Daniel Chapter 10 – Part 2
Michael your Prince

Past > Present > Future

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“WORSHIP”

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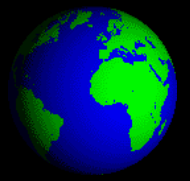


Get into the Ark

Sanctuary

And let them make me a sanctuary; that I may dwell among them.

– Exodus 25:8

Psalms 77:13

Health Snippet – Garlic

Health Benefits of Garlic *(Seek Medical Advise)*

Eating garlic could reduce the risk of developing memory problems later in life. Some 5.8 million people in the U.S. have Alzheimer's disease, with the figure predicted to hit 14 million by 2050.

6. Garlic contains antioxidants that may help prevent Alzheimer's disease and dementia

Oxidative damage from free radicals contributes to the aging process.

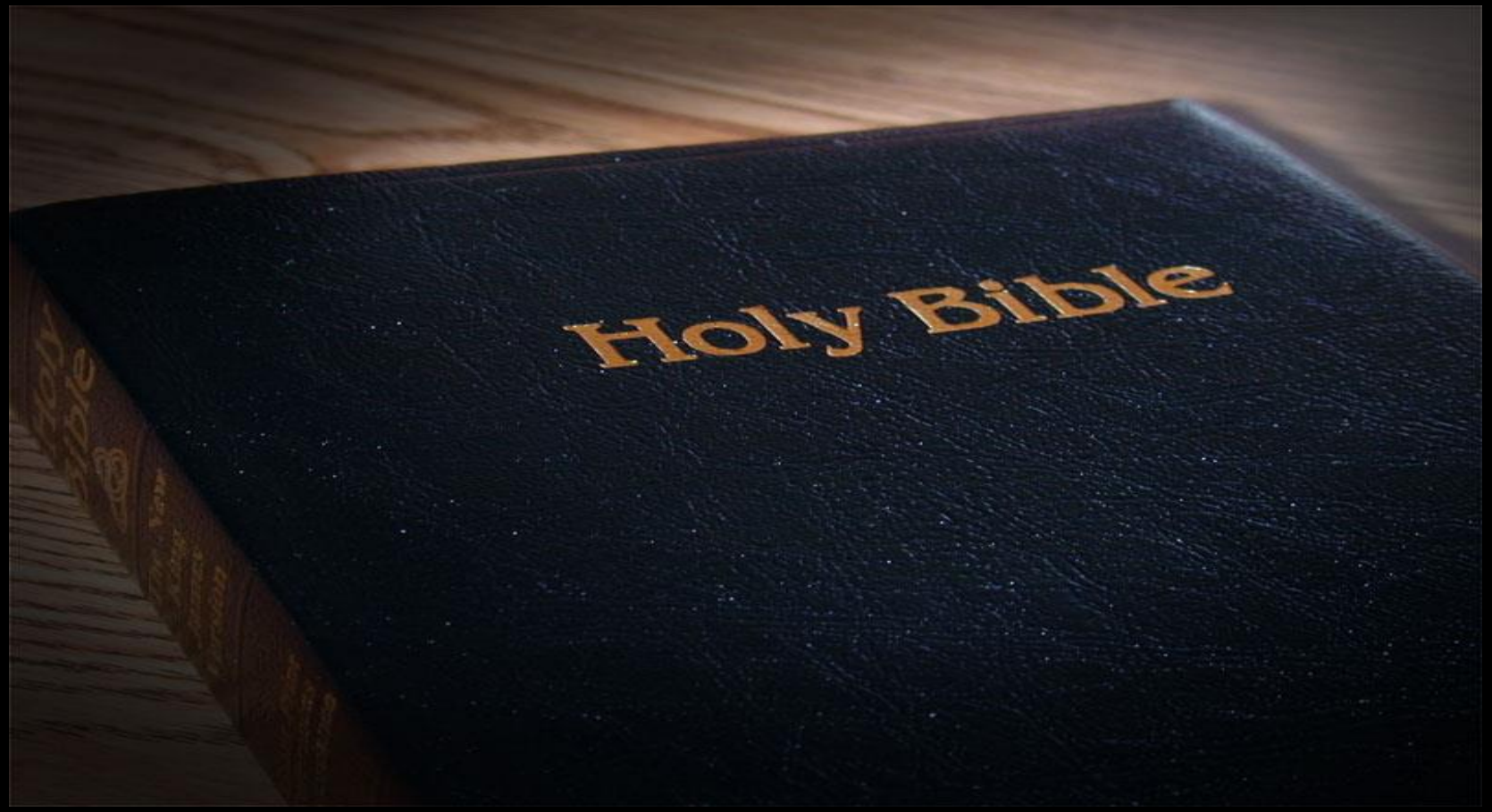
Garlic contains antioxidants that support the body's protective mechanisms against oxidative damage.

High doses of garlic supplements have been shown to increase antioxidant enzymes in humans, as well as significantly reduce oxidative stress in people with high blood pressure.

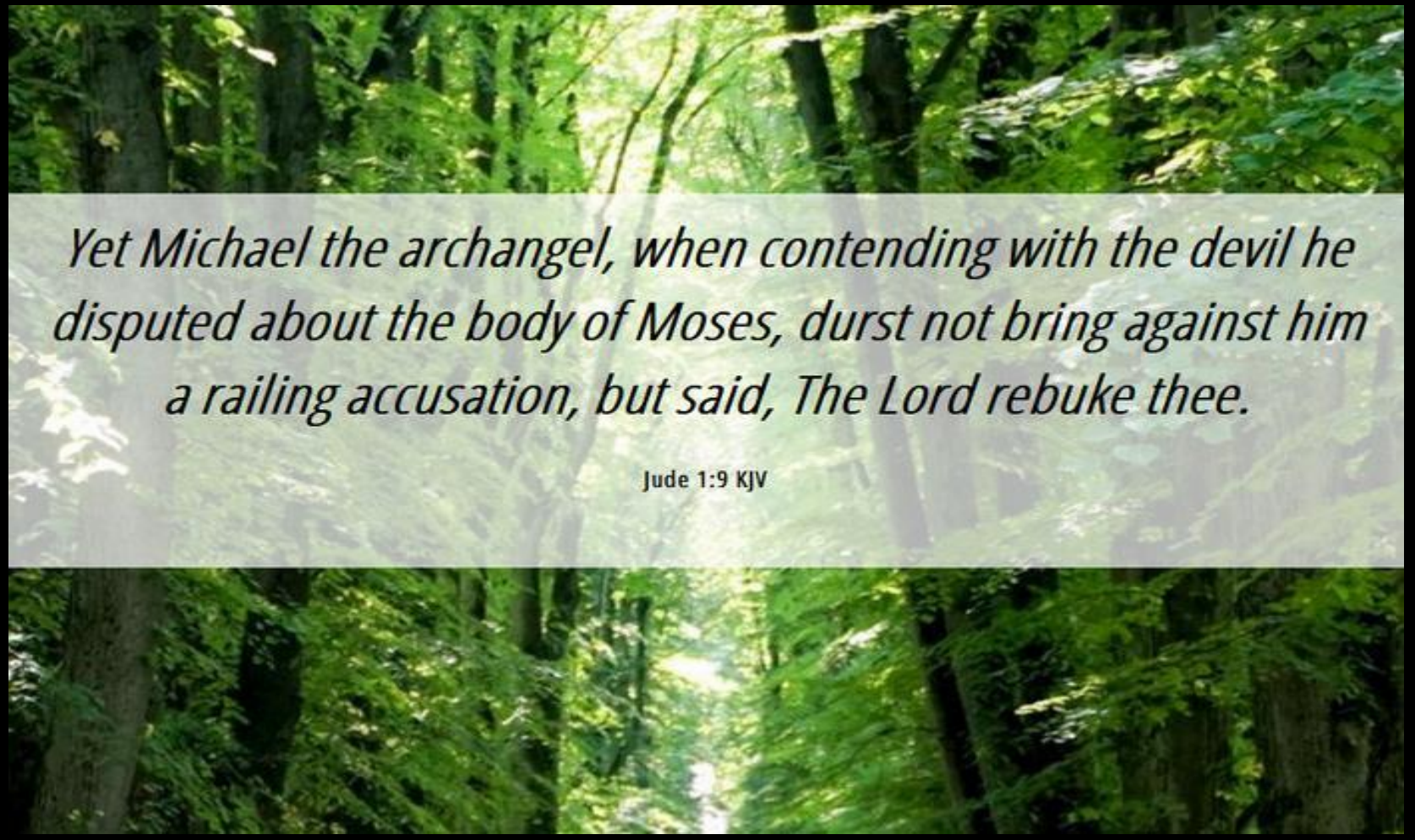
The combined effects on reducing cholesterol and blood pressure, as well as the antioxidant properties, reduce the risk of common brain conditions like Alzheimer's disease and dementia.

- ***Garlic contains antioxidants that can help protect against cell damage and aging.***

Can We Trust Bible Prophecy?



Yes we Can!


Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
Jude 1:9 KJV

Daniel Chapter 10 – Part 2
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Past > Present > Future

Introduction

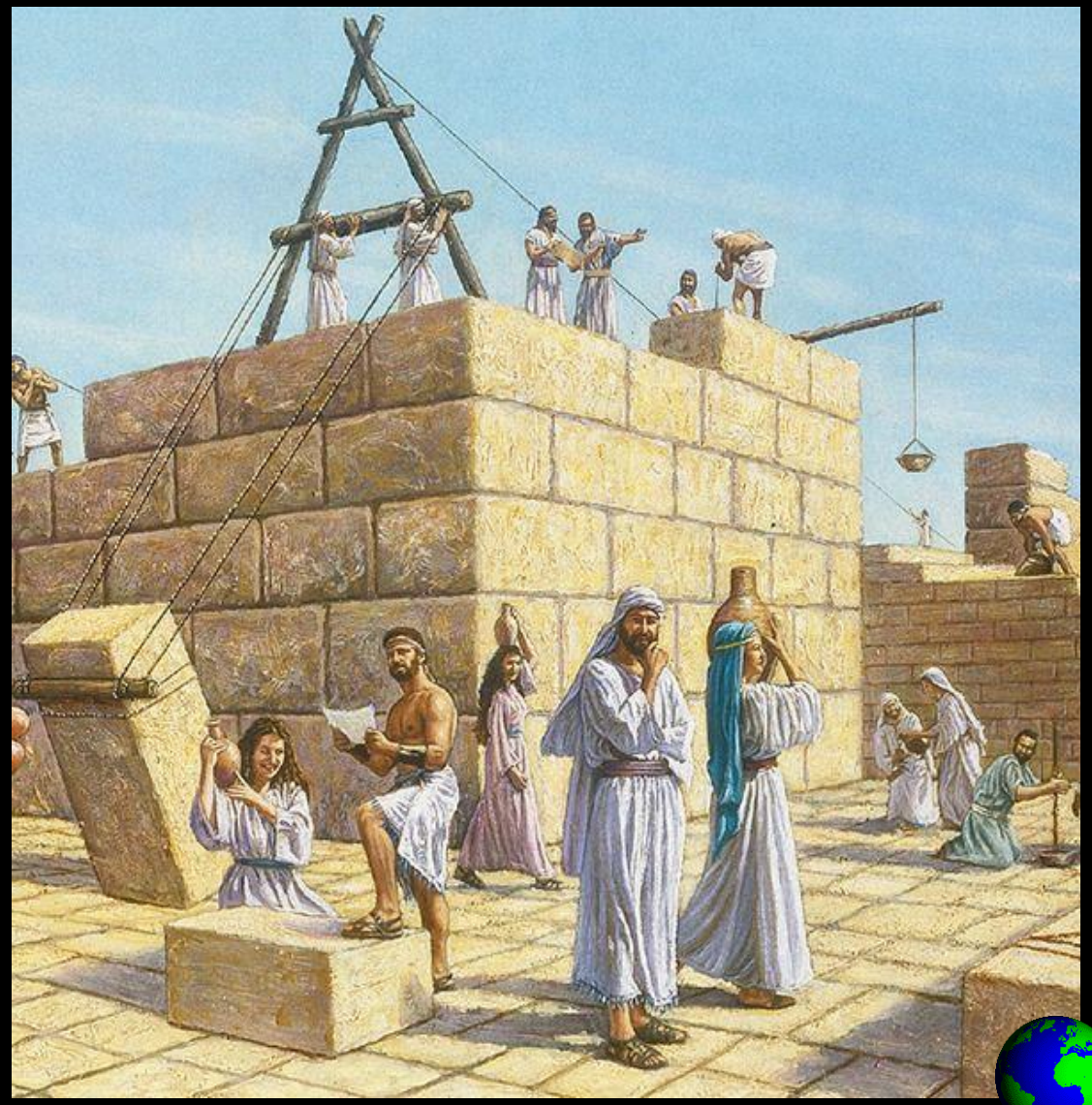
As Daniel lay on the ground, a hand touched him and set him upon his knees and the palms of his hands. The person who touched Daniel is identified as Gabriel. Some have erroneously concluded that the person whom Daniel saw in his vision (verses 5-6) **is the same as the one who touched him. But there is no reason to reach this conclusion.** Verse 10 **marks a clear break between the personage Daniel saw in vision and the person who lifted him up.**

<u>This is seen by the words</u>:

'And, behold, a hand [not necessarily the hand of the person he saw in vision] touched me, which set me upon my knees and upon the palms of my hands.' Daniel 10:10.

Introduction (cont'd)

As we have previously noted from the book of Ezra, the Samaritans assiduously opposed the rebuilding of the temple, even to the point of complaining to the Persian kings. As we have seen, during the reigns of Cambyses and Darius I the work on the temple was actually suspended for a time. Now, if the book of Ezra were our only source of information about this experience, we might conclude that the opposition was due to mere human factors. But Daniel 10 gives us a glimpse behind the veil of human history. Here we discern how human events in the visible earthly realm were being influenced by powers in the invisible cosmic realm.



Introduction (cont'd)

To the ears of Daniel, accustomed by long experience to heavenly sounds, the voice of the "One Man" was as the voice of the multitude, or as the sound of many waters, clear and beautiful. To human ears, dull of hearing, it is like thunder. The Jews at the time that the Greeks came to Christ had a similar experience to that of the companions of Daniel. Sitting in the temple court, the lightning played about the head of Christ, and a voice which to him was the voice of God, to them sounded like the crash of a thunder bolt. Daniel was left alone in the presence of the Son of God, and as he compared his own condition to that of Christ, he seemed but a lump of clay, a broken vessel, uncomely and useless. *"My vigor was turned in me into corruption, and I retained no strength."* He clung close to the cold earth, his face to the ground in a deep sleep, helpless in the hands of his God. *"What is man that thou are mindful of him, or the son of man that thou visitest him?"* SDP 156.3

Introduction (cont'd)

Then Gabriel, the angel who had so often talked with Daniel, touched him with his hand, and lifted his prostrate form. He said, "*O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent*." There was power in the touch of the angel's hand. There was power in the touch of the Saviour's hand. When on earth virtue, life, the healing power of God, constantly radiated from him. He could touch the leper, and a life-current flowed from him to the diseased one. SDP 157.1

So it was with Gabriel's touch. He who stood in the presence of God was so filled with life that as he laid his hand on man, a thrill of life was felt in every nerve. It may be so with beings today. The follower of Christ should have the life-current so strong within him that sin is rebuked, and disease driven from him. "*A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee*," is the promise. Christ came that we might have an abundance of life; the cup full to overflowing. We do not half realize our privilege. SDP 157.2

Daniel 10:12 - Fear Not

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.*

Daniel is once again reassured by Gabriel with the words fear not. The reason why he is told not to fear, is that from the very first day that Daniel set his heart on understanding he was heard and Gabriel had come to answer his prayers.

"Fear not, Daniel" – In Matthew 17:6-7, Jesus touched the disciples and said "Rise, and have no fear." In Revelation, Christ touched John and said, "Fear not" (Revelation 1:17).

*** Daniel, likewise, was touched by the angel; then Gabriel commanded him, "Fear not."**

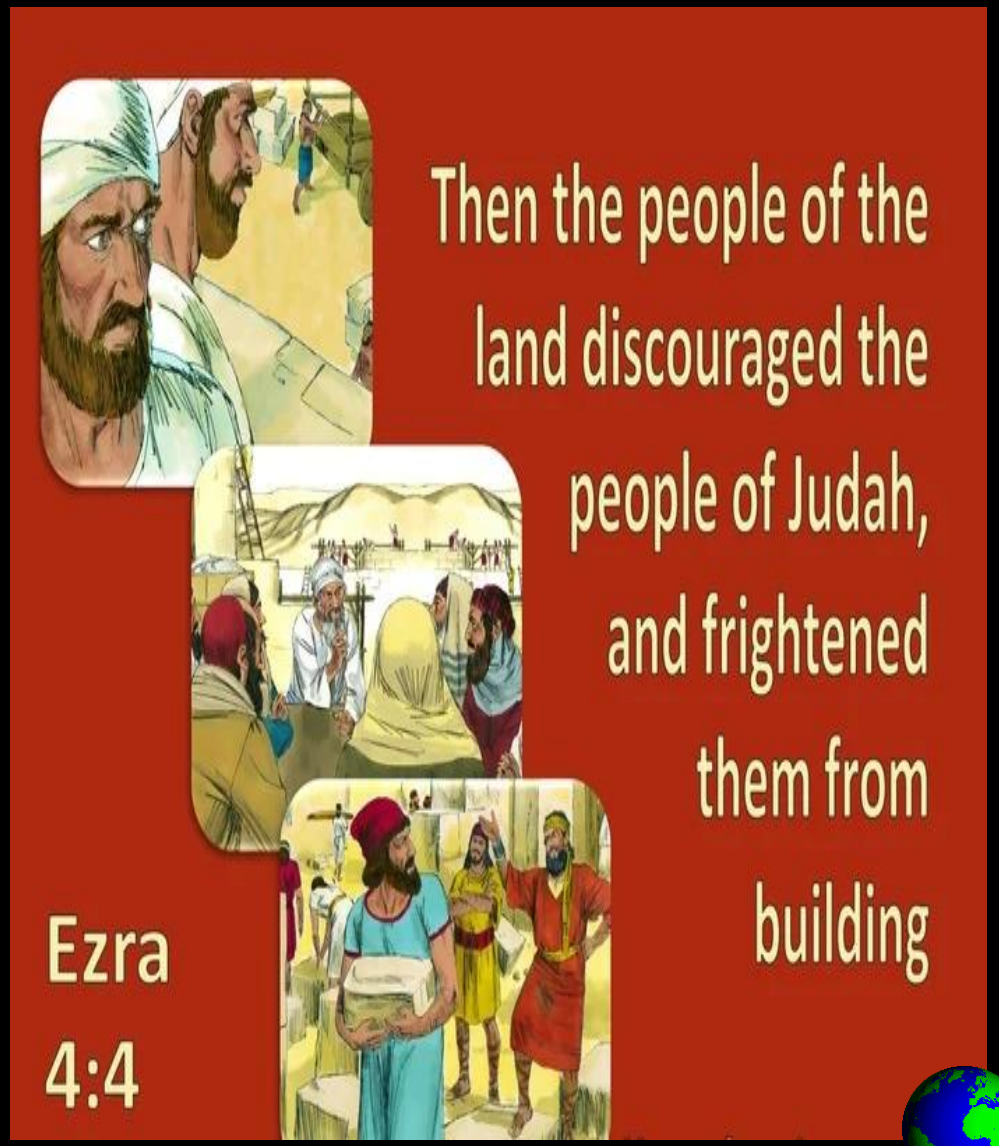
"From the first day" – As soon as Daniel set his heart to understand, when he humbled himself before God, his prayers were heard.

*** God hears our heartfelt prayers in the same way.**

The time frame of this situation

The Jews had not long before been released out of captivity to restore the temple in Jerusalem. They gained a lot of opposition from surrounding nations and it was this opposition that Cyrus was struggling with as well. (Ezra 4:1-5) The struggle for the master of Cyrus between the devil and his angels and Gabriel and the angels of God must have been immense. This is quite a possible answer for why it took so long for Daniel's prayer to be answered. For part of his prayer could have been relating to this situation as well.

When Michael comes to Gabriel's aid the struggle seems to be all over with the side of good gaining the supremacy. But who is Michael? The name itself in Hebrew means "who is like God."
He is also referred to as the Archangel in Jude 1:9. Christ is NOT an angel yet alone a created angel, but is the one in charge and the head of all the angels. It simply means, arch - chief of the angels - messenger, and Michael - who is like God.



Daniel 10:13 - The Prince of Persia

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.*

Several questions emerge as we read this verse. Who is the prince of the kingdom of Persia? Who is Michael? And what are these powers fighting about? We must first of all recognize that the prince of the kingdom of Persia is not the same as the king of Persia. There are 420 uses of the word 'prince' in the Old Testament and not once is the word used to denote a king. In actual fact, the word is most frequently used to describe military commanders. Daniel 10:13 makes it abundantly clear that Gabriel and Michael were working on two fronts. First, they were contending with the prince of the kingdom of Persia. Secondly, they were working with the kings of Persia. Thus, there is a clear cut distinction between the prince of Persia and the kings of Persia. Who is this prince of the kingdom of Persia? And who is Michael who stands watch over Daniel's people?

Who is Michael?

Before we can answer these questions it is imperative to realize that in ancient cultures it was believed that every kingdom had its own particular 'guardian angel' which looked out for the interests and welfare of the nation. That being the case, the prince of the kingdom of Persia would be Persia's guardian angel and Michael would be Israel's guardian angel.

Let's begin by checking Michael's Identity:

Michael is a fascinating personage. In Scripture the name appears five times, always in apocalyptic passages where Michael is in conflict with Satan. Michael's very name is a challenge to Satan. It means, 'Who is like God?'
In Revelation 12:7-9 it is Michael who casts Satan out of heaven. It is of more than passing interest that at the beginning of the great controversy, Michael is spoken of as having his angels and Satan is spoken of as having his. At the conclusion of the great controversy, Jesus will come with his holy angels (Matthew 24:31) and Satan and his angels will be cast in the lake of fire (Matthew 25:41).

Who is Michael? (cont'd)

In Jude 9 Michael contends with Satan for the body of Moses. There can be no doubt that Michael had come on this occasion to resurrect Moses from the dead (see Deuteronomy 34:5-6; Matthew 17:3). In other words, Michael is the angel of the resurrection. Is it a coincidence that when Jesus comes to resurrect the dead at His second coming, he will 'descend from heaven with a shout, with the voice of the archangel, and with the trump of God?' (1 Thessalonians 4:16; see also John 5:26-29 where we are told that the voice of Jesus will resurrect the dead).

The book of Daniel makes three references to Michael. Two of them are found in the chapter we are presently studying (verses 13, 21) and the other one is in Daniel 12:1. This last verse is of particular importance for two reasons.

First, Michael is spoken of as the great prince who stands watch over Israel. That is to say, Michael is Israel's guardian angel.

Second, Michael is the deliverer of Israel and the one who resurrects those who sleep in the dust of the earth.

Who is Michael? (cont'd)

Michael must also be identified with the enigmatic personage who in the Old Testament is called the 'Angel of the Lord'. Though the scope of our present study will not allow us to examine every reference to the Angel of the Lord in the Old Testament, it is imperative that we take a look at a few key passages.

The first passage we must take a look at is Zechariah 3:1-5. This passage leaves no doubt that the Angel of the Lord in the Old Testament is the same person as Michael. In this passage the Angel of the Lord is in conflict with Satan and the issue of the conflict is Israel (verse 2). Of particular significance are the words: '*The LORD rebuke thee, O Satan*' (verse 2) These are the very words which Michael uttered to Satan when He came to resurrect Moses (Jude 9). Thus, a comparison of Zechariah 3:1-5 and Jude 9 reveals, without any shadow of doubt, that the Angel of the Lord is Michael.

Who is Michael? (cont'd)

In Genesis 32:11, 24, 26, 30 we find Jacob praying for God to deliver him from the wrath of his brother, Esau. This time of anguish is known in other places of Scripture as the 'time of Jacob's trouble.' In fact, Genesis 32 is in the background of the time of trouble spoken of in Daniel 12:1. As Jacob was praying, the Angel of the Lord (see Hosea 12:3-5) laid hold of him and they began to struggle. The result of the story is well known. Not only did the Angel deliver Jacob from the wrath of his brother but he also blessed him and gave him a new name. At the conclusion of this episode, Jacob called the place Peniel—for I have seen God face to face, and my life has been preserved' (this word is frequently translated 'delivered' in the Old Testament). Can anyone doubt that the Angel of the Lord in this story is God?

In Exodus 14:19-20 we are told that the Angel of God led Israel in a pillar of cloud by day and in a pillar of fire by night to protect them from their enemies. Significantly, this Angel is identified as God in verse 24.

Who is Michael? (cont'd)

The episode of the burning bush is well known. The Angel of the Lord appeared to Moses and announced that he was going to deliver Israel (Exodus 3:8) from their bondage to the Egyptians. One cannot help but remember that Michael is spoken of as the end-time deliverer of Israel in Daniel 12:1. A close inspection of Exodus 3:2-14 reveals that this Angel is also God (see John 8:58-59).

In Joshua 5:13-15 this same Angel is identified as the Prince of the host. As we saw in our study of Daniel 8, the name, 'Prince of the host' is found in only one other place in Scripture, Daniel 8:11 where Jesus is called 'the Prince of the host.' In fact, as we have seen before, Jesus is referred to in Daniel as 'the Prince of the host,' 'the Prince of princes,' the 'Prince of the covenant,' and 'the great Prince.'

Who is the prince of the kingdom of Persia

There can be no doubt, then, that Michael is Israel's Guardian Angel. He is Israel's protector and deliverer from the power of Satan. He is God! Michael is none other than Jesus Christ! What an appropriate name for one who is in contention with Lucifer who declared '*I will be like the Most High*.' (Isaiah 14:14) In response to Lucifer's aspirations Jesus' name throws out the challenge:

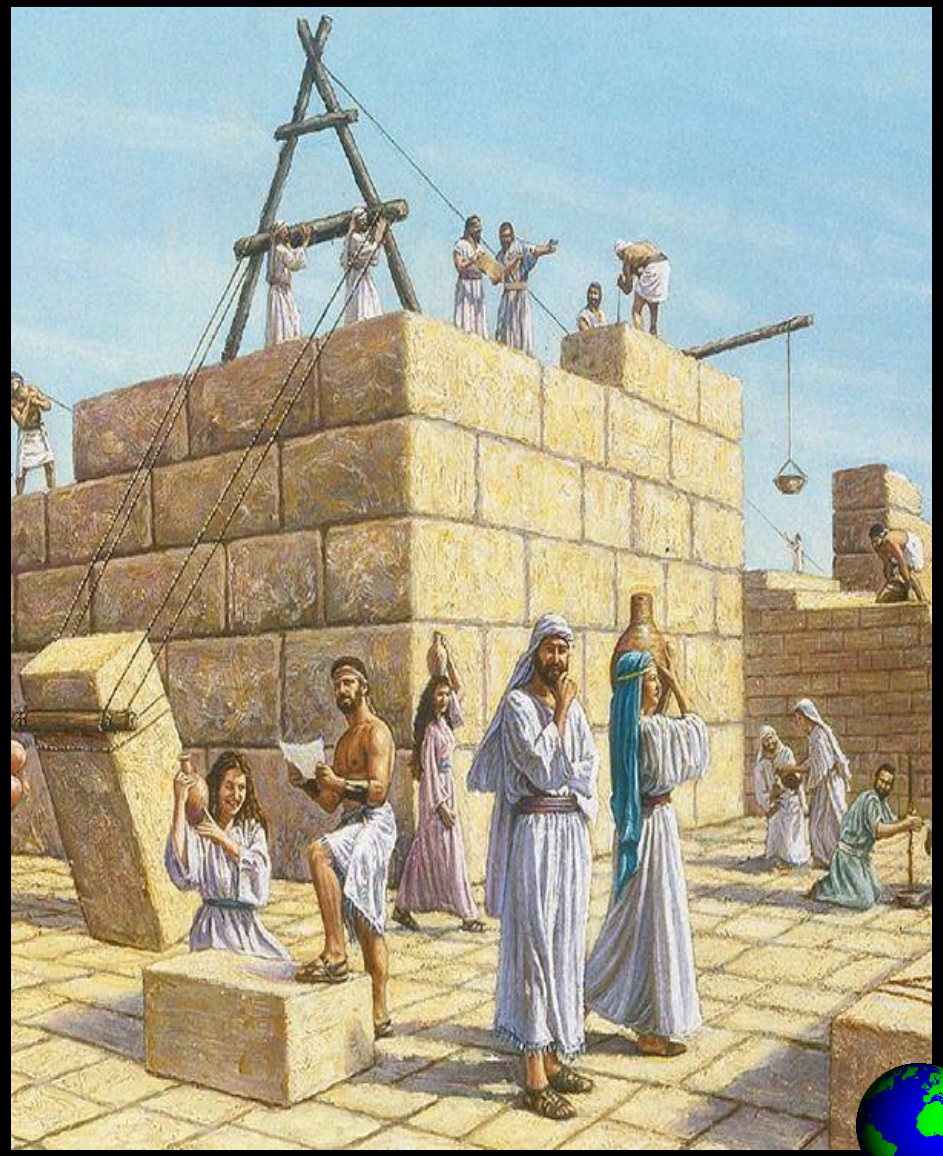
'Who is Like God'?

We are now ready to identify the prince of the kingdom of Persia. This identification is really a no brainer. If Michael the Prince is Christ, then the prince of the kingdom of Persia must be Satan. Jesus called Satan the 'prince of the world' on at least three (John 14:30; 12:30-33; 16:11).

The reason for the battle

Now that we have identified the contending parties, we can discuss the reason for the battle. As we saw in our study of Daniel 9, God had promised that Israel would spend 70 years in Babylonian captivity and then would return to their land to rebuild the temple, the city and the walls. But the restoration and building of the city and walls could not take place until the temple was rebuilt. The decree of Cyrus in 536 B. C. was a great victory for God. Everything appeared to be going according to schedule. But then the opposition of the Samaritans ensued.

Daniel 10 leaves no doubt that this opposition did not originate with the Samaritans. The prince of the kingdom of Persia (Satan) was working to influence the minds of the kings of Persia so that they would halt the work of rebuilding the temple. At the same time, Gabriel was doing his utmost to influence the minds of the kings of Persia so that they would authorize the continuation of the work.



The reason for the battle (cont'd)

For three weeks, while Daniel was mourning and praying, Gabriel struggled with the prince of Persia and with the minds of the kings of Persia. And at the very end of this period, Michael Himself came to aid Gabriel in his struggle. There is no doubt that these 21 days should be understood as literal days. However, it is tempting to understand them in a broader sense as well by applying the year/day principle. Cyrus gave his decree to rebuild the temple in the year 536 B.C. and the temple was finally finished in the year 515 B. C., exactly 21 years after the decree was given! During this whole period Gabriel was struggling with Satan and with the kings of Persia (notice the plural in Daniel 10:13). The book of Ezra itself explains that the work of rebuilding went on according to schedule because 'the eye of their God was upon the elders of the Jews, that they [the Samaritans] could not cause them to cease. . . .' (Ezra 5:5)

The reason for the battle (cont'd)

In short, it is as if Gabriel were telling Daniel:
'I know you have been mourning, fasting and praying for three full weeks because you wanted a clearer understanding of the end-time elements of the vision of Daniel 8. **The very moment you started to pray, I had every intention of coming immediately to answer your plea as I had done the previous time you prayed** (Daniel 9:20-23) **but this time I was delayed. You see, I was involved in this conflict with the prince of the kingdom of Persia. He was influencing the minds of the Persian kings so that they would halt the rebuilding of the temple. But at the end of the 21 days, Michael came to help me and we prevailed. The opposition you have seen by the Samaritans is really the visible manifestation of this invisible conflict. But now I have finally been able to break away and help you understand 'what shall befall thy people in the latter days: for yet the vision is for many days.'**

The reason for the battle (cont'd)

(Daniel 10:14)." **Don't miss the significance of the word yet. This word seems to imply that the vision (chazon) had already been partially explained in** Daniel 9 (the 70 weeks) **but that there were yet many days in the vision which had not yet been explained.**

"The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel." - Seventh-day Adventist Bible Commentary, volume 4, p. 1173

Daniel 10:15-19 - Daniel touched again

Daniel 10:15 *And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.*
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.*
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.*
18 *Then there came again and touched me one like the appearance of a man, and he strengthened me,*
19 *And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.*

In response to Gabriel's words, Daniel now bows to the ground and is left speechless. The vision (mareh) fills him with sorrow and his physical strength is gone. Furthermore, he is left breathless. Gabriel remedies the situation by giving back Daniel's speech and by strengthening him.

Daniel touched again (cont'd)

The effect that Gabriel had on Daniel when he spoke was similar to the reaction of Daniel with the vision of Christ. Daniel ends up face down toward the ground not being able to utter a word and with no strength.

Similitude of the sons of men - Daniel could not stand the glory revealed unto him, so Gabriel veils his glory in the garb of humanity. This is not unusual as you will see that Gabriel has already appeared to Daniel in the form of a man before 9:21.

Gabriel touches Daniel's lips to enable him to speak. Daniel asks how he can speak to him as the vision that he saw was too much for him to bear, for there was no strength left in him nor any breath. Gabriel touches him again and strengthens him then speaks to him. He tells him once again that he is greatly beloved and not to fear as he brings peace, so be strong, yea be strong. When Gabriel had spoken these words unto him he was strengthened and told Gabriel to speak as he had strengthened him to hear.

Touched by Angel 3 times

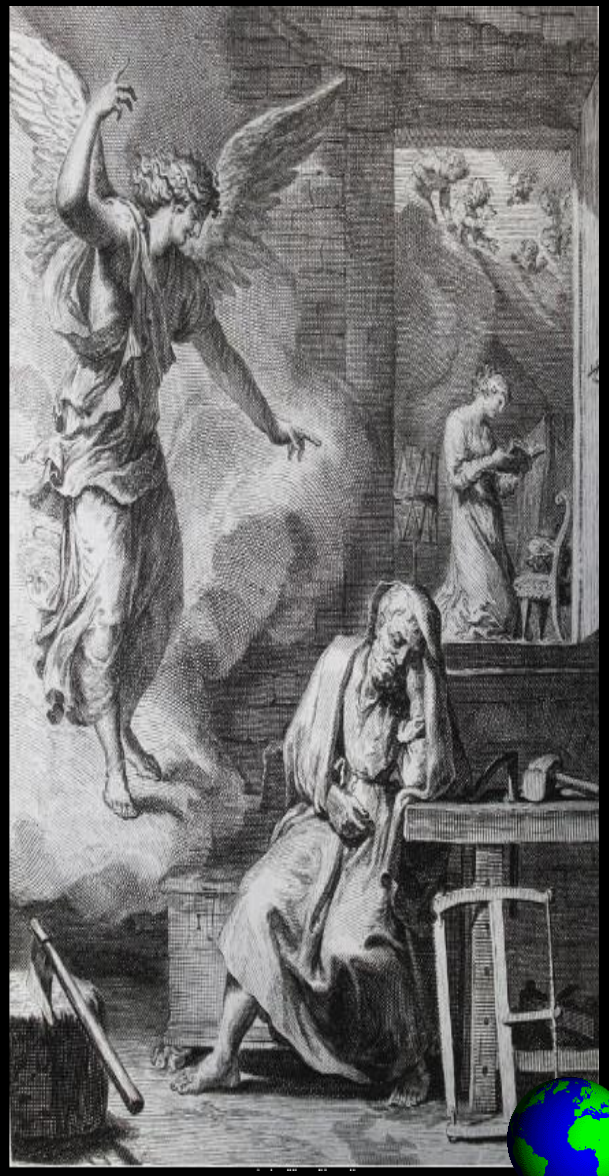
Overwhelmed with the radiance of divine light, the prophet falls. Then an angel appears to touch him and comfort him. As we read the narrative, notice that the angel touches Daniel three times.

The first touch enables the prophet to stand and hear the words of comfort coming from heaven: "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words" (Daniel 10:12). Daniel's prayer has moved the heavens. For us this comes as an assurance that God hears our prayers, which is a great comfort in times of trouble.

Touched by Angel 3 times (cont'd)

The second touch enables Daniel to speak. The prophet pours out his words before the Lord, expressing his feelings of fear and emotion: "*My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength. For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me*" (Daniel 10:16-17). **So, God does not only speak to us; He wants us to open our mouths so that we can tell Him about our feelings, needs, and aspirations.**

The third touch brings him strength. As Daniel recognizes his inadequacy, the angel touches him and comforts him with God's peace: "*O man greatly beloved, fear not! Peace be to you; be strong, yes, be strong*!" (Daniel 10:19). **Remember that the angel has been sent to Daniel in response to his prayers, in order to give him insight and understanding. In other words, the vision that follows in Daniel 11 will be one that is intended to encourage Daniel in response to his mourning and meditation over the present situation in Jerusalem. With God on our side, then, we can have peace even as we face affliction. His loving touch enables us to look into the future with hope.**



Daniel 10:20-21 - Final discourse

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

Here we see Daniel's reaction and the angel's reassurance.
The prophecy is repeated: Greece will conquer Persia.
In chapter 8, the ram represented Persia and he-goat represented both Greece and the demonic influence of Satan as pictured by the scapegoat of the Day of Atonement.

The purpose of Gabriel's visit was to show Daniel "that which is noted in the scripture of truth." The angel emphasized that "there is none that holdeth with me in these things, but Michael your Prince." We see the angel Gabriel and Michael our Prince standing up for God's people in this great spiritual controversy. And when Gabriel cannot prevail, Michael Himself will stand for His people!

Understanding the verses…

Said He - Then said Gabriel to Daniel.

Knowest thou wherefore I come unto thee - Do you now know why I have come or, do you understand my purpose so you do not fear anymore?

Return to fight with prince of Persia - Gabriel was going to go back to the ruler/king of Persia to stand by his side and fight with him, not against him.

When I have gone forth - When Gabriel leaves the king of Persia.

Prince of Grecia shall come - The ruler/king of Greece will come and overthrow the king of Persia. So we see that God fights with a nation until they have completely refused to surrender to Him. When it comes to this stage, the divine aid is withdrawn and another kingdom arises.

Final discourse (cont'd)

Before further explaining the vision to Daniel in chapter 11, Gabriel informed the prophet that the battle with Satan was not over:

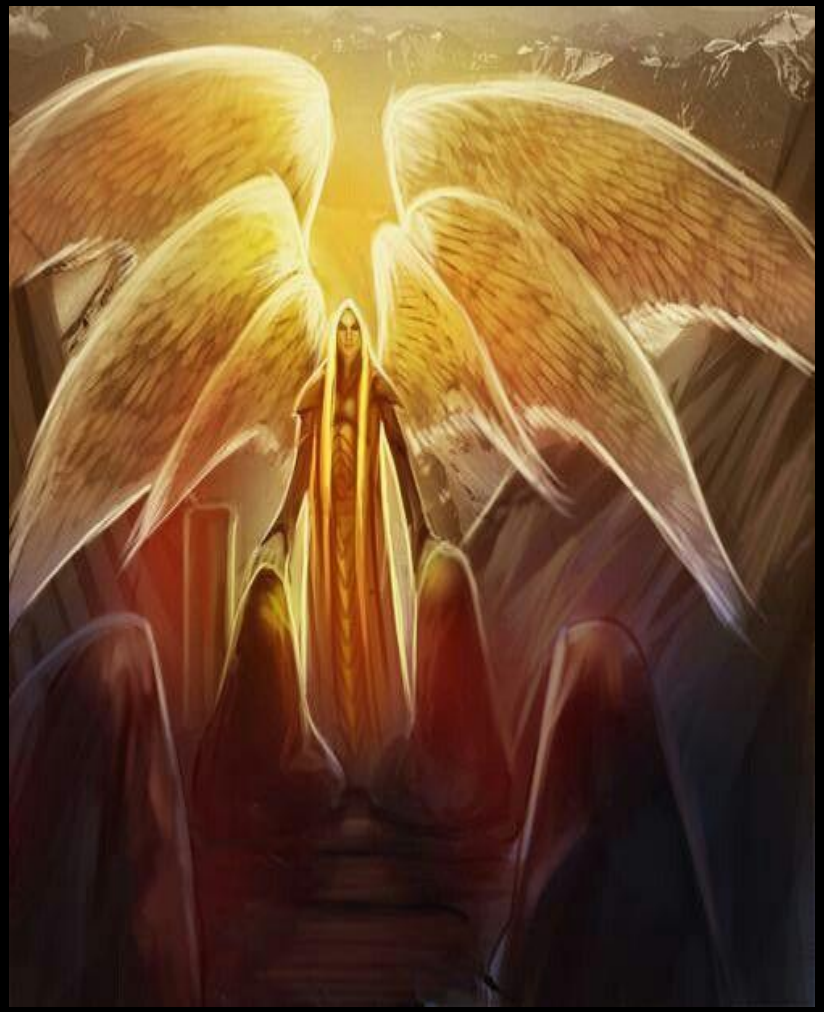
What Gabriel is telling Daniel is this: 'I must now return to continue my struggle with the prince of Persia (Satan). There is still work to do. I must still make sure that the decree of Artaxerxes is given on schedule to mark the beginning of the 70 weeks and the 2300 days. And when the kingdom of Persia has fallen, I must continue to do battle with the prince of Grecia (Satan in control of the Greek kingdom). But before I continue this battle, I will take the time to show you the events which will transpire from this point on. These events have already been written in the scripture of truth, that is, in God's calendar; therefore their fulfilment is absolutely certain.'

Final discourse (cont'd)

The heavenly messenger pulls the curtain aside and reveals to Daniel the cosmic war that transpires behind the scenes of human history. As soon as Daniel begins to pray, a spiritual battle starts between heaven and earth.

Heavenly beings began a struggle with the king of Persia to let the Jews continue the reconstruction of the temple. We know from the opening of Daniel 10 that the king of Persia is Cyrus. However, a human king left by himself cannot offer significant opposition to a heavenly being. This indicates that behind the human king stands a spiritual agent who instigates Cyrus to stop the Jews from rebuilding the temple.

A similar situation occurs in Ezekiel 28, in which the king of Tyre represents Satan, the spiritual power behind the human king of that city. So, it should not be surprising that the kings of Persia against whom Michael comes to fight include Satan and his angels. This shows that the human opposition to the rebuilding of the temple in Jerusalem has a counterpart in the spiritual realm.



Pen of Inspiration confirms…

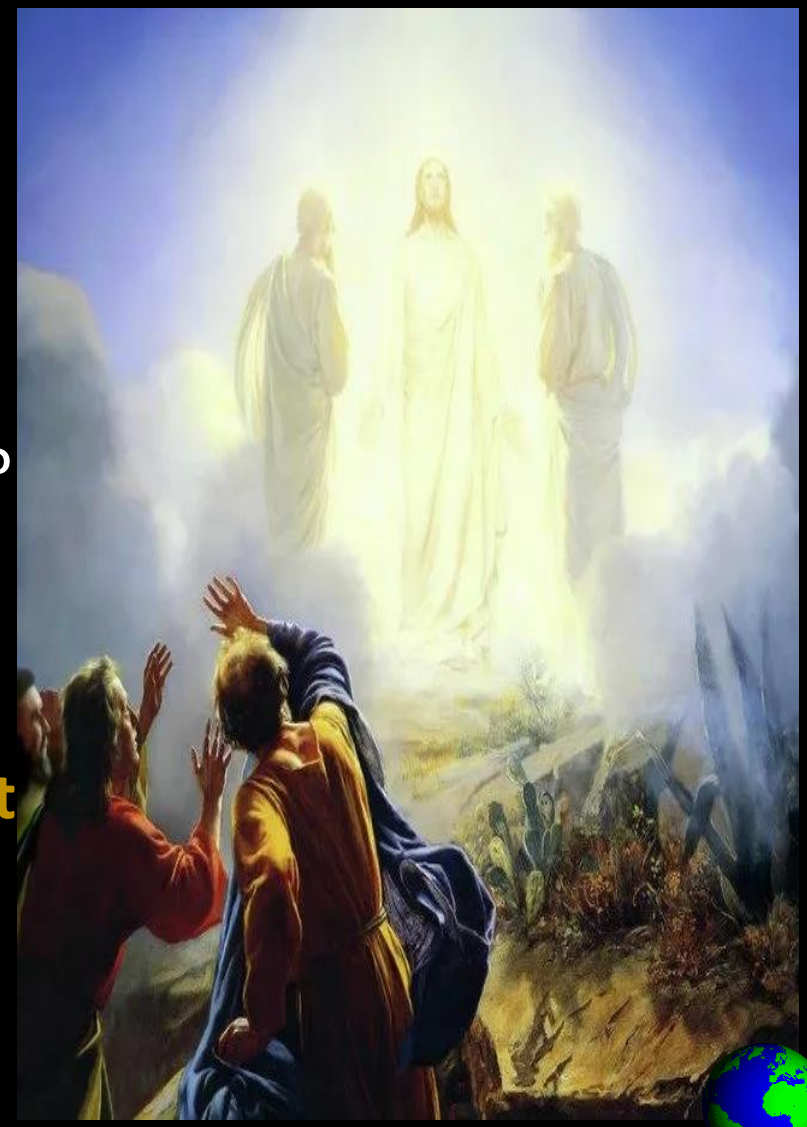
“While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavour to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel, we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel’s aid. ‘The prince of the kingdom of Persia withstood me one and twenty days’, Gabriel declares; ‘but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia’. Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years”. — Prophets and Kings, pp. 571, 572.

The Most Prominent in Daniel 10

This brings us to the end of the chapter with no interpretation of the vision that Daniel had. But we do learn that Daniel was a devout man who set his face to give himself wholly to God to understand what was not understood, even at the age that he was. Are we seeking to gain a closer relationship with Him, and pushing aside everything that is impeding us from having a closer walk with God. Will our characters stand in the review of the judgment, or will they collapse in the sight of a holy God?

God is saying to us as He was saying to Daniel through Gabriel, be strong, yea be strong.

The most prominent character in the book of Daniel is the figure initially called *"Son of Man"* (Daniel 7:13) or *"Prince of the host"* (Daniel 8:11). Eventually we learn that his name is Michael (Daniel 10:12), which means *"Who is like God?"* He comes to help Gabriel in the conflict with the king of Persia (Daniel 10:13). The angel refers to this heavenly being as *"Michael your prince"* (Daniel 10:21), namely, the prince of God's people.



The Most Prominent in Daniel 10 (cont'd)

Michael appears later in the book of Daniel as the One who stands for God's people (Daniel 12:1). From Jude 9, we learn that Michael, also called an archangel, fights against Satan and resurrects Moses. Revelation 12:7 reveals that Michael stands as the leader of the heavenly army, which defeats Satan and his fallen angels. Thus Michael is none other than Jesus Christ.

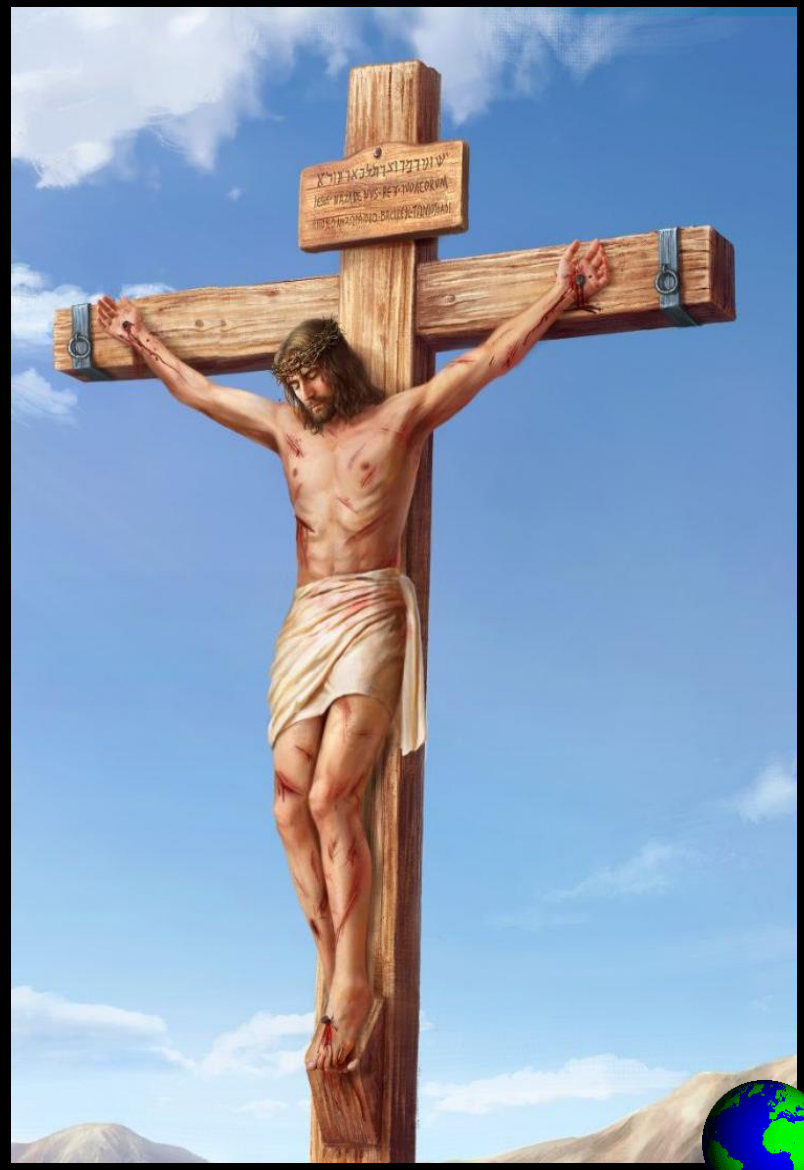
As the Persian Empire has a supreme commander, a spiritual force who stands behind its human leader, so God's people have in Michael their Commander-in Chief, who steps in to fight and win the cosmic war on their behalf.

Read Colossians 2:15. How has Jesus accomplished victory in the cosmic conflict?

The Most Prominent in Daniel 10 (cont'd)

As we face the forces of evil, we can have faith in Jesus our champion. He defeats Satan in the beginning of His public ministry. During His earthly life, He defeats Satan in the desert when assaulted with temptations, He fights demonic hordes, and He sets people free from the power of darkness. Jesus defeats evil even when it is disguised behind Peter's attempt to dissuade Him from moving towards Calvary. In His final words to the disciples, Jesus speaks of His impending death as a battle, which will culminate in a decisive victory over Satan: "*Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.*" - John 12:31-32.

Sometimes we look around, and things look really bad. Violence, immorality, corruption, and diseases crop up everywhere. An enemy, not made of flesh and blood, brutally attacks us from all sides. But no matter how difficult the battles we have to fight, Jesus fights for us and stands as our Prince and High Priest in the heavenly sanctuary.



The Most Prominent in Daniel 10 (cont'd)

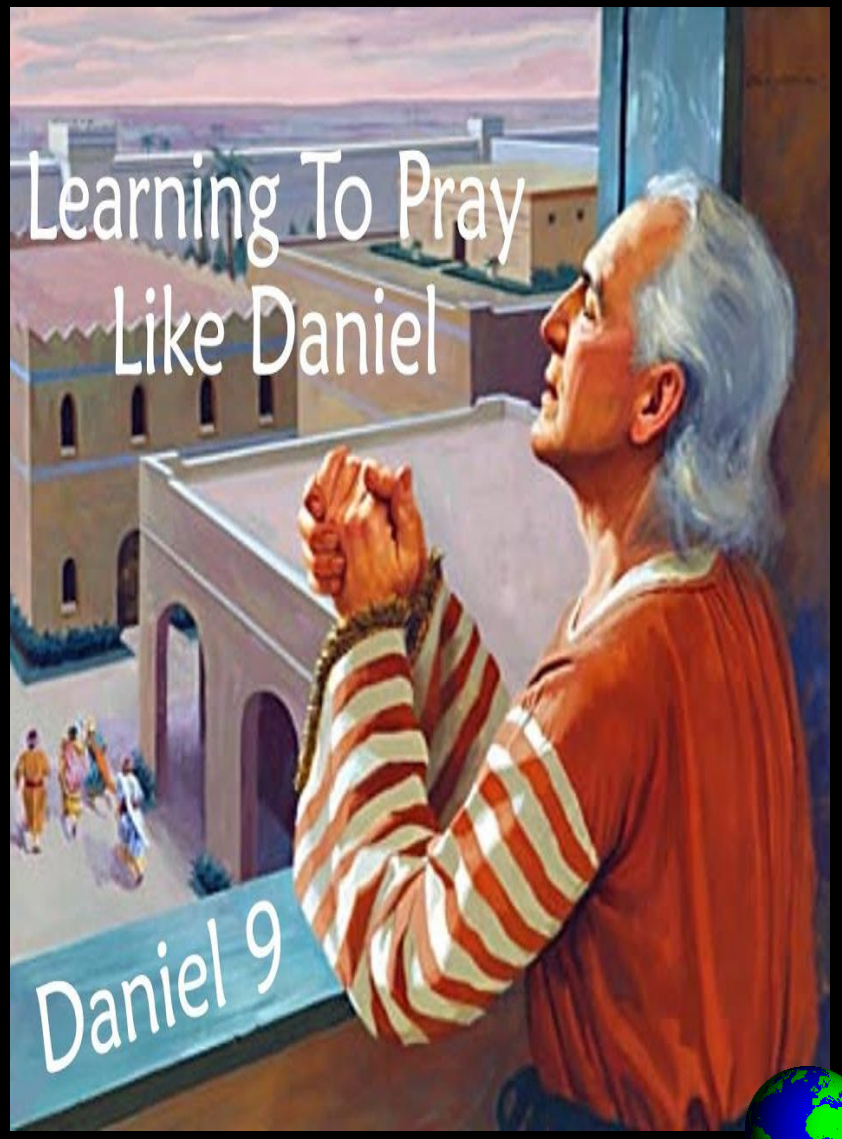
The poetic, or chiastic, structure of the prophecies presented in Daniel 10 thru 12 centre upon the death of Christ on the cross. The CENTER of the chiastic structure falls in Daniel 11:22 with the reference to the "*Prince of the Covenant*" being "broken" on the cross for you and for me.

The Great Centre of all prophecy, as with all Scripture, is Christ Jesus and what He did for us on Calvary. The great controversy between Christ and Satan, which we have seen as the theme through the books of Daniel and Revelation, started in heaven, then has continued on this earth and will find its final conclusion when Satan and all his followers are destroyed in hell fire. Jesus is calling for you to surrender to Him and make Him Lord of your life. He is going to win this war and wants you to be on His side.

Lessons to learn from Daniel 10

1. **Our spiritual life is important. It is dangerous to neglect one's spiritual life. A day without prayer can easily become a lost day. We also need to recover fasting, even if it is a partial fasting. Fasting may go beyond abstaining from food.** We may need to abstain, for instance, from excessive work, the preoccupation with material things, the Internet and the constant occupation with mobile phones and other devices, or from the obsession to be reachable at any time and to reach others at any time. **We should live our lives in the presence of God instead of being chained to our devices.**

2. **Our dedication to God and the welfare of His people are important. Life is not only about ourselves; it is also about others, including the community of faith. When things go wrong in the church, people today tend to withdraw. Daniel, while suffering, held on and interceded for his people. He did not cut himself off from the fellowship of believers. God heard his prayer, encouraged him, and granted him inner peace.**



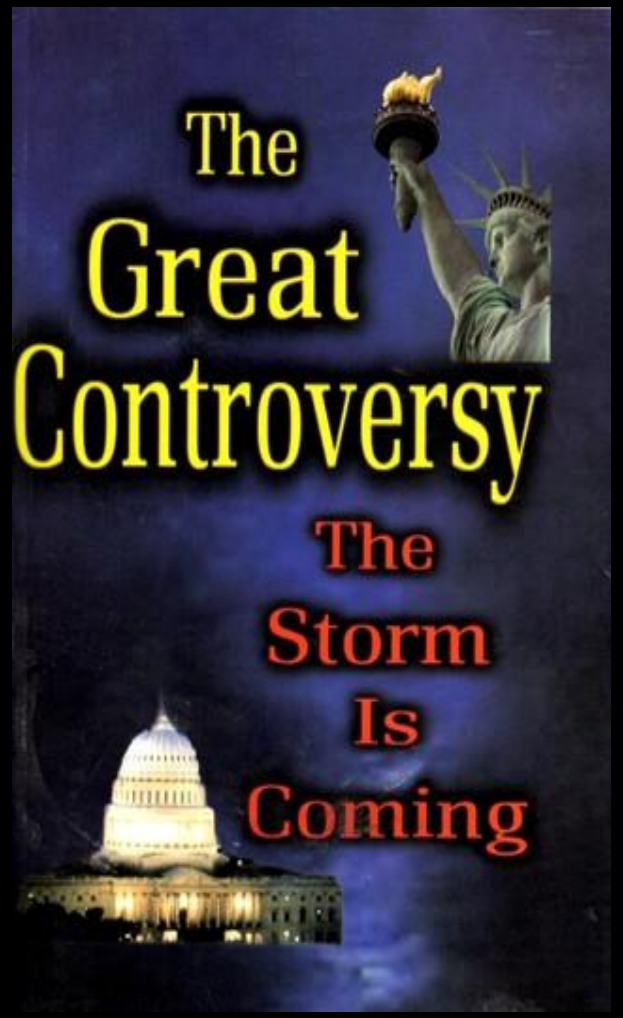
Lessons to learn from Daniel 10 (cont'd)

3. While God considers us His beloved children, we also need to love him. A formal religion, a mere adherence to biblical beliefs, and even a strict observance of God's commandments are in sufficient if we do not love God and each other.

4. Battles behind the scenes continue today. We do not recognize and understand all of them, and full understanding may not even be necessary. But there is someone who knows all things. He cannot be deceived, and His plan cannot be thwarted. Daniel was not able to fight all the battles; he had to leave them to the Lord. It is best for us to leave the battle in Jesus' hand, while we follow Him faithfully.

5. While God considers us His beloved children, we also need to love him. A formal religion, a mere adherence to biblical beliefs, and even a strict observance of God's commandments are in sufficient if we do not love God and each other.

6. Battles behind the scenes continue today. We do not recognize and understand all of them, and full understanding may not even be necessary. But there is someone who knows all things. He cannot be deceived, and His plan cannot be thwarted. Daniel was not able to fight all the battles; he had to leave them to the Lord. It is best for us to leave the battle in Jesus' hand, while we follow Him faithfully.



Summary

In the ensuing dialogue the angel speaks three times; Daniel speaks just twice.

- Daniel is being encouraged. Twice he is told that God loves him greatly (Daniel 10:11, 19). **Who would not like to hear that from fellow humans—and all the more from God? Twice Daniel is also told not to fear** (Daniel 10:12, 19). **Peace will be with him.**

- While being strengthened, he is also affirmed that his intercessory prayer for his people is heard and that it has made and will make a difference (Daniel 10:12). **It was heard right away and was not put on a waiting list. Therefore, he now can be strong and of good courage** (Daniel 10:19).

- His understanding will be enlarged (Daniel 10:13, 20). **He has not only seen the pre-incarnate Jesus but will also know that behind the scenes a great battle is going on that will be won by the supreme Lord. It is not only the Samaritans who cause problems to the Jews returning from exile; there are evil angels engaged in warfare against God and His people.**

Summary (cont'd)

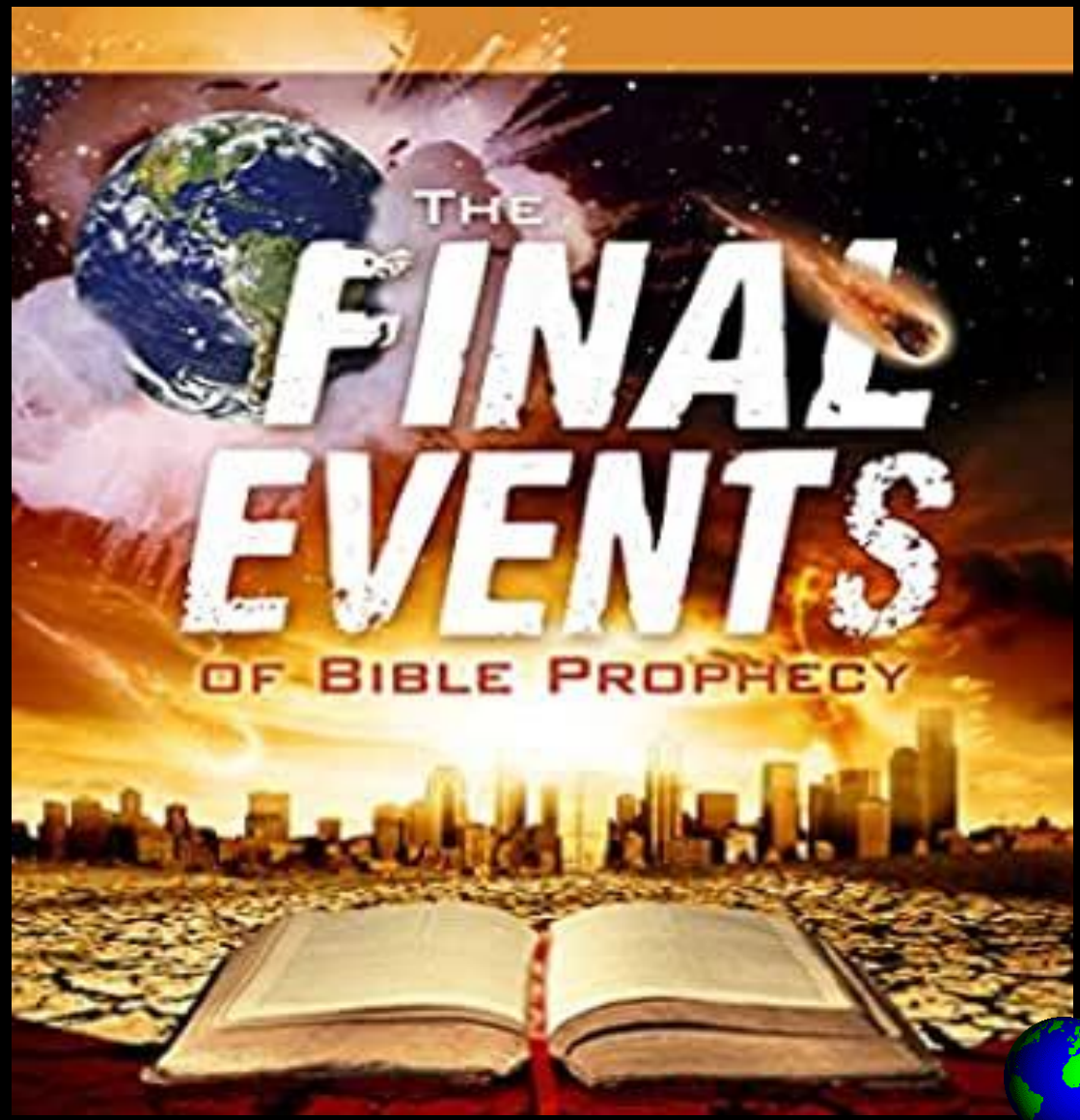
- So the present issues behind the scenes as well as the future of God's people are revealed to Daniel. Verse 14 is crucial.
The kingdoms described in Daniel 11 do not reflect all major powers in the history of this earth or even the major political players that still may appear. The focus is not so much on these kingdoms, but rather on the people of God, especially "in the latter days."

Daniel seems to contribute little to the conversation with Gabriel.
Why is it important anyway?

- He acknowledges his weakness and his respect for the heavenly being.
But this makes all the difference.

- Daniel knows that he is not in charge; but God is.

- What is really important is that Daniel wants to listen to the message from God.



Conclusion

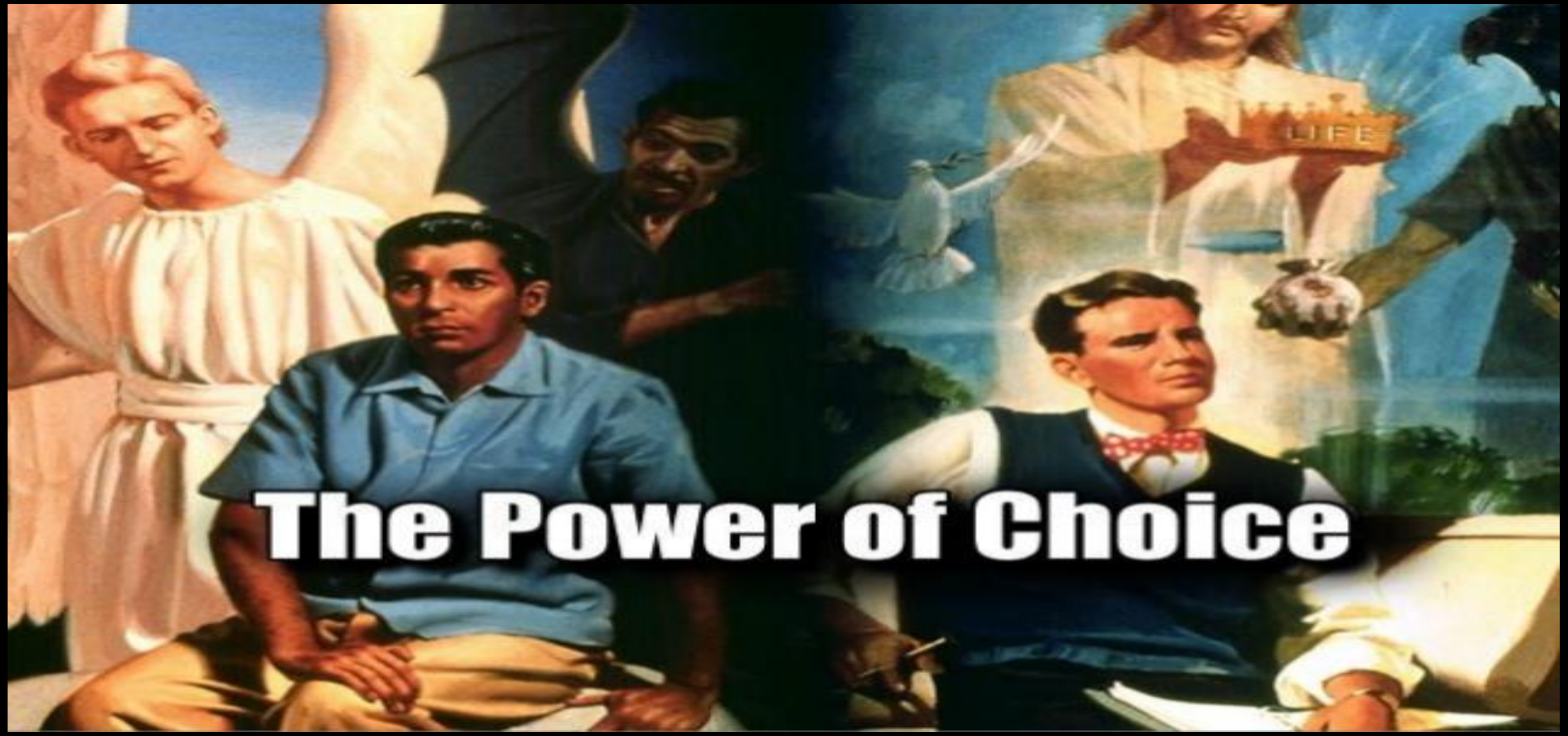
"The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai [Daniel 8] **and the Hiddekel** [Daniel 10-11], **the great rivers of Shinar, are now in the process of fulfilment, and all the events foretold will soon have come to pass."** - The Seventh-day Adventist Bible Commentary, volume 4, p. 1166.

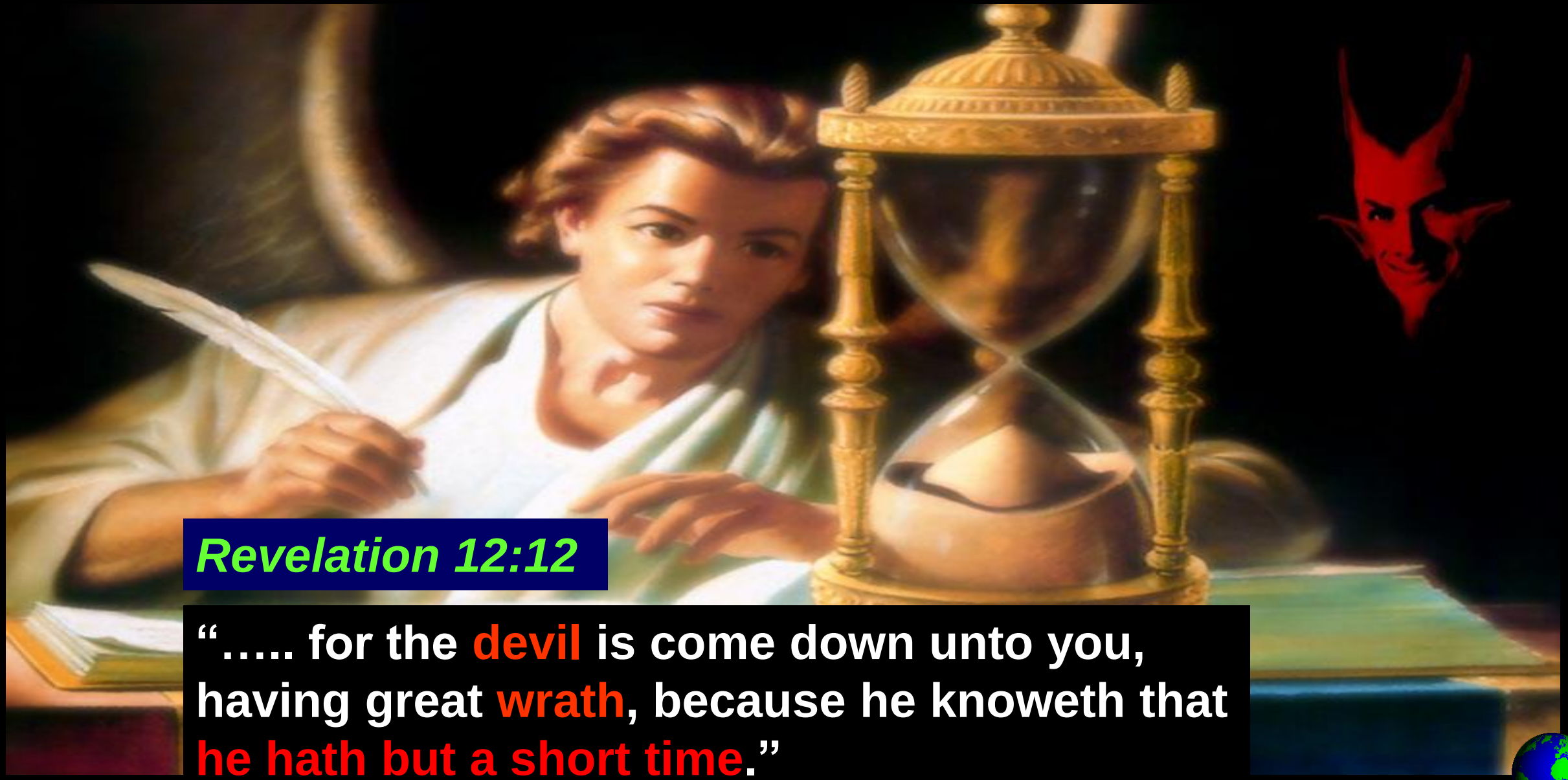
Should we not be dedicating our time to the comprehension of these extremely important chapters?

Referring to God's people in the very last remnant of time, Gabriel promises:

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." (Daniel 12:10).

God has given all:





Revelation 12:12

“….. for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16

The Ark of the Covenant

Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. – Revelation 3:20

THE END
ARE YOU READY TO MEET JESUS?