

Commissioned in Communion (Daniel 10:1-21)

I. The Touch That Casts Out Fear

1 In the third year of Cyrus king of Persia, I, Daniel, known as Belteshazzar, received a profound word—a true revelation, but I struggled to understand it. Finally, its interpretation was disclosed to me in a vision, and I began to understand the word. **2** At that time, I was in a period of mourning for three weeks. **3** During the entire three weeks, I ate no delicacies—no meat and no sweets. I drank no wine, nor did I groom myself.

(Daniel 10:1-3 TPT)

This is the latest account we have from Daniel's life—two years after the lion's den experience and his encounter with Gabriel where he was told the exact date of the Messiah's death.

Daniel is now nearing the end of his life as he enters into the third year of Persia's takeover of Babylon. Jeremiah's seventy-year prophecy has been fulfilled. King Cyrus has called for a release of the exiled Jews. Great things are happening and yet God tells Daniel that great conflicts still lie ahead. In this regard, his last vision will involve arguably the most specific details of the future ever given to a human being.

Before we get there, we must see the encounter itself.

4 On the twenty-fourth day of the first month, I had a vision while I was standing on the bank of the great Tigris River. **5** I opened my eyes to look about me, and I saw a man approaching who was robed in white linen and wearing a belt of pure gold.

6 His body was like a glowing gemstone, his face shining as bright as lightning. His eyes were blazing like fiery torches; his arms and legs were gleaming like polished bronze; and the sound of his voice was thunderous, like the roar of a multitude.

7 Although others were present, I was the only one who experienced this open vision. Yet, it was so real that it terrified those who were with me, and they ran away to hide. **8** I found myself alone, gazing on this astounding vision; I was left stunned and powerless. My appearance was altered beyond recognition, and what little strength I had deserted me.

(Daniel 10:4-8 TPT)

While many believe this is describing an angel, we will see how this experience is a powerful encounter with the Lord Jesus himself.

The One who will eventually be born into time and space as a human embryo—and grow up to be crucified by a beastly empire—is visiting Daniel in the radiance of his glory.

He comes to Daniel in a very similar way that he comes to the apostle John in the book of Revelation. We have seen numerous parallels between Daniel and Revelation, but this is perhaps the most important connection.

In Revelation 1, we find John in exile—just like Daniel. Daniel is in Babylon; John is exiled to an island within the Roman Empire. In that place, he is caught up in the Spirit and has a visitation from the Lord. Here is one example that showcases the parallels between John's experience and Daniel's:

14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. 15 His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters.
(Revelation 1:14-15)

John beholds the Ancient of Days from Daniel 7 and the One with fiery eyes from Daniel 10.

Both John and Daniel get overwhelmed, almost to the point of death:

9 As soon as the angel began to speak to me, I fell unconscious with my face to the ground, as in a coma.
(Daniel 10:9 TPT)

17 When I saw Him, I fell at His feet like a dead man...
(Revelation 1:17a)

This raw experience with Christ in the fullness of his glory leads to this kind of reaction. The same thing happens with Peter, James, and John in the Transfiguration, when they beheld Jesus's eternal glory—the Glory that existed both before and after his earthly incarnation (Matthew 17).

Thankfully, in John's case—and in Daniel's—the response from Jesus is always the same:

10 Then I felt a powerful hand grip me and help me to my hands and knees. I was trembling with fear! 11 He said, "Daniel, you are greatly loved and a precious treasure to God. Now, stand up and understand the words that I am about to say, for God has sent me to you." ...
(Daniel 10:10-11 TPT)

Daniel is immediately comforted and embraced. Though God's glory can overwhelm the human heart, his perfect love is there to cast out all fear. This is what happens with John:

17 ...And He placed His right hand on 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.
(Revelation 1:17b-18)

Jesus immediately consoles to John. There is truly no fear in his Presence—nothing to worry about *at all*.

This is the Exodus 33 experience of God's glory where we see it unveiled as his goodness!

Tying together Daniel's experience with John's yields further treasure: John is told to not be afraid, and with this Jesus adds: *I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore...*

On the other hand, Daniel is told: *"You are greatly loved and a precious treasure to God."*

Daniel shows us that we are to never be afraid because we are loved and precious to God. John shows that we are not to be afraid because Jesus died and rose again. In Galatians 2:20, Paul tells us that ***Jesus loved us and gave himself for us.***

There is a direct and intimate link between these statements. This link is the glorious truth that Jesus died and rose again because of his passionate love for us. We are the treasure in the field he sold everything for! (Matthew 13:44)

If God himself will give his life for you, there is truly nothing to fear. When you know his love for you is this real, intense, and eternal, it conquers every worry and concern imaginable.

Furthermore, when you know his death has covered and removed your guilt and shame, fear loses its grip completely (Revelation 1:5).

Thus, we can combine these two encounters with Daniel and John and settle into this truth: Never fear. Never fear God and, therefore, never fear anything else.

II. The Joy of the Lord is *You*

With that, John and Daniel are both given a message:

**12 He reassured me by saying, "Daniel, don't be afraid, for I have come to bring to you the answer to your prayer...
(Daniel 10:12a TPT)**

To John, he says this:

**19 "Therefore write the things which you have seen, and the things which are, and the things which will take place after these things.
(Revelation 1:19)**

Both men are given a vision to share... In the same way, all of us have a message from the Lord to bring to the world. We may not be a preacher or a writer, but we are all called to release and communicate his truth to others. This is the great commission upon all our lives.

But we need divine strength to fulfill our commission. This is what Daniel and John experienced. The call or vision of God will often feel overwhelming. You can feel powerless to fulfill your purpose—or like in Daniel's case, to even *understand* your purpose.

But God's personal love is what brings strength and clarity. This is at the heart of the famous words of Nehemiah, where the priests speak the following to people who feel weak and ashamed after a direct encounter with God's Word:

***...Do not be grieved, for the joy of your Lord is your strength.
(Nehemiah 8:10)***

This is not just joy in some general sense. These encounters throughout Scripture reveal that this joy is about God's joy over you personally. Knowing *you make God happy* empowers you with strength and clarity—two things we're often lacking.

This is the principle that Jesus himself demonstrated. Before starting his ministry, Jesus was baptized and told these words: ***"You are My beloved Son, in whom I am well-pleased."***

In other words: ***You are My treasure—My dearly loved Son. You make me very happy!***

This is what Jesus heard, and as our forerunner he endured trials and stepped into ministry from this place of truth. He was shown the joy of his Father over him personally—God's pleasure over him—and that was the match that lit up his world-changing work.

This is what Isaiah encountered in his throne-room experience. Isaiah sees the glory of God and immediately feels unworthy and begins focusing on his sin. The angel comes and puts the coal on his lips, purifying him of his sin-consciousness, which then leads to his commissioning and release. Isaiah says, "Send me!" (Isaiah 6:1-8)

We can only be **sent** inasmuch as we have received an immersion into the Spirit of sonship, the revelation of God's personal delight and pleasure over us.

This is meant to be our daily bread. It's not about just a few mountaintop experiences. Mountaintop experiences are important, but our main work is to take the mountaintop into the valley of everyday stressful/boring/complicated/overwhelming life and let it be our daily bread.

We must regularly receive these truths like wine to our hearts: *Do not be afraid. You are a treasure to God. Jesus died for you, and rose again, and he overcame all death. You are united to him in victory!*

In Daniel's case, we find it takes several encounters with this love before strength comes to him. This should come as encouragement to anyone who has encountered God's love on the mountaintop but then gone on to still struggle with doubt and fear:

15 Upon hearing these words, I bowed facedown and was left speechless. 16 Then suddenly, one who looked like a man touched my lips (*another connection to Isaiah's experience*), and I was finally able to speak.

So, I said to the one standing in front of me, "My lord, this vision has left me overcome, undone, and overwhelmed. I feel totally weak and helpless. 17 My lord, how can I, your servant, even talk to you? I have no strength, and I can barely catch my breath!"

18 Once again, the one who looked like a man gripped me and imparted strength to me. 19 He said to me, "Be strong! Be very, very strong! Do not be afraid, for you are greatly loved and a precious treasure to God. God's peace is yours." As he spoke those words, I felt strength pour into me, and I said, "Now, I'm ready to listen to you, my lord, for you have given me strength." (Daniel 10:15-19 TPT)

The literal Hebrew meaning behind "precious treasure" is the word *desirable*. This can also be translated as "*O man of desirableness*."

God desires us...

This affirms even further that this about God *enjoying us ... liking us ... taking pleasure in us...* And this brings us strength.

This is the desire that drove him to the earth. Jesus is coming to Daniel in his pre-incarnate heavenly glory to let him know about this passionate desire that will one day lead to the cross. .

Again, this truth of God's love was ultimately confirmed and sealed by Jesus's death and resurrection. Now, we don't base our *belovedness* or *desirableness* on our own sense of worthiness. We base it on the fact that Christ shed his blood for us. We do not examine ourselves—we turn and analyze *Christ* and his demonstration of love at the cross.

One more relevant story from the life of Gideon:

11 Then the angel of the Lord came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save it from the Midianites. 12 The angel of the Lord appeared to him and said to him, "The Lord is with you, O valiant warrior." (Judges 6:11-12)

Gideon is hiding in a winepress, afraid of the enemy, with no intentions of standing his ground. But in this place, the Angel of the Lord comes to him (who many believe is another pre-incarnate

encounter with Jesus.) This Messenger speaks his true identity over him: *You may be hiding, but I call you a valiant warrior.*

Gideon is going to have to hear this multiple times, just like Daniel. He will require several messages of comfort and divine confrontation before finding the strength that God already sees him. Gideon expresses many of his doubts and asks for multiple signs to confirm that God is with him. Mercifully, God gives him these signs, but the original word stands true despite Gideon's struggle: *You are a valiant warrior.*

You are deeply loved.

Whether it's Daniel, John, Gideon, we find the importance of hearing and receiving the affirming voice of our Father.

This is why personal communion with the Lord is paramount. It's not an accident that Gideon is in a winepress beating out wheat when he encounters an encouraging word from the Angel of the Lord. Wine and wheat speak clearly to the place of communion.

Spending time in personal communion—which involves prayer and the Word (reading it through the lens of Christ)—opens the door to receiving encouragement from the Lord.

The apostle John says that it was while he was “in the Spirit on the Lord's day” that he had this encounter with Jesus. This suggests that he was in worship with other believers.

Gathering for communion with others is central as well. It should be a regular part of a believer's life. If it's not, strength is sucked out of us by this world, or by an accusing conscience.

This is also why the gift of prophecy is vital within a church community (see 1 Corinthians 14). After affirming the importance of love, Paul says prophecy is one of the most important gifts we can pursue because of the encouragement it brings to people.

When we gather around the communion table and worship, the prophetic word of the Lord is meant to flow, bringing edification—and even sometimes divine commissioning.

There is one other thing to glean from Daniel's experience of being touched by Christ. In the New Testament, we find some very specific people Jesus touched—particularly those who were unclean, such as lepers and individuals with similar diseases.

Jesus touches the place of our uncleanness with his virtue. He exchanges his life for our shame.

This is the beauty of confession and bringing our struggles to the Lord. This is important to do personally, but it's also meant to be done in community as we “confess our sins to one another” (James 5:16).

When we share a struggle we're having, another believer can embody Christ and release grace and truth to your heart. This is true accountability—not to focus on the sin, but to bring it into the light of his grace so as to be washed in the truth. (*Hopefully, the believers we fellowship with are those who can encourage us in your true identity in Christ.*)

III. The Unseen Battle & the Finished Work

Let's return to the message Daniel is given:

12 ...From the first day you sought to understand the revelation and humbled yourself before God, your words were heard in heaven. 13 However, for the past twenty-one days, the principality over the kingdom of Persia stood to oppose and resist me.

Then Michael, one of the chief princes of heaven, came to my assistance. I was left there, confronting the king of Persia. 14 Now I have come to help you comprehend what will happen to your people in the final days, for the vision pertains to a time still to come.”
(Daniel 10:12b-14 TPT)

Daniel is told that his prayer was answered right away, but there was a delay in its manifestation.¹ This section of Daniel opens up some of the most remarkable insights into the spiritual realm and the nature of prayer and “spiritual warfare.”

Daniel is praying for something and yet faces nothing but sickness and emotional heaviness. Meanwhile, everything he has prayed for was already answered—there was just a bigger story going on that was beyond his immediate point of view.

There are reasons beyond our comprehension as to why prayers do not get answered or difficult “delays” come into the picture. This is why we should never give up on praying and believing for spiritual breakthrough.

12 Rejoice in our confident hope. Be patient in trouble, and keep on praying!
(Romans 12:12 NLT)

In Daniel's case, the same resistance coming against Israel as a nation is coming against his intercession.

Our prayers are a direct assault on the forces impacted our families, communities, and nations.

¹ Many believe Daniel is not encountering Christ but a mighty angel since this entity talks about needing assistance in dealing with a principality. Why would Jesus need assistance? This could indeed be an angel all along; however, the prophetic connections to Jesus still stand. John received his *revelation* from an angel (1:1), yet the whole encounter started with a direct conversation with Christ. (On the other hand, Jesus needing assistance could speak to the humility of God who submits himself to a certain kind of interactive relationship with his creation.)

20a He then said, “Don’t you know why I have come to you? 21 I will unveil to you what is written in the Book of Truth: but first, I want you to know that there is none who fights alongside me against these forces of darkness except Michael, your people’s prince.

11:1 In the first year that Darius the Mede was king, I stood up to support Michael and fought with him against the prince of Persia. 10:20b Now, I am about to go back and fight the principality with him. Once we have defeated him, the principality over Greece will come next.” (Daniel 10:20-21 TPT)

The Passion Translation recognizes some complications in the text and brings up the first verse of chapter 11 to help explain what is being communicated.

In this passage we learn about the spiritual forces that behind the rise and fall of nations.

In Deuteronomy 32:8 (the Greek Septuagint version used by Jesus as well as the Dead Sea Scrolls), we learn about how the nations were handed over to divine beings created by God. The nation of Israel remained under God’s care, which was entrusted to a divine being named Michael.

These beings are the principalities and rulers of the spiritual realm, which we read about in Ephesians 6. Aside from Michael, these beings have rebelled against God and seek to control humanity and be worshiped by them.

In the book of 1 Corinthians, Paul tells weak and struggling believers that they will one day “judge angels” (6:3). This speaks to the destiny of humanity to rule and reign over the angelic realm.

In reality, this new era has already come through the Anointed Human named Jesus. Jesus the Christ sits victorious at the right hand of God and has the rightful rule over all nations. However, Scripture tell us that *his enemies are still being made a footstool for his feet* (Hebrews 10:12-13).

We are in an awakening season for humanity to come into the truth of who they are and what has been accomplished for them at the cross. There is a transition of power as Jesus’s victory manifests on earth through surrendered human hearts. Our prayers—as well as our declaration of the Gospel—is a vital part of seeing this plan unfold on earth.

This is our commission! To go out and release people from the lies of these defeated enemies!

In this scene, Daniel is shown more of the spiritual war unfolding around him. Babylon has already been defeated; Persia is now on the scene. Soon will come Greece. Next, he’ll be given the most detailed insight into the future yet. We will look at this more in the next chapter.

But now, let’s pause and come back to the key treasure of this chapter—the way Daniel receives what he needs to finish his calling. He is about to receive revelation that will impact the future of humanity, but this cannot happen apart from his communion with Christ and encountering the Father’s personal love for him.

May we be empowered by the same sweet revelation, determining in our hearts to pursue his loving presence—personally and in community with other believers.

Follow-up Encounter:

Where are you in the pursuit of regular communion with Christ, both personally and with other believers? If this is lacking, determine in your heart to make this your aim. What needs to be adjusted or introduced into your life so that you are hearing his Word—personally and with others? If there are any hindrances to this, bring that to the Lord and look to him for a breakthrough in your schedule and priorities.