in all.*

**(Colossians 1:15-20)** 15 *And He is the image of the invisible God, the first-born of all creation. 16 For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17 And He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. 19 For it was the Father's good pleasure for all the fulness to dwell in Him, 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. 21 And although you were formerly alienated and hostile in mind, engaged in evil deeds 22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—23 if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.*

In the first prophecy of Daniel in chapter 2, our Lord was symbolically introduced by the “stone made without hands” (2:34-35, 44-45). In chapter 7, He is presented as the “One like a Son of Man,” who is “given dominion, glory and a kingdom” (7:13-14). In chapter 8, He is the “prince of princes” whom the little horn opposes (8:25). In chapter 9, our Lord is the Messiah “who will be cut off and have nothing” (9:26). Now, in chapter 10, we see our Lord in His splendor and glory, as He will appear at His Second Coming.<sup>21</sup>

### **Daniel 10:7**

**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: for the men that were with me saw not the vision]** This may show that one person can see a vision while others cannot even though they are present (cp. Acts 9:7; Acts 22:9).

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<sup>21</sup> Robert Deffinbaugh, [deffinbaugh@bible.org](mailto:deffinbaugh@bible.org), Biblical Studies Press, [www.bible.org](http://www.bible.org), 1995

**[great quaking fell upon them, so that they fled to hide themselves]** Twofold effect upon Daniel's comparisons:

1. A great quaking fell upon them.
2. They fled to hide themselves.

**The men that were with me saw not the vision**—An exactly parallel case with what occurred at the conversion of Saul of Tarsus, Acts 9:7. There was a Divine influence which they all felt, but only Daniel saw the corporeal appearance.

**McGee:** I do not think that any ordinary angel or even an archangel would have this effect upon these men.

Although others were with Daniel, he alone saw the vision. It is evident from many recorded incidents that only the Holy Spirit can identify Christ for men, and that is what He is doing for Daniel. The Lord Jesus said, “He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 16:14). The apostle Paul had a similar experience on the road to Damascus. “And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus” (Acts 9:7–8). Paul was blinded—he had seen the glorified Christ.<sup>22</sup>

### **Daniel 10:8**

**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.**

What scared them? Cf. Saul on the Damascus Road: others heard, unintelligibly.

**[corruption]** awareness of his lack of holiness; Cf. Isa 6.

**[no strength in me: for my comeliness was turned in me into corruption]**

**Tenfold Effect Upon Daniel (Dake)**

1. Strength went from me (Daniel 10:8).
2. My comeliness (Hebrew: howd (HSN-1935), beauty) was turned to corruption (Hebrew: mashchiyth (HSN-4889), destruction; marred; made ugly, Daniel 10:8).
3. I fell into a deep sleep, face down (Daniel 10:9).
4. A hand touched me and set me upon my knees and hands (Daniel 10:10).
5. I then stood upright trembling (Daniel 10:11).
6. I had great fear (Daniel 10:12).
7. I fell again, face down (Daniel 10:15).
8. I became dumb (speechless, Daniel 10:15).
9. My lips were touched by the angel and I was able to speak again so I complained of being strengthless and unable to breathe properly (Daniel 10:16-17).
10. I was again strengthened and made capable of receiving the revelation (Daniel 10:18-12:13).

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<sup>22</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:591). Nashville: Thomas Nelson.

**McGee:** Daniel was left alone. That is the marvelous, wonderful experience of that man of God, and many have shared eagerly and joyfully a like experience. Abraham left Ur, and finally his kindred, and he was alone with God. Moses was sent to the backside of the desert of Midian, and at the burning bush he was alone with God. Elijah was disciplined by the Brook Cherith, and God was with him. Jeremiah walked a lonely path, but God was with him. John the Baptist was in the desert alone, but God was there. Paul had two years of solitary confinement on that same desert—that was God’s opportunity to train him. The apostle John was exiled on the lonely isle of Patmos, but God was with him.

There are so many people who want to get together to have a great prayer meeting or other great gatherings. Friend, have you ever tried being alone? That is where God will meet with you. Take the Word of God and go off alone with Him. It will do you a lot of good.

I love speaking on my radio program. I have been asked, “Dr. McGee, are you speaking to an audience when you make those tapes?” The answer is, “No. I am all alone.” I am in the studio with all the doors shut. I am alone, alone with God. It is wonderful. I think this is when God speaks to me. It is at this time that God has been able to use this weak bit of clay to get out the Word of God. He makes that Word go out, and He gives it its effectiveness.

In contrast, the ungodly and the unbeliever are gregarious. They want to go to the nightclubs to have a drink with somebody. They run in packs, and they like to have people around them. They don’t like to be alone. You remember that Jacob tried to avoid being alone, but God pushed him into a corner so that one night God wrestled with him and finally crippled him in order to get him.

Now in this Scripture before us Daniel is alone with God, and he has this vision of the Lord Jesus Christ. He says, “there remained no strength in me”—it had a tremendous effect upon him.<sup>23</sup>

### **Daniel 10:9**

**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.**

**Deffinbaugh:** Daniel was accompanied by others beside the Tigris river as the vision of the Lord was revealed to him. The others did not see the vision. There may well have been some unusual manifestations these men witnessed, like those who were with Paul on the road to Damascus:

*(Acts 9:3-7) 3 And it came about that as he journeyed, he was approaching Damascus, and suddenly a light from heaven flashed around him; 4 and he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?” 5 And he said, “Who art Thou, Lord?” And He said, “I am Jesus whom you are persecuting, 6 but rise, and enter the city, and it shall be told you what you must do.” 7 And the men who traveled with him stood speechless, hearing the voice, but seeing no one.*

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<sup>23</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:591). Nashville: Thomas Nelson.

The one thing the men with Daniel certainly observed was his response to the vision. Daniel's face lost all its color, and he fell to the ground without strength. He fell into a deep sleep, which may have made him appear to be unconscious or in a coma. Those with him felt a deep sense of dread. Wanting no part of this, they ran, leaving Daniel alone to see the vision.<sup>24</sup>

### **Daniel 10:10**

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

**A hand touched me**—Nothing was apparent or palpable but a hand. A hand had written Belshazzar's fate upon the wall; and the hand is frequently mentioned when the power or majesty of God is intended. Perhaps by hand God himself may be meant. It is remarkable that in a very ancient MS. of the Septuagint, more than a thousand years old, now in the imperial library of Vienna, adorned with paintings which have been engraved for the catalogue of Lambechius, and transferred to that of Nesselius, all the appearances of God are represented by a hand in the clouds.<sup>25</sup>

### **Daniel 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.**

**[for unto thee am I now sent]** It might appear that the person described in Daniel 10:5-6 is Gabriel, but no angel is thus described in Scripture. The vision is in almost every detail like that of the Son of man in Rev. 1:12-17. The two visions seem to refer to the same person. In Daniel 8:13-19 Gabriel is instructed by another person to make the vision known to Daniel. The same is no doubt true here. The person described in Daniel 10:5-6 directs Gabriel to make this revelation known to Daniel. The fact is clear in Daniel 10:11-12 that someone sent him.

**[I now sent]** Note the divine and angelic appearances in the book (Daniel 3:25; Daniel 4:13,17,23; Daniel 6:22; Daniel 7:16; Daniel 8:13,14,16-26; Daniel 9:21; Daniel 10:4-12,16,18,20; Daniel 12:1,5-6).<sup>26</sup>

**BKC: 10:4-11.** After three weeks (cf. v. 3) Daniel was visited by a messenger as the prophet **was standing by the Tigris River** (cf. 12:5). The messenger was an angel from heaven, not a human being. He was **dressed in linen** (cf. 12:7) and had a dazzlingly bright appearance. Since Gabriel previously had been sent by God to reveal truth to Daniel (8:16), probably Gabriel was also the visitor on this occasion. Angels, who dwell

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<sup>24</sup> Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, [www.bible.org](http://www.bible.org), 1995

<sup>25</sup> Adam Clarke's Commentary

<sup>26</sup> Dake's Study Notes, Dake's Study Bible

in the presence of God who is light, are themselves clothed with light, and Daniel saw something of heaven's glory reflected in this one who visited him (10:5-6).

Some Bible students say that the **man** was the preincarnate Christ because of (a) the similarity of the description here to that of Christ in Revelation 1:13-16, (b) the response of Daniel and his friends (Dan. 10:7-8), and (c) the fact that this "Man" may be the same as the "Son of Man" in 7:13 and the "Man" in 8:16. On the other hand, in favor of this messenger being an angel is the improbability of Christ being hindered by a prince (demon) of Persia (10:13) and needing the help of the angel Michael, and the fact that the person is giving a message from heaven.

Daniel's companions evidently **saw** the brilliance of the light without seeing the visitor and **they fled** to hide from its shining. Daniel remained **alone** in the angel's presence and, being weak, Daniel prostrated himself before the messenger. In that position Daniel **fell** asleep. He was then aroused from his **sleep** by the angel so he might receive the revelation the angel had come to deliver. The angel, calling the prophet **highly esteemed** (cf. 9:23; 10:19), declared, **I have now been sent to you** by God, who had heard Daniel's request for understanding.<sup>27</sup>

**greatly beloved:** God loves everyone (see John 3:16); yet some, because of their special relationship to God, are objects of unusual divine love (see 1 Sam. 13:14; John 13:23; 14:21, 23; Acts 13:22).<sup>28</sup>

### **Daniel 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.**

**[from the first day that thou didst set thine heart to understand]** Here is an example of prayer being delayed (Daniel 10:12-13). Such delays should never hinder faith or cause one to give up seeking an answer that is promised by God. They should only urge one to renew his efforts and to hold on in prayer and faith until the answer is realized (Luke 18:1-8).

**[for thy words]** I have come to answer the prayer that you have prayed. This shows exactly what Daniel prayed for and demonstrates that the very words said in prayer are heard and can be answered (Matthew 7:7-11). Too many times religious teachers today argue that what we ask may not be granted, but that God will give to us what we need and what is best for us. In other words, God will substitute something in the place of whatever we have asked for. There is not a word in Scripture which teaches such a doctrine. God has promised to give all men what they ask for in prayer, believing—even the exact things that they say in words (Matthew 7:7-11; Matthew 17:20; Matthew 21:21-22; Mark 11:22-24; John 15:7).

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<sup>27</sup> Bible Knowledge Commentary

<sup>28</sup> Nelson Study Bible

## **Daniel 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.**

**[the prince of the kingdom of Persia]** This is the satanic prince or ruler of the kingdom of Persia, one ruling the kingdom of Persia for Satan who is recognized in Scripture as being the god and ruler of this world, having usurped man's dominion (Matthew 4:8-9; Matthew 12:24-30; John 8:44; John 12:31; 2 Cor. 4:4; Ephes. 2:2; Ephes. 6:10-18; 1 John 3:8; Rev. 12:7-12; Rev. 16:13-16; Rev. 20:1-10).

Over all the governments of this world Satan has his trusted angels who are responsible to him for carrying out his will in those governments. He seeks to hinder God's plan in the fulfillment of prophecy regarding world kingdoms. God also has trusted angels and they carry out His will concerning what He has predicted to take place in the kingdoms of this world (Daniel 10:11-21; Daniel 11:1; Daniel 12:1). Hence, the wars between these two groups of angels in the heavenlies (Daniel 10:13,20-21; Daniel 11:1; Daniel 12:1; Jude 1:9; Rev. 12:7-12).

All wars lost or won on earth are results of wars lost or won by these heavenly armies. Not only over every government of this world are there good and evil spirit beings seeking to influence and carry out the will of their masters, but over every individual life the same is true (Matthew 18:10; 2 Cor. 10:4-6; Ephes. 2:2; Ephes. 6:10-18; Hebrews 1:14; Jude 1:9). Satan himself is active along the line of seeking to defeat God's purpose in the lives of His children (1 Chron. 21:1; Job 1:6; Job 2:1; Zech. 3:1; Matthew 4:1-11; 2 Cor. 4:4; Ephes. 2:2; Ephes. 6:10-18; 1 John 3:8; Rev. 12:12). Michael is the prince of Israel (Daniel 10:21; Daniel 12:1). The prince of Grecia is referred to in Daniel 10:20.

**[prince]** The words prince and princes are from the Hebrew: sar (HSN-8269), which means a chief ruler. It is generally rendered "prince" in this book (Daniel 1:7-11,18; Daniel 8:11,25; Daniel 9:6,8; Daniel 10:13,20,21; Daniel 11:5; Daniel 12:1).<sup>29</sup>

### **[Michael]**

#### **Four Angels Named in Scripture (Dake)**

1. Lucifer (Isaiah 14:12; Ezekiel 28:11-17)
2. Michael (Daniel 10:13,21; Daniel 12:1; Jude 1:9; Rev. 12:7)
3. Gabriel (Daniel 8:16; Daniel 9:21; Luke 1:19,26)
4. Abaddon or Apollyon (Rev. 9:11)

**[one of the chief princes]** This shows there are ranks among angels (1 Thes. 4:16; Jude 1:9).

**[kings of Persia]** This refers to the satanic princes of the kingdom of the Medes and Persians.

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<sup>29</sup> Dake's Study Notes, Dake's Study Bible

Although God sent a messenger to Daniel, a powerful spiritual being (“prince of the Persian kingdom”) detained the messenger for three weeks. Daniel faithfully continued praying and fasting, and God’s messenger eventually arrived, assisted by Michael, the archangel. Answers to our prayers may be hindered by unseen obstacles. Don’t expect God’s answers to come too easily or too quickly. Prayer may be challenged by evil forces, so pray fervently and pray earnestly. Then expect God to answer at the right time.

The angelic messenger encountered difficulty in approaching Daniel. The prince of Persia withstood the angel. We are not to understand this “prince” as Cyrus or any other earthly ruler. The conflict here is a spiritual one (cf. Eph 6:12). The world of the demonic is exceedingly active in the Gentile world governments. The “prince of the kingdom of Persia” refers to a malignant spirit whose assigned purpose was to frustrate the purposes of God in the lives of the rulers. However, the angelic messenger was assisted in this struggle by Michael, a prince among the angels of God. The message to be transmitted would enlighten Daniel concerning the fortunes of his own people in the last days. Further evidence of spiritual conflicts directly related to the ebb and flow of civil governments is found in 10:20-11:1.<sup>30</sup>

**The prince of the kingdom of Persia** cannot be a human ruler because the conflict referred to here is in the spiritual, heavenly realm, as the allusion to **Michael** makes clear. The prince, therefore, must be understood as a satanic figure who was to supervise the affairs of Persia, inspiring its religious, social, and political structures to works of evil. The apostle Paul refers to principalities, powers, rulers of the darkness of this age, and “spiritual hosts of wickedness in the heavenly places” (see Eph. 6:12). The “man” here says he was detained for **twenty-one days**, which equals the time of Daniel’s mourning and fasting (vv. 2, 3). The wicked prince of Persia sought to detain the “man” so that Daniel would be prevented from hearing more of God’s revelation (vv. 12, 14). **Michael** seems to be one of the most powerful angels. He is mentioned three times in the Old Testament, all in Daniel (see also v. 21; 12:1), and twice in the New Testament (see Jude 9; Rev. 12:7).<sup>31</sup>

**McGee:** Here a veil is lifted momentarily, and it reveals a heavenly warfare going on. It reveals that there is a great deal more about this universe in which we live than meets the eye. There is a great deal more to it than we know. Very little is revealed to us, and we should not try to know more than is revealed about the unseen world.

This reveals that in the world which is unseen by us there is a conflict going on, a conflict of the ages between good and evil, light and darkness, God and Satan. It reveals that there are satanic forces and heavenly forces.

“From the first day ... thy words were heard, and I am come for thy words.” The angel is saying that Daniel’s prayer was heard immediately and he was sent as a messenger with an answer. But on the way his pathway was blocked; he couldn’t get through to Daniel. This is an amazing statement! This throws some light on what Paul said to the Ephesian believers: “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but

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<sup>30</sup> Believer’s Study Bible

<sup>31</sup> The Nelson Study Bible

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:11–12).

Again, here are the gradations of rank in the forces of Satan. Their power may explain the reason your prayer and my prayer have not yet been answered. Actually, prayer is fighting a spiritual battle always. Paul made it clear that prayer was a spiritual battle for him. “Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me” (Rom. 15:30). “Strive together” is the Greek word *sunagonizom*—from this root we get our English word *agonize*. You and I are to agonize in prayer.

Prayer has been made a light sort of thing today. Most of the prayers I hear are either very flowery or very theological, and I think we could do without both kinds. Real prayer is agonizing. It is getting through the barriers to release spiritual power. It is not done by trying to entertain the Lord with flowery language or by trying to be very profound and theological. My friend, we are fighting a spiritual *battle!*

Again, the angel said to Daniel, “When you began to pray, God sent me to answer your prayer, but I couldn’t get through to you because on the way the prince of the kingdom of Persia withstood me for twenty-one days.” Who is he? No earthly or human prince could do such a thing. This evidently was an envoy of Satan, one of the demons. We know that God has his angels organized, and apparently Satan also has his demons organized like an army. There are the generals and the colonels, the lieutenants and second lieutenants, sergeants and corporals, and so on. Apparently this angel was outranked by the satanic angel who was the prince of the kingdom of Persia, and so he couldn’t get through and had to send back for reinforcements. In fact, Michael, the archangel, had to come to open up the way for him.

Why would the way be blocked? Daniel is going to be given information about the kingdom of Persia and about the kingdom of Greece—we will see that when we get to the next chapter. Satan didn’t want that kind of information to get out. It was secret information that he didn’t want released to the human family. But God wanted the information to be gotten through to Daniel.

“Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.” Apparently there was a conflict going on involving the kings of Persia (remember that Daniel was in Persia), and there needed to be some heavenly forces to help. This was about the time that Daniel had the experience of being put into the den of lions. You see, the Lord was active on Daniel’s behalf without his knowing anything about it.

Oh, my friend, we need to recognize as believers that we are in a spiritual warfare. It is amazing how many times the Devil shortcircuits our prayer life.

One of the reasons that public prayer and prayer meetings are so dead is because those who go there say some pretty little prayers without realizing that there is a battle going on. There is a *war* that must be fought and won. Paul mentions this again in 2 Corinthians 10:3–5: “For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

Friend, the Christian life is a bigger undertaking than any of us ever dreamed it to be. You and I need to recognize how much we need the power of the Holy Spirit in our lives and how much we need the presence of Christ. We need to be more conscious of the fact that we are engaged in a spiritual warfare.<sup>32</sup>

**Chuck Smith:** The powers of darkness work through the rulers of this world. Satan, the prince of this world, is the power behind the world's governments and systems in rebellion against God. There's constant warfare in the spiritual world over the control of people's lives. Through prayer we're able to bind the works and power of the enemy and to battle for God's side (Ephesians 6:12, 1 Peter 1 :12, II Corinthians 10:4, Matthew 16:19).<sup>33</sup>

### **Daniel 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.**

**[thy people]** Daniel's people, the Jews (Daniel 9:24; Daniel 12:1).

**[latter days]** The days just preceding the coming of the Messiah. See Fourteen End-Time Expressions Appendix A.

**[is for many days]** The main object of the vision is to show what shall befall Israel at the end time of their oppression by the Gentiles.

**For yet the vision is for many days**—There are many things which remain yet to be revealed, and the time of their accomplishment is very distant.

**BKC: 10:12-14.** Encouraging Daniel **not to be afraid** (cf. v. 8), Gabriel explained the reason for the delay in God's answer to Daniel's prayer. When Daniel first began fasting and mourning in response to the vision of a great war (vv. 1-2), **God** had dispatched Gabriel with a message for him, but Gabriel was hindered by **the prince of the Persian kingdom** (cf. "the prince of Persia," v. 20). Since men cannot fight with angels (Jacob's wrestling was with God, not an angel; cf. comments on Gen. 32:22-32), the prince referred to here must have been a satanic adversary.

God has arranged the angelic realm in differing ranks referred to as "rule, authority, power, and dominion" (Eph. 1:21). Gabriel and Michael have been assigned authority over angels who administer God's affairs for the nation Israel (cf. Michael in Dan. 10:21; 12:1; Jude 9). In imitation Satan has also apparently assigned high-ranking demons to positions of authority over each kingdom. The prince of the Persian kingdom was a satanic representative assigned to Persia. To seek to prevent Gabriel's message from getting to Daniel, the demonic prince attacked Gabriel as he embarked on his mission. This gives insight into the nature of the warfare fought in the heavenlies between God's

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<sup>32</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:592). Nashville: Thomas Nelson.

<sup>33</sup> Chuck Smith, Sermon notes on the Book of Daniel, Calvary Chapel, Costa Mesa, CA

angels and Satan's demons to which Paul referred (Eph. 6:12): "Our struggle is not against flesh and blood but against the rulers, against the authorities, against the powers of the dark world, and against spiritual forces of evil in heavenly realms."

The battle between Gabriel and the prince (demon) of Persia continued for three weeks until **Michael, one of the chief princes** of the angelic realm (cf. Dan. 10:21; 12:1), **came to** Gabriel's assistance. Such angelic-demonic conflict indicates something of Satan's power. While **the king of Persia** was fighting Michael, Gabriel was able to bring a message to Daniel concerning **the future** of Israel, Daniel's **people** (cf. "your people," 9:24). It was to be a revelation of the warfare (10:1) between Israel and her neighbors until Israel is given peace by the coming Prince of peace. This vision contains the most detailed prophetic revelation in the Book of Daniel.<sup>34</sup>

**what shall befall thy people in the latter days**—an intimation that the prophecy, besides describing the doings of Antiochus, reaches to the concluding calamities of Israel's history, prior to the nation's full restoration at Christ's coming—calamities of which Antiochus' persecutions were the type.<sup>35</sup>

**McGee:** This is the key which opens the door to the understanding of the remainder of the Book of Daniel. There are three features which characterize this closing vision.

1. The vision concerns "thy people." I think we can dogmatically and categorically identify the prophecy as having Israel as its subject. If anyone tries to interpret this in any other way, then semantics and syntax are meaningless. "Thy people" means Israel.

2. It will be accomplished "in the latter days." This places the final fulfillment in the period of the Seventieth Week, which is the time of the Great Tribulation Period. The "latter days" places it at the end of that period.

3. "Yet the vision is for many days." This emphasizes the fact that a long period of time is involved—not only in fulfillment—but before the vision will be finalized.

We will come now to the two parts of the vision: the historical (it was prophetic when it was given, but now has been fulfilled) and the prophecy yet to be fulfilled.<sup>36</sup>

**Deffinbaugh:** Being in the presence of the glorified Lord had the same effect on Daniel as on others who saw Him in His glory. Involuntarily, Daniel fell prostrate to the ground, weakened by the sight of our Lord's splendor. An angelic hand reached out and touched Daniel, lifting him from the ground so that he was now on his hands and knees. He spoke to Daniel, referring to him as a "man of high esteem" (see also 9:23; 10:19). Daniel was highly regarded on earth and in heaven as well. He is granted the ability to understand the words which will be spoken to him. When commanded to do so, Daniel stood, wobbling on his feet it would seem, like a new-born calf.

The angel now seeks to encourage Daniel, telling him not to be afraid. From Daniel's first request for understanding, his prayer was heard, and the angel was commissioned to visit him in answer to that prayer. The delay in the angel's visit was a part of the sovereign plan and purpose of God. Nevertheless, there was a delay from the time the

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<sup>34</sup> Bible Knowledge Commentary

<sup>35</sup> JFB Commentary

<sup>36</sup> McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:593). Nashville: Thomas Nelson.

angel was commissioned to the time he arrived. The angel explains his delayed visitation in response to Daniel's prayer.

The moment Daniel's prayer reached heaven, the angel was dispatched to earth to visit Daniel in answer to his prayer. The "prince of the kingdom of Persia" opposed the angel, resulting in his three-week delay. With the help of Michael, this angel was finally able to complete his mission and visit Daniel. Michael is the second angel to be named in the Bible. He is referred to as "one of the chief princes" (verse 13) and later as "your prince" (verse 21). The inference suggests that this angel would never have made it apart from help from such a powerful ally.

Who are these "princes," and what role do they play in the events which take place on earth? It seems safe to say that the "princes" referred to in chapter 10 are not human rulers but angelic powers. Michael, who is Israel's "prince," is a faithful servant of God. It would appear that the princes of Persia (verse 13) and Greece (verse 20) are fallen angels, whose dominion is restricted to a particular geographical and political nation. In Isaiah 14 (verses 3-20), we find the "king of Babylon" spoken of first as a human king and second as Satan himself. In Ezekiel 28 (verses 11-19), we find the "prince of Tyre" spoken of in a similar manner. He is on the one hand a human ruler and on the other a personification of Satan. I believe that as these human kings rose to power and prominence, they, like Satan, became puffed up with pride and became more and more influenced and finally dominated by Satan himself, so that the character traits of these kings became those of Satan. Their personalities became so merged, it was difficult to distinguish one from the other, much as the demonized Legion was dominated by the demons.

The parallel accounts of Jesus' encounter with Legion in the Gospels of Mark and Luke teach us a very important fact about fallen angels (or demons). We read this request of the demons in Mark's Gospel:

**(Mark 5:9-10)** *9 And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many." 10 And he began to entreat Him earnestly not to send them out of the country.*

And yet, in Luke's account, we read,

**(Luke 8:30-31)** *30 And Jesus asked him, "What is your name?" And he said, "Legion" ; for many demons had entered him. 31 And they were entreating Him not to command them to depart in the abyss.*

In Mark's account, the demons beg not to be sent "out of the country," and in Luke they beseech Jesus not to cast them "into the abyss." Why the difference? I believe both requests were made, and they were very much related. The demons are given a certain geographical or political sphere of activity and influence. To be banned from their "territory" requires that they be taken out of circulation, confined to the abyss. They would no longer have the opportunity to carry out their rebellion against God and opposition to men.

The princes of Persia and of Greece seem to be fallen angels who "lobby" for Satan's plans and interests. Not only do fallen angels have political and geographical spheres of activity, but the holy angels likewise appear to have their own boundaries. Michael's political and geographical area of activity was Israel. The angel who speaks with Daniel has been given Darius as his ministry:

**(Daniel 11:1)** *“And in the first year of Darius the Mede, I arose to be an encouragement and a protection for him.*

Just as Christians can expect opposition from those who are the enemies of Christ (see John 15:18-21; 1 Peter 4:1-5, 12-14), so we would expect conflict between fallen and holy angels. Thus we find the angel of chapter 10 opposed by these princes, just as he was assisted by Israel’s “prince,” Michael. After all, did Daniel not indicate to us, his readers, that the essence of the vision he saw was “great conflict” (verse 1)? In verse 14, the angel explains to Daniel his purpose in coming to him. While he was delayed for several weeks, the angel came to give him an understanding of what was to happen in the “latter days.” The vision of the glorified Lord, the angel explains, pertains not only to Daniel’s people, the Jews, but to “days yet future.” Christ will not appear in His glory until the time for judgment and the establishment of the kingdom of God has come. Christ’s coming in His glory is that which comes at the end of the prophetic program for Israel.<sup>37</sup>

### **Daniel 10:15**

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

**And became dumb**—Found himself unable to speak.

### **Daniel 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.**

**[like the similitude of the sons of man]** This is perhaps the same person who was sent to give Daniel this revelation (Daniel 10:11-12).

**[similitude]** Hebrew: *demuwth* (HSN-1823), likeness, referring to outward, physical form, for that is all he saw. Daniel could not see the moral and spiritual likeness of this person. It is the same word translated "likeness" in connection with God (Genesis 1:26) and with Adam (Genesis 5:1).

**Touched my lips**—Before this he was unable to speak.

**By the vision**—The vision that I have already had, and of which I have not a proper knowledge has greatly afflicted me, because I see it intimates grievous calamities to my people.<sup>38</sup>

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<sup>37</sup> Robert Deffinbaugh, [deffinbaugh@bible.org](mailto:deffinbaugh@bible.org), Biblical Studies Press, [www.bible.org](http://www.bible.org), 1995

<sup>38</sup> Adam Clarke’s Commentary

## **Daniel 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.**

**Neither is there breath**—He could not breathe freely; he was almost suffocated with sorrow.

**Deffinbaugh:** The presence of the angel, and his words spoken to Daniel, render Daniel so awe-struck he is speechless. Mortal man, marred by sin, is terror-stricken in the face of holiness. The angel reaches out, touching Daniel's lips (compare Isaiah 6:1-7). Daniel could now speak, and he did. He explained that the vision had left him in anguish and exhausted, feeling utterly unworthy to speak. His strength vanished, and he seems to have gasped for breath. This kind of experience you and I can never truly fathom without having the same experience.

This text certainly provides a commentary on reverence. You and I find ourselves all too comfortable with God, probably because of the way He is spoken of and perceived by Christians today. God is the one (I deliberately did not capitalize the word) who is "there for us." He is the "one who would have died for me, even if no one else ever believed in Him." Daniel saw our Lord as He was, and he fell prostrate in His presence. He was even immobilized and speechless in the presence of one of His holy angels. Our irreverence, I fear, is a direct result of our inadequate and inaccurate perception of God.<sup>39</sup>

**Van Impe:** Now the scene suddenly changes. It is no longer Christ who stands before Daniel, but an angel. There is a specific reason for us to interpret this section of the passage in this way. If this were still Christ speaking to Daniel, we would be forced to conclude that Christ had little or no power, because the prince of Persia (v. 13) who withstood the messenger would be able to stand firmly against Christ and, therefore, demonstrate more power than the Son of God possessed. This, of course, would be impossible. It is therefore safe to conclude that the one now standing before Daniel is an angel—probably Gabriel—who again has made his incredible journey to Daniel's side from the third heaven—an astronomical distance, described in chapter eight. This holy messenger speaks words of comfort to this choice servant of God.

But imagine Daniel's confusion: One moment he sees the pre-incarnate Christ, and the next moment the angel Gabriel, who lifted him up, and delivered a message from the Lord. The words uttered by this heavenly being are words you and I certainly would want Jesus to say to us when that great day arrives as we stand before Him: words of comfort, love, and appreciation for our faithfulness to the cause of Christ during our witness on earth.

But the angel had even more to say to Daniel. We begin to see this revelation take on a new dimension, as Gabriel speaks of the kingdom of Persia's power, and how a demonic spirit that controlled the ruler of Persia had "withstood" God's angel, probably Michael, for twenty-one days. Throughout the Bible we read of many rulers of the world who are controlled by these evil, demonic spirits. In Isaiah 14:12-14, we find that Satan fell

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<sup>39</sup> Robert Deffinbaugh, [deffinbaugh@bible.org](mailto:deffinbaugh@bible.org), Biblical Studies Press, [www.bible.org](http://www.bible.org), 1995

because he wanted to be like God. In Luke 10:18, Jesus said, "I saw Satan as lightning fall from heaven"-a reference to the third heaven (2 Corinthians 12:2).

Today, Satan is still in control of heaven number one, and heaven number two. That's why he can approach the end of heaven number two and keep up his incessant verbal abuse of God's people- the brethren (Revelation 12:10). The Bible says that Satan is still the god of this world system. . . that he is the prince of this world (John 12:31). That's why you and I do not wrestle against flesh and blood-against other human beings-but instead against principalities, against powers, against the rulers of the darkness of this world, and against spiritual (literally, *spirit*) wickedness in high places (Ephesians 6:12).<sup>40</sup>

### **Daniel 10:18**

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

[Then there came again and touched me one like the appearance of a man] This is the third touch (Daniel 10:10,16,18).

**again . . . touched me**—It was gradually that Daniel recovered his strength. Hence there was need of the second touch, that he might hear the angel with composure.<sup>41</sup>

Daniel was frightened by this vision, but the messenger reassured him. Daniel lost his speech, but the messenger's touch restored it. Daniel felt weak and helpless, but the messenger's words strengthened him. God can bring us healing when we are hurt, peace when we are troubled, and strength when we are weak. Trust God to minister to you as he did to Daniel.

### **Daniel 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.**

**BKC: 10:15-19.** Daniel had been weakened at the appearance of the messenger (v. 8; cf. 7:15; 8:27). Now he was also overwhelmed (**speechless**, 10:15) at learning of the angelic-demonic conflict that delayed the answer to his prayer. Moreover, he was **overcome with anguish** (v. 16) at the content of **the vision** of Israel's coming sufferings. He was left totally debilitated (cf. v. 8) and gasping for breath.

In addressing the messenger as **my lord** (cf. v. 19; 12:8) Daniel was using a title of respect something like the modern-day "Sir."

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<sup>40</sup> Book of Daniel Commentary by Jack Van Impe

<sup>41</sup> JFB Commentary

To meet the prophet's need, the angel first quieted the alarm in Daniel's heart (**Do not be afraid**; cf. 10:12, **O man highly esteemed**; cf. 9:23; 10:11), and **strengthened** him physically and emotionally. Daniel was then ready to receive the details of the message.

**10:20-11:1.** The messenger then stated that when he returned **to fight against the prince of Persia** (cf. "the prince of the Persian kingdom," 10:13), **the prince of Greece** would **come**. These princes, as stated earlier (see comments on vv. 11-14), were demons, Satan's representatives assigned to nations to oppose godly forces. Persia and Greece were two major nations discussed in detail in chapter 11 (Persia, vv. 2-4; Greece, vv. 5-35).

What is **the Book of truth**? It was probably "God's record of truth in general, of which the Bible is one expression" (John F. Walvoord, *Daniel: The Key to Prophetic Revelation*, p. 250). The messenger was about to tell Daniel God's plans for Israel under Persia and Greece (11:2-35) and later in the Tribulation (vv. 36-45) and the Millennium (12:1-4).

The messenger told Daniel he was supported by **Michael** in his struggle with demons (cf. 10:13). Michael is **your** (Daniel's) **prince** in the sense that he has a special relationship to Israel (cf. 12:1), Daniel's people. When **Darius the Mede** (11:1; see comments on 6:1a; cf. 9:1) began his rule over Babylon, the messenger supported Darius in some way. Or if **him** refers to Michael then the thought is that the messenger supported Michael in return for Michael supporting the messenger.<sup>42</sup>

### **Daniel 10:20**

**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.**

Now I will return... (Michael holding him off?) Prince of Greece? Medo-Persians continue 200 years after vision. [Time domain = ?] Acts 1:8?

**[now will I return to fight with the prince of Persia]** When I leave you I will have another fight with the prince of Persia (the satanic ruler of Persia). This is simply the continuation of the war of Daniel 10:13-14.

**[and when I am gone forth, lo, the prince of Grecia shall come]** The prince of Grecia is the satanic ruler prince of the Grecian Empire that caused Alexander the Great to be so successful in 13 years as to destroy the Medo-Persian Empire completely. This prince of Grecia is the spirit now confined to the abyss who will come out in the last days and cause the human Antichrist to revive the old Grecian Empire, so that they all can oppose Jesus Christ at Armageddon.

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<sup>42</sup> Bible Knowledge Commentary

## **Daniel 10:21**

**But I will show 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.***

**[noted in the scripture of truth]** This refers to the revelation of the war between Medo-Persia and Greece already recorded in Scripture (Daniel 2:39; Daniel 7:5-6; Daniel 8:3-8,20-25)

**[and there is none that holdeth with me in these things]** Michael, the prince of Israel, is the only one who is standing by me in my war on the prince of Persia, that he might be overcome and the prince of Grecia be permitted to come (Daniel 10:20-21).

**[Michael your prince]**

**Michael and Gabriel (Dake)**

Here Gabriel explains to Daniel that two years previous to this revelation he had stood with Michael to confirm and to strengthen him when it was his responsibility to overthrow the the prince of Babylon so that the prince of Persia might come (Daniel 11:1). Now, Michael was standing by Gabriel to help him overthrow the prince of Persia so that the prince of Grecia might come (Daniel 10:20-21). God has to defeat the satanic rulers of certain kingdoms before the succeeding one can come to fulfill His prophetic Word. He has already predicted the rise and fall of world empires in the times of the Gentiles, so to fulfill His Word He must wage war against satanic forces who constantly seek to hinder such fulfillment (Daniel 2:38-45; Daniel 7:3-12,19-27; Daniel 8:20-25).<sup>43</sup>

**BKC: 10:20-11:1.** The messenger then stated that when he returned to fight against the prince of Persia (cf. “the prince of the Persian kingdom,” 10:13), the prince of Greece would come. These princes, as stated earlier (see comments on vv. 11-14), were demons, Satan’s representatives assigned to nations to oppose godly forces. Persia and Greece were two major nations discussed in detail in chapter 11 (Persia, vv. 2-4; Greece, vv. 5-35).

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<sup>43</sup> Dake’s Study Notes, Dake’s Study Bible

<sup>44</sup> Bible Knowledge Commentary

**McGee:** “That which is noted in the scripture of truth”—the angel turns Daniel to the Word of God. *Noted* means “recorded or registered.” In other words, Daniel will not hear or see anything that is contradictory to the Word of God.

My friend, the Word of God is the only weapon available to the child of God for effective use in our spiritual warfare. It is called the sword of the Spirit, and some of us don’t know how to use our swords.<sup>45</sup>

**Deffinbaugh:** You and I know the feeling of suddenly coming upon a radar trap, or a policeman, sitting out of sight in his patrol car, especially if we are exceeding the speed limit. Imagine the feelings you would have, as a sinner, in the presence of a holy angel. These were Daniel’s feelings. The angel’s words and deeds helped put Daniel at ease.

The angel dealing with Daniel, like all angels which appear to men in the Bible, had the appearance of a man. Through his touch, he imparted strength to Daniel. His words likewise comforted and encouraged Daniel. Once again, he spoke to Daniel as one held in high esteem, telling him not to be afraid and giving him a greeting of peace.

Strengthened and encouraged, Daniel informed the angel he was not ready and able to hear what he had come to reveal to him. The angel seems almost puzzled that Daniel would understand why he had come to him. Before giving Daniel the message he has been sent to deliver, he tells the prophet what awaits him upon his departure—he will return to do battle with the “prince of Persia.” He further informs Daniel that the “prince of Greece” is about to come.

Why does the angel bother to inform Daniel of these things? What difference should they make to Daniel? What will he learn from it? We may safely assume the “princes” of Persia and Greece are both angels. From the fact that the angel is going to “fight against” the prince of Persia, we may conclude this celestial being is a fallen angel. Why would this angel be fighting against the prince of Persia?

The princes of Persia and Greece are the heavenly counterparts of the earthly kings of Persia and Greece. The prophecies of chapters 8 and 9 have concentrated on these two kingdoms: Persia and Greece (see 8:20-21). The defeat of the prince of Persia is preliminary to the defeat of Persia and to the rise of Greece, whose “prince” was soon coming. It is as though the struggle is waged and won first by the angelic forces in heaven and then carried out on earth by the struggle of human kings. What formerly appeared to be merely an earthly matter in chapter 8 now is shown to have a heavenly (or at least angelic) counterpart. The rise and fall of kings is according to the sovereign plan and purpose of God (see Daniel 4:26, 32), which involves both men and angels. Here in our text the curtain is lifted so that events on earth, which seemed only to have human causes and instrumentality, now appear in relationship to angelic activity. How foolish of mortal men to think their successes are the result only of their own power and mental genius. This is the folly of which Nebuchadnezzar was cured (Daniel 4), one which characterizes all ungodly earthly kings.

The angel informs Daniel of the angelic dimension of political upheaval and turnover. He also informs Daniel his mission is to reveal to him the truth which has already been written. This refers to the decree of God, which is already settled and determined and will not change.

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<sup>45</sup>McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:594). Nashville: Thomas Nelson.

The last half of verse 21 is by far the most troubling: 21 “Yet there is no one who stands firmly with me against these forces except Michael your prince.”

Up until now, I have always thought of the angels of God as being the vast majority, with but a handful of rebel angels allied with Satan in opposing God. But this statement makes it seem as though the angel speaking and Michael are taking on angelic powers who seemingly outnumber and outrank them. The angel does not seem to cast any doubt as to the outcome of his struggle, but he in no way minimizes the strength of the opposition.

May I ask you a troubling question? Are Christians the majority or the minority in this world? Did God choose those to be saints who are the smartest, strongest, and most likely to succeed? If there is doubt in your mind, I will answer for you. He did not. Instead, we are reminded:

**(1 Corinthians 1:26-29)** *26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, 29 that no man should boast before God.*

If this is so for humans, why should we assume it is different in heaven? Note I am not dogmatically saying it is no different in heaven. I am simply pointing out that we assume unfallen angels outrank, outnumber, and overpower those who are fallen. Our text gives us pause for thought on this matter. In the final analysis, it will not be the angels who are praised for the destruction of Satan and his fallen angels, or for the defeat and judgment of those men and women who oppose God. The credit will all go to God, from whom, through whom, and to whom are all things.

The previous verses have turned our attention to the way in which fallen angels influence unbelieving earthly kings and kingdoms. Verse 1 of chapter 11 points out one way in which some of the holy angels may impact good and godly kings. “And in the first year of Darius the Mede, I arose to be an encouragement and a protection for him.” The angel visiting Daniel, who is speaking with him, now relates the ministry he has had in the life of king Darius. According to his words, his ministry was that of encouragement and protection. I understand this angel to be saying he encouraged Darius to show favor toward Daniel and the Jews, and that he protected this king from both human and angelic attacks which might result in his injury, death, or political downfall. Any king who set out to honor God and His people would surely be a target for satanic opposition.

Now here is a real eye-opener for Daniel and for the readers of the Book of Daniel. In reading Daniel 6, we marvelled at Daniel’s sudden rise to power under Darius, especially when in chapter 5 Daniel seems to be unknown to the Babylonian king, Belshazzar. From chapter 6, we find Darius very attached to Daniel and eager to spare his life. He seems to expect God to rescue His servant from the mouths of the lions. What brought this about? The words of the angel in chapter 11 indicate his ministry to Darius had a significant impact on the events of chapter 6. If those kings which opposed God had satanic qualities, other God-fearing kings like Darius and Nebuchadnezzar likely reflected the influence of angels, such as the one speaking to Daniel in chapters 10-12. <sup>46</sup>

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<sup>46</sup> Robert Deffinbaugh, [deffinbaugh@bible.org](mailto:deffinbaugh@bible.org), Biblical Studies Press, [www.bible.org](http://www.bible.org), 1995

**Van Impe:** The angel does not give up on Daniel. He touches him again, giving him more strength as he encourages this prophet to be strong. This is as important a message for us today as it was for Daniel ages ago: Our strength comes from the Lord, and it comes by degrees. The Bible says that we should partake of His strength on a daily basis. We don't receive a month's, or a year's worth of strength instantaneously. Instead, God gives us grace for each day. That's why we are to pray without ceasing, because it is when we become lackadaisical that the "prince of the power of the air" attempts to "devour us" (1 Peter 5:8).

Daniel knew he needed help, and he did not decline assistance when God sent it to him. By now, the angel had completed his mission to Daniel and asked Daniel if he understood why a heavenly being had been sent by the Father to encourage him. What kindness, patience, and compassion. I wonder if we are that loving and kind when we try to communicate Christ's gospel of love to those who are confused and doubtful about the veracity of God's Word. Perhaps we could take a lesson from this heavenly being.

At that point the angel announced his departure because he, Gabriel, needed to get back to the battle zone-but not until he was sure Daniel fully understood what God had shown him about the future of his people, the Jews. Gabriel was going to join Michael in battle against the fallen spirits controlling the ruler of Persia. Later, when the battle in the heavens would cease after defeating the demons controlling the ruler of Persia, there would be yet another skirmish with the leader of Greece. Simply stated, Medo-Persia would ultimately fall to Greece and another satanic spirit would control the ruler of this conquering nation. Isn't the Word of God amazing? This is precisely what happened, just as the angel told Daniel it would-two hundred years in advance.

There's a double meaning in the text when the angel states: There will come a time when the nations will fight again. So when will Persia again war against the Jews? This will happen when the Russian army marches against Israel, as mentioned in Ezekiel 38:1-2 and 5. Ancient Persia is known today as Iran and Iraq. Then when Russia invades Israel, the European Union leaders will say, "This simply cannot happen" (Daniel 11:40-41). Then the western forces march to try to put an end to the northern army of Russia and her allies: Egypt, the Arabs, and others. This is when we find the prince of Greece involved.<sup>47</sup>

### **Angels**

- Created beings: Eph 1:20-21; Col 1:16
- Saw world created: Job 38:4-10
- Have Bodies: 1 Cor 15:38-40, 44; Lk 20:27-36
  - oivkhth,rion *oiketerion* 2 Cor 5:2, Jude 1:6
- Entertained unawares: Heb 13:2 Gen 18; Judg 13
- Guardian: Mt 18:10
- Slay 185,000! 2 Kgs 19:35; Isa 37:36
- Desire to learn: 1 Pet 1:12

### **Ministry Assignments**

- Birth: Lk 2:8-14

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<sup>47</sup> Book of Daniel Commentary by Jack Van Impe

- Temptation: Mt 4:1-11  
– (note ownership of world!)
- Transfiguration: Mt 17:1-8
- Resurrection: Lk 22:39-46
- Ascension: Acts 1:10-11
- Return: Mt 13:39; 24:31

### Other Skewering Examples

- Satan
  - King of Babylon Isaiah 14
  - King of Tyre Ezekiel 28

**(Ezekiel 28:12-19)** Ezek 28:2-11 addressed to the “*Prince of Tyre*” (highlight communication style/technique...) Ezek 28:12-19 to “*King of Tyre*” – the power *behind* the throne. ***Satan works through men.*** 12] Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13] Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Satan was in Eden; was created. Music significant. He may have led worship. (He’s still trying!...) 14] Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15] Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16] By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17] Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18] Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19] All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

**(Isaiah 14:12-17)** 12] How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! 13] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14] I will ascend above the heights of the clouds; I will be like the most High. The same communication style/technique as in Ezekiel 28: *king of Babylon...Five “I will...”* statements “in thine heart...” [Throne?] This is why God *hates* pride... 15] Yet thou shalt be brought down to hell, to the sides of the pit. 16] They that see thee shall narrowly look upon thee, *and* consider thee, *saying, Is* this the man that made the earth to tremble, that did shake kingdoms; 17] *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

Revelation 12 details his career and destiny...

### **Satan**

- “Numero Uno” Ezek 28:11-18
  - “sum” = epitome
  - “thou has been in Eden”
- Five “I will’s” [pride!] Isa 14:12-17
- His angels also cast out Rev 12:9; 12:4
  - Isa 24:21: Punish the “high ones.” Romans 8:28-39 (“check that it is still there”). Three unclean Spirits (out of *mouths*) Rev 16:13-14.

### **Demons**

- Distinct from angels: desperately seek embodiment;
- Knowledgable: they know their destiny (Mt 8:29);
- **OT:** Lev 17:7; Deut 32:17; 2 Chr 11:15; Ps 106:36-37; Isa 13:21; 34:14
- **NT:** Mt 12:45,43; Mk 1:23-27; Lk 4:33; 1 Tim 4:1; Rev 16:14; 1 Cor 10:20-21.

### **Consider...**

Suppose Daniel had stopped fasting after only 20 days? Is there a “Prince of the Power of the U.S.”? Of the UN? Of the EU?

You have an opportunity to “be a Daniel.” You can undertake a spiritual mission on behalf of the U.S. [Example: Jonah & Nineveh: 40 days until “ground zero.”]

### **The Ultimate Issue**

We are in possession of message of extraterrestrial origin. It portrays us as objects of an unseen supernatural warfare. Our eternal destiny depends upon our relationship with the winner of this cosmic conflict.

What is *your* readiness for this encounter?

**(Ephesians 6:10-18)** *Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

For we wrestle not against flesh and blood, but against:

- “principalities,” *avrch, archai*
- “powers,” *evxousi, a exousia*
- “the rulers of the darkness of this world,” *kosmokrator*
- “spiritual wickedness in high [heavenly] places. *Epouranios*

Ephesians 6:12

Hierarchy of supernatural authorities in descending order... “powers”

= authorities; “high” = heavenly. Satan = Prince (of this world) 3X: Jn 12:31; 14:30; 16:11. [Luke 4:5 ownership!] Prince (of devils) 2X: Mt 9:34; 12:24.

### **Our Armor: Ephesians 6**

- Girded with Truth
- Breastplate of Righteousness
- Feet shod with Preparation
- Shield of Faith
- Helmet of Salvation
- Sword of the Spirit
- *Our Heavy Artillery*: Prayer

## Appendix A.

### **Fourteen End-Time Expressions (Dake)**

1. Latter times—last years ending this age before the Millennium (1 Tim. 4:1)
2. Latter years—Armageddon and the end of this age (Ezekiel 38:8,16)
3. Latter days—the future tribulation (Numbers 24:14; Deut. 4:30; Deut. 31:29; Jeremiah 23:20; Jeremiah 30:24; Jeremiah 48:47; Jeremiah 49:39; Daniel 2:28; Daniel 10:14)
4. Latter day—Millennium (Job 19:25)
5. Latter days—Millennium (Hosea 3:5)
6. Last days—end of this age preceding the Millennium (Daniel 8:19; 2 Tim. 3:1; James 5:3; 2 Peter 3:3; Jude 1:18)
7. Last day—the rapture, at least seven years before the Millennium and second advent (John 6:39,40,44,54; John 11:24.)
8. Last days—the tribulation period or last seven years of this age (Acts 2:16-21)
9. Last days—first coming (Hebrews 1:1-2)
10. Last times—first coming (1 Peter 1:20)
11. Last time—apostolic times and the whole church age (1 John 2:18)
12. Last time—second coming (1 Peter 1:5)
13. Last days—Millennium (Genesis 49:1; Isaiah 2:1; Micah 4:1)
14. Last day—end of the Millennium (John 12:48; cp. Rev. 20:7-15)

Each of us has a choice to make in this life. We may choose to suffer now, in the light of the glory to come, or, we may pursue the pleasures of this world and face the dreaded reality of God's eternal wrath. Which is your choice? If you have chosen to follow Christ, you will find great joy, even in the midst of the sorrow and tribulation which following Him brings.