

Daniel 10 (TAC)

Tuesday, August 25, 2026

08:41



Good evening, Arising Church,

Daniel 10 : Table of Contents

1. Introduction: He Changes Times and Seasons & Review
2. Verse 1 — A Revelation in the Third Year of Cyrus
3. Verses 2–3 — Three Weeks of Mourning
4. Verse 4 — Timed to the Feasts of Deliverance
5. Verses 5–6 — The Man Dressed in Linen
6. Verses 7–9 — Terror Without a Vision
7. Verses 10–13 — Touched, Named, Esteemed: The War Behind the War
8. Verse 14 — For Your People, Near and Far
9. Verse 15–19 — Strengthened to Speak
10. Verse 20–11:1 — The War Continues, and Michael Takes His Stand
11. Closing Application — Take Your Stand

Early on in our studies, we read a prayer from Daniel after he received what seems to be the first prophetic vision during his time in captivity.

○ **Daniel 2:20–22 (ESV)**

²⁰ Daniel answered and said:

“Blessed be the name of God forever and ever,
to whom belong wisdom and might.

²¹ He changes times and seasons;

he removes kings and sets up kings;

he gives wisdom to the wise
and knowledge to those who have understanding;

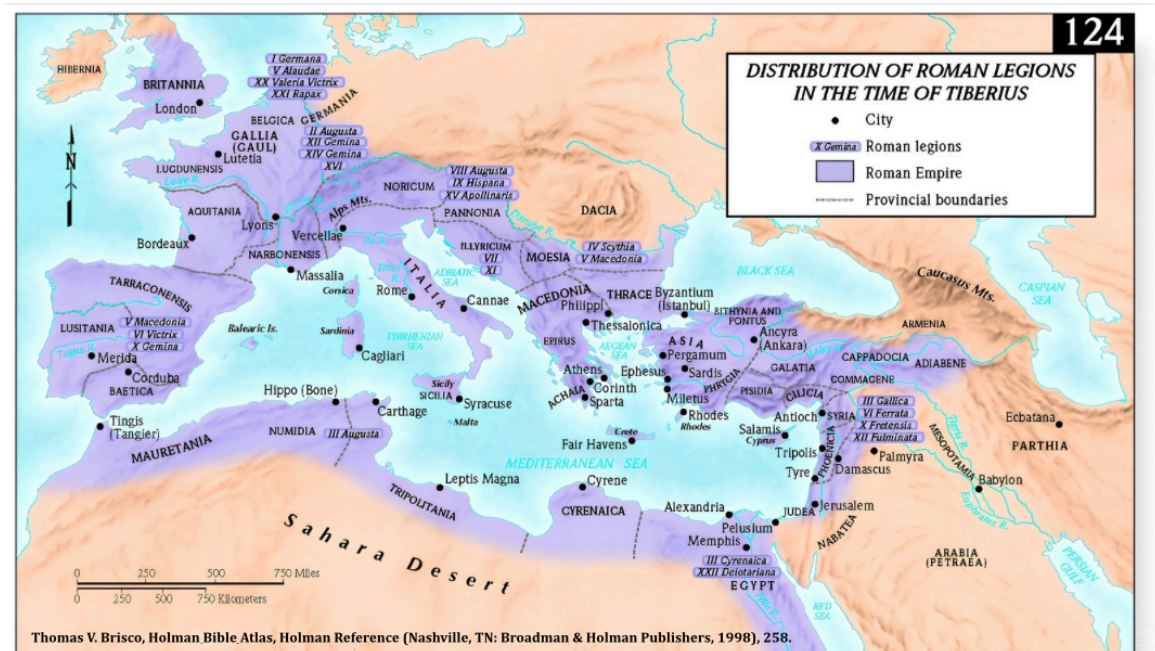
²² he reveals deep and hidden things;

he knows what is in the darkness,
and the light dwells with him.

Our God is completely sovereign, He was in Daniel's time, and is in ours as well. It is evident throughout the book of Daniel that Adonai is intimately involved in the Empires and rulers of the world. Let's consider the maps from the last two chapters.



You can see how each of these Empires and Kingdoms throughout Biblical history occupied similar geographical areas. We used this comparison to highlight the prophetic pattern Daniel is laying out. This pattern makes the assertion that Rome is the fourth Empire problematic for many reasons. Here is a map of the Roman Empire.



As you can see, while there are similar regions under Roman control, the predominant influence and reach of Rome was notably different than that of the other Empires. This informs our perspective as we search out the Scriptures concerning the prophetic future events laid out in Daniel. For example—the maps from the Empires in Daniel do not resemble Rome much, but they do resemble another more modern map.



This graphic highlights the countries with major Muslim populations. Most of these are above 90%. The reach of Islam is increasing across the globe. And yet, as we read—Adonai is in complete control over every ruler and dominion.

Modern believers drastically underemphasize how unique our period of time truly is. In light of world history, the most noteworthy detail of our day and age is the existence of the sovereign state of Israel. We take this for granted—yet this reality was non-existent for almost two millennia.

Daniel Foundations

FROM RUIN TO RETURN

Isaiah 66:8 (ESV)

⁸ Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion was in labor she brought forth her children.

1,878

YEARS WITHOUT A
SOVEREIGN JEWISH STATE
70 AD → 1948 AD

78

YEARS THE STATE HAS
NOW STOOD
1948 AD → 2026 AD

For over 1,800 years there was no state of Israel occupied and governed by the Jewish people. You can see how during those 1878 years certain prophetic fulfillments would be impossible and thus—the end of the age seem completely out of reach. For example—although Hitler committed great atrocities against the Jewish people, none of this was centered around the land of Israel because they were at that time dispersed among the nations. This makes him notably different from other rulers. Now, let's go back to our last map.



Now, we live in a time where not only is Israel a nation, but there is also a growing coalition against Israel that greatly resembles the fourth empire in Daniel. In fact, events have been happening in 2026 concerning this topic.

MECCA JOINT DEFENCE AGREEMENT

“ Intended to provide collective deterrence against aggression: an armed attack against any of the three would be regarded as an attack on all.

— Joint statement, Turkey, Saudi Arabia & Pakistan

“guided by the longstanding historical ties among the three states, based on the enduring bonds of brotherhood and Islamic solidarity that unite them, and building upon their shared strategic interests and longstanding defence cooperation.”

“the three states’ shared commitment to further strengthening their collective security and to promoting peace, security, and stability in the region and beyond, in pursuit of a secure and prosperous future.”

— Pakistani Ministry of Foreign Affairs

Context: the agreement was signed a day after Pakistani PM Shehbaz Sharif, accompanied by army chief Asim Munir, performed Umrah in Mecca.

Source: Al Jazeera, “Turkey, Saudi Arabia, Pakistan sign joint defence agreement. What’s in it?” (Aug 7, 2026)

SIGNED AUGUST 7, 2026

On August 7, 2026, Turkey, Saudi Arabia, and Pakistan signed the Mecca Joint Defense Agreement, agreeing that an armed attack on any one of

them would be treated as an attack on all — a collective-deterrence arrangement announced jointly by the three partners. In its own statement, Pakistan's Ministry of Foreign Affairs framed the pact as rooted in the three states' long history together, describing it as:

"guided by the longstanding historical ties among the three states, based on the enduring bonds of brotherhood and Islamic solidarity that unite them, and building upon their shared strategic interests and longstanding defense cooperation,"

and added that it reflected—

"the three states' shared commitment to further strengthening their collective security and to promoting peace, security, and stability in the region and beyond, in pursuit of a secure and prosperous future."

The timing wasn't insignificant: the deal was signed a day after Pakistani PM Shehbaz Sharif, joined by army chief Asim Munir, traveled to Saudi Arabia and performed Umrah in Mecca, giving the announcement a symbolic, faith-rooted backdrop rather than a purely transactional one. Coming as it did just weeks before Israel's August 19–20 strikes on a Syrian airbase Turkey was allegedly eyeing for military deployment, the pact reads as the first concrete marker of a new Sunni-aligned security bloc positioning itself as a hedge against both Iran and Israel — and, per outlets like CFR, as an early signal that Gulf and regional powers are no longer waiting on Washington to be the sole guarantor of their security.

But that is not all.

IRAN & THE MECCA PACT

Multiple outlets reported that Saudi Arabia, Turkey, and Pakistan reached out to Iran about joining the Mecca pact in late August 2026 — Pakistani FM Ishaq Dar reportedly phoned Iranian counterpart Abbas Araghchi, and Saudi officials held quieter talks building on their 2023 China-brokered détente. Iran's Foreign Ministry, however, disputed that the outreach rose to a formal invitation, leaving its exact status contested and any Iranian decision pending review by its Supreme National Security Council.

“We have not received a formal invitation, but proposals have been raised for dialogue with these countries on matters related to collective security in the region.”

— Esmail Baghaei, Iranian Foreign Ministry Spokesperson

“Iran has received an invitation to join the Mecca Agreement, and the matter is under review.”

— Mehdi Rahimi, Head of Iran's Parliamentary News Agency

Also worth noting: Turkey has said the alliance could expand further, naming Egypt as a discussed candidate for future membership.

Sources: [Muslim Mirror](#) · [Türkiye Today](#) · [Jerusalem Post](#) · (Aug 23–24, 2026)

REPORTED AUGUST 23–24, 2026

Multiple outlets reported that Saudi Arabia, Turkey, and Pakistan reached out to Iran about joining the Mecca pact in late August 2026, with Pakistani Foreign Minister Ishaq Dar reportedly phoning his Iranian counterpart Abbas Araghchi and Saudi officials holding quieter talks that built on the two countries' 2023 China-brokered détente. Iran's own parliamentary news agency chief, Mehdi Rahimi, said "Iran has received an invitation to join the Mecca Agreement, and the matter is under review," suggesting Tehran was taking the outreach seriously.

But Iran's Foreign Ministry pushed back on that framing: spokesperson Esmail Baghaei said "we have not received a formal invitation, but proposals have been raised for dialogue with these countries on matters related to collective security in the region," and added elsewhere that "security cannot be imported from outside" — language that reads as Iran keeping strategic distance while it weighs whether joining, or even discussing joining, actually serves its interests. If Iran were eventually to join the pact, it would mark an unusually significant cross-sectarian security alignment: Saudi Arabia, Turkey, and Pakistan are Sunni-majority states, while Iran is the world's leading Shiite power. Given the long history of Sunni-Shia rivalry—especially between Saudi Arabia and Iran—a formal defense arrangement encompassing both sides would be a remarkable development.

This exchange also underscores that the Mecca pact isn't necessarily capping its membership at three — Turkey has said the alliance could grow further, with Egypt already floated as a discussed candidate, suggesting this could evolve into a broader regional security bloc rather than a one-off trilateral arrangement.

As you can see, in the same time that Israel is a sovereign state—there is also a growing real coalition of Muslim Nations whose desire is to secure Muslim Identity and security in the Middle East. This is noteworthy considering the only nation in the entire region that is not already majority Muslim is of course, Israel.

Additionally, there is also real movement within Israel concerning the reconstruction of a priesthood and temple.



TEMPLE MOUNT: RISING MOMENTUM 2025-2026

Jewish visits to the Temple Mount hit a record 76,448 in 2025 — up 31% from 2024 and more than sevenfold since 2015 (10,700). That momentum has a political face: National Security Minister Itamar Ben-Gvir declared during Jerusalem Day that Israel has “restored sovereignty” over the site, while Rabbi Eliyahu has urged building an actual synagogue there as a stepping stone toward eventual Temple construction.

“...to see the red heifers being raised in Shiloh, as part of the mission to return ritual purity to Israel, a major step toward the rebuilding of the Holy Temple and the renewal of the Divine service.”

— The Temple Institute, on Minister Amihai Eliyahu's visit to Shiloh

Sources: Charisma Magazine (visits) · Charisma Magazine (Ben-Gvir/Eliyahu) · Israel365 News

Jewish visits to the Temple Mount hit a record 76,448 in 2025, up 31% from 2024 and more than sevenfold since just 10,700 in 2015, and that surge has become as much a political story as a religious one. National Security Minister Itamar Ben-Gvir, who has made repeated visits to the site himself, declared during Jerusalem Day that Israel has "restored sovereignty" over the Temple Mount — language that pushes directly against the post-1967

status quo that has long restricted Jewish prayer there. Rabbi Eliyahu has gone a step further, publicly urging Israeli leadership to establish an actual synagogue on the Temple Mount as a deliberate stepping stone toward eventual Temple construction, which would mark a real shift from symbolic visits to a permanent structure on-site.

The Temple Institute has tied this momentum directly to its red heifer program, describing Minister Amihai Eliyahu's visit to see the heifers being raised in Shiloh as "part of the mission to return ritual purity to Israel, a major step toward the rebuilding of the Holy Temple and the renewal of the Divine service." Taken together, the visit numbers, the ministerial rhetoric, and the synagogue push suggest a coordinated, mainstreaming effort.

This is a lot of geopolitical context for a Foundations teaching, and these details are constantly changing. But what you should take away is this: searching out the Scriptures is increasingly relevant to our everyday life. Prophecies once spoken of as distant are, within our own lifetime, being progressed and set in place for events the saints have waited on for centuries. This is why Daniel belongs among the Writings — it isn't just prediction, it's meant to direct our strength and instruct us for the times ahead.

Before we get into the text of Daniel 10, we wanted to quickly review a few key concepts from the last several chapters.

The Four Kingdoms



Every vision in Daniel retells the same four-empire story through different symbols, each building on the one before. Babylon is the head of gold (Dan. 2) and the winged lion (Dan. 7). Medo-Persia is the chest and arms of silver, the lopsided bear, and the ram with lopsided horns. Greece is the belly and thighs of bronze, the four-headed leopard, and the single-horned "super-goat" — Alexander's four generals pictured while still subordinate to him. The fourth kingdom is never named in Scripture: the legs of iron and feet of iron mixed with clay, the indescribable beast with the little horn, and — in Daniel 8 — a Middle Eastern power led by a small horn.

A key correction: the Diadochi (Alexander's four successor generals) belong to a *transition period*, not to the third empire itself. Scripture calls them four separate kingdoms — they fought each other, allied against each other, and never held Babylon's full territory the way the Seleucids alone eventually did. They didn't grow in strength the way true empires do; they're a bridge, not an empire. That transition — Ptolemaic and Seleucid — is exactly the region the fourth empire rises from.

The Abomination That Causes Desolation

- **Matthew 24:15–16 (NIV)**

¹⁵ “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel—let the reader understand—¹⁶ then let those who are in Judea flee to the mountains.

Yeshua wasn't pointing back to Antiochus Epiphanes — that desecration was already history. He was pointing to the whole unbroken scroll of Daniel and its still-future fulfillment.

DESOLATIONS AND THE ABOMINATION THAT CAUSES DESOLATION



- JERUSALEM AND THE TEMPLE EXPERIENCED MULTIPLE DESOLATIONS**
 - Daniel 9:2 — Jeremiah had foretold the **desolation** of Jerusalem.
 - Daniel 9:17 — Daniel prays for God to show favor toward His **desolate** sanctuary.
- DANIEL 9:26 POINTS BEYOND THESE HISTORICAL DESOLATIONS**
 - “The end will come like a flood; War will continue until the end, and **desolations** have been decreed.”

The prophecy connects these desolations with “**the end.**”
 - Daniel 9:27 — “...and on the wing of **abominations** shall come one who **makes desolate**...”
 - Daniel 11:31 — “...they shall set up the **abomination** that **makes desolate.**”
 - Daniel 12:11 — “From the time that the regular burnt offering is taken away and the **abomination** that **makes desolate** is set up...”
- BUT DANIEL DESCRIBES SOMETHING UNIQUE ABOUT THE FINAL DESOLATION: AN “ABOMINATION” IS ASSOCIATED WITH IT.**

THE BIG PICTURE

MANY DESOLATIONS

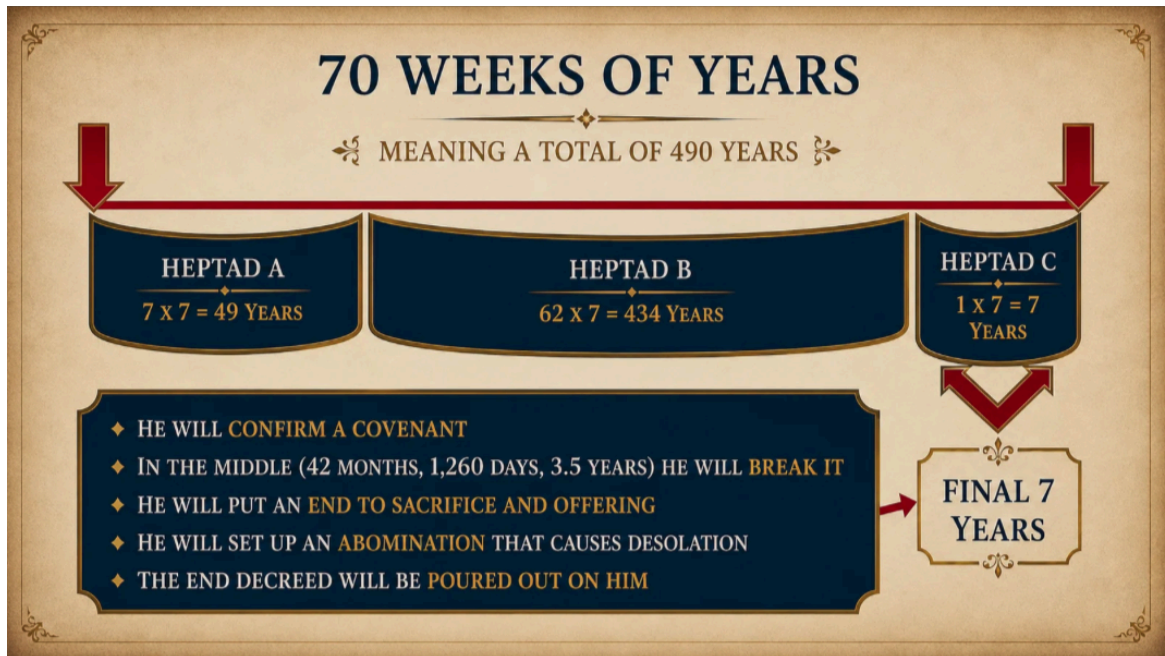
➔ ONE CLIMACTIC “ABOMINATION THAT CAUSES DESOLATION”

Daniel actually names several desolations, and distinguishing them matters. Daniel 9:2 and 9:17 describe *past* desolations — Jeremiah's seventy years, the already-desolate sanctuary. Daniel 9:26 speaks in the plural: "desolations have been decreed." But one final, singular abomination is what completely fulfills every detail Daniel gives, and it's consistently tied to the fourth empire: "the rebellion that causes desolation" (8:13), the coming ruler who "will set up an abomination that causes desolation" (9:27), the desecration and abolished daily sacrifice of 11:31, and the 1,290-day span from 12:11.

The Heptads of Daniel 9

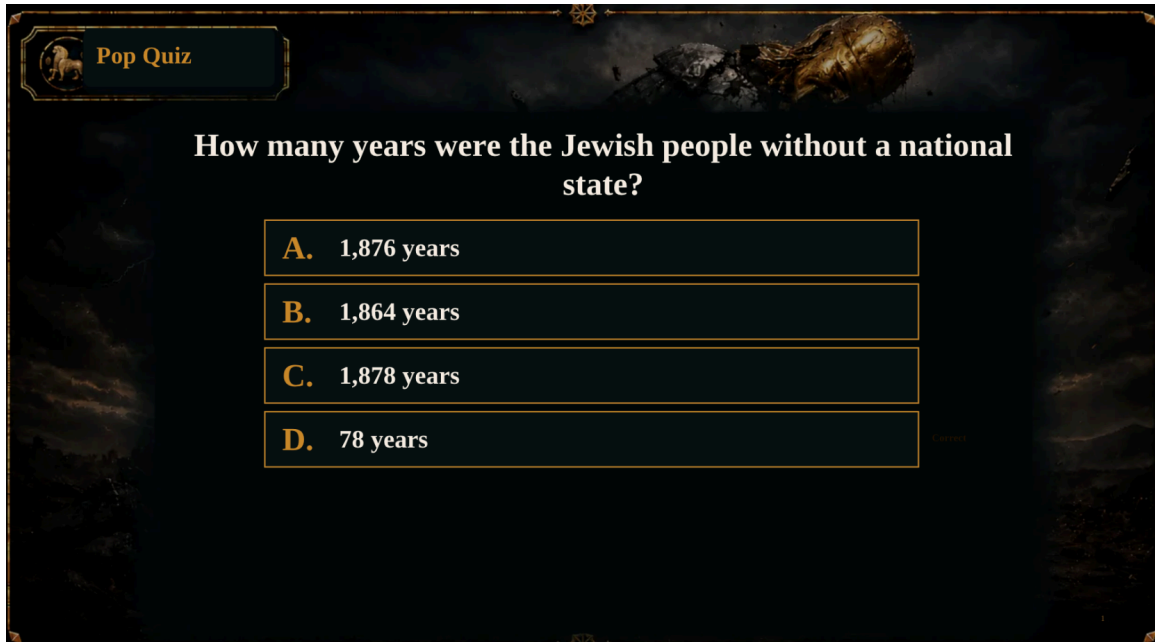
- Daniel 9:24 (NIV)

²⁴ “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.



The seventy heptads break into seven, then sixty-two, then one final seven — and that final seven is itself split at the midpoint, where the ruler "will set up an abomination that causes desolation" (9:27). This is Daniel's own timeline for Israel's ultimate redemption, and it lands on the same fourth-kingdom figure identified in chapters 7 and 8. Chapter 9 doesn't introduce a new subject — it reiterates the four-kingdom pattern and attaches a clock to it.

That review sets up the rest of our studies. The last three chapters will zoom further into the transition between the third and fourth empires, giving us the character and geography of the figure this whole unified vision has been pointing to all along.



Pray and Read

Verse 1 — A Revelation in the Third Year of Cyrus



1 In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war. The understanding of the message came to him in a vision.

Recall how the previous chapter ended: with the angel Gabriel's message about the abomination that causes desolation, delivered while Daniel was in a prayerful, fasting state. We now find Daniel late in life, still troubled by that message. Daniel 1:21 describes Daniel's public service as ending in the first year of Cyrus; here we're in Cyrus's third year, so we should probably picture Daniel in a kind of retirement — comparable, in a sense, to the apostle John on the isle of Patmos.

He's about to receive extraordinary revelation, but he is still burdened by what he received back in Daniel 9. What's striking is that Daniel 9 was itself only a message explaining the vision Daniel had already received in Daniel 8 — so this whole time, this unresolved weight is what has been brewing inside him.

Even at the end of his life, in what amounts to retirement, Daniel is still earnestly seeking to understand the unified message this whole series has been tracing. There are many reasons for Daniel's disposition; however, one major reason may be found in Ezra:

- **Ezra 1:1 (NIV)**

1 In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing:

Sit with that for a moment: Ezra records the decree authorizing the rebuilding of the Temple, and every message Daniel has received indicates that the rebuilt Temple will experience desolation *again* — all the way up to the point where the abomination that causes desolation finally occurs. **That must have been agonizing to hold.**

It must have been terribly disconcerting to have heard, in the vision of chapter 8 and the message of chapter 9, about a coming abomination — especially given that the original vision and its explanation were both given **at a time when the Temple was not even rebuilt, and Daniel now finds himself living through the beginning of its reconstruction.**

Verse 1 indicates Daniel received a further revelation, and it's clear he remained troubled by what he'd learned in chapters 8 and 9. What follows is Daniel receiving still further explanation — a vision and an interpretation of those same original events. The point is that all of this is one subject, and the book is arranged precisely so that its readers make the connections. Daniel already knows, at this point, that future desolations will strike the Temple even as it is being rebuilt.

Verses 2–3 — Three Weeks of Mourning



2 At that time I, Daniel, mourned for three weeks. 3 I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.

“At that time,” or as the ESV renders it, “in those days,” Daniel is once again found mourning and fasting from choice things. Why?

Because what God had revealed to Daniel concerning the future of his people was **genuinely disturbing** to him.

Remember the progression Daniel had already seen in Chapter 8:

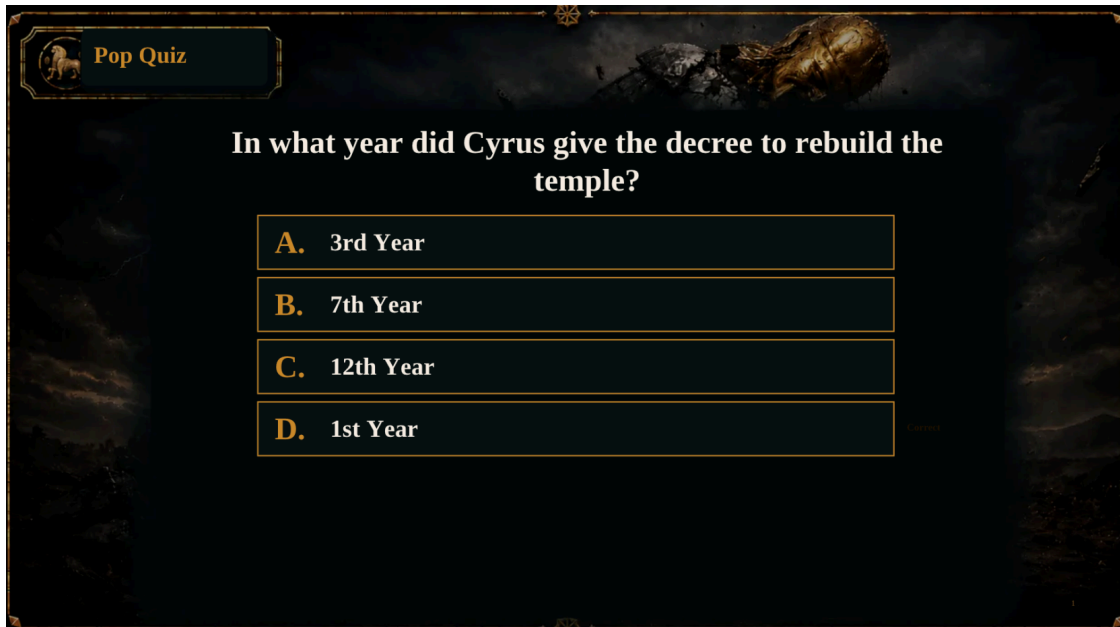
The Medo-Persian Empire would be followed by Greece and Greece would eventually be divided into smaller regional kingdoms; and out of that progression would arise a wicked ruler who would persecute God's people, desecrate the sanctuary, and foreshadow an even greater ruler who would bring about the final abomination of desolation. Daniel was rightly deeply troubled by these prophetic visions. At the end of chapter 8, he tells us that he was "appalled by the vision" and that it was "beyond understanding"...

Then in chapter 9 we see Daniel doing exactly what we find him doing here: turning prophetic burden into prayer. He fasted, mourned, confessed the sins of his people and pleaded with God for Jerusalem. Gabriel came in response to that prayer and gave Daniel further understanding.

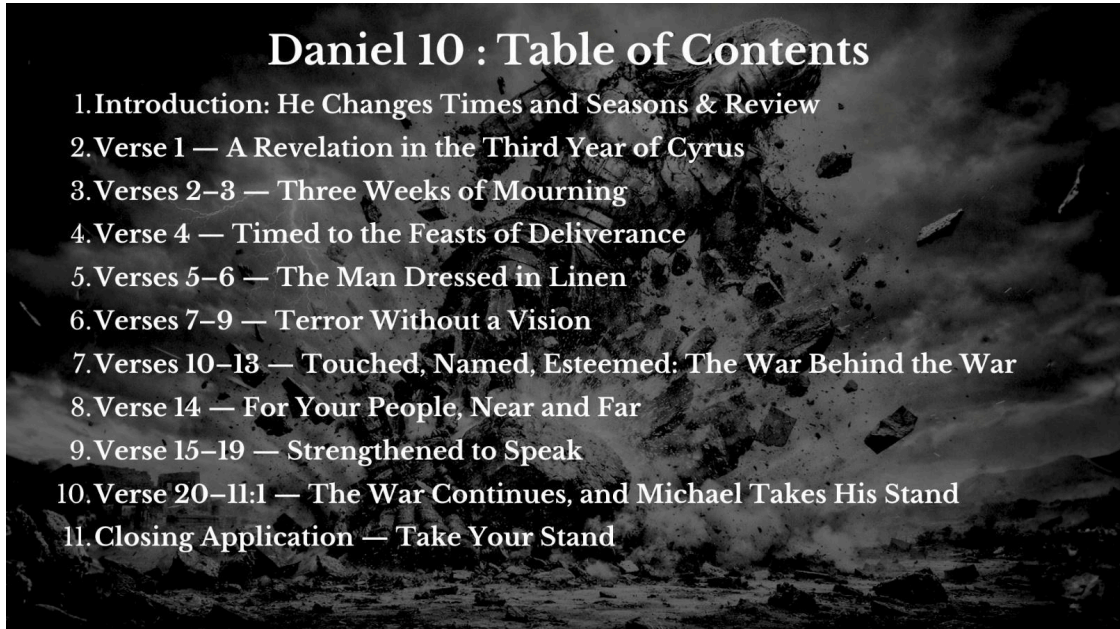
So when we arrive at Daniel 10 and find Daniel mourning for three weeks, we should not be surprised. In a sense, Daniel's history is repeating itself. God reveals the future; Daniel becomes burdened over what that future means for his people; Daniel responds in prayer and fasting and heaven responds by giving greater understanding.

Once **again** Daniel will be shown the rise and fall of empires, the persecution of his people, the appearance of a wicked ruler who foreshadows the final enemy and ultimately the deliverance of the saints and the resurrection of the dead (in chapter 12).

In a sense, Daniel himself becomes a picture of Israel's future: he is troubled, weakened, and overwhelmed, but heaven comes to his aid, strengthens him, and causes him to stand. So too, Daniel is about to learn, his people will be troubled and persecuted, but they will not be abandoned—they will ultimately be helped and delivered.

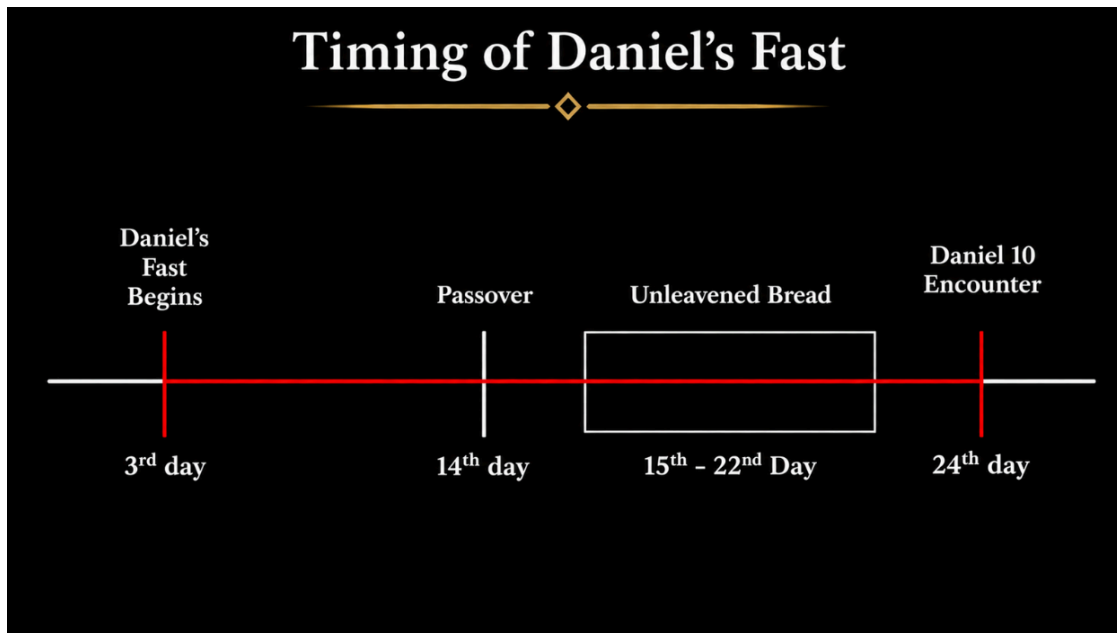


Verse 4 — Timed to the Feasts of Deliverance



4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris,

We want to begin by addressing the date that this fast is occurring on.



The text states that Daniel prayed and fasted for 21 days until receiving an answer on the 24th day of the first month. This means his fasting would have begun on the 3rd day of the month and lasted all the way through the duration of Passover, which takes place on the 14th day, and unleavened bread, which takes place the week following Passover. His fast would have also included First Fruits, which occurs during the feast of unleavened bread. This means that while all Israel was feasting with joy, celebrating their deliverance from gentile bondage, Daniel is mourning as he seeks to understand what has been shown to him.

As we stated last week, Daniel now knows that his people have a 490 year period decreed about his people during which many desolations will occur. At the end of this period seven things will occur:

ACCOMPLISHMENTS OF THE “SEVENTY ‘SEVENS’”

1. Finish transgression “*Pesha*: Willful Rebellion”
2. End to sin “*Chatta*: Error or Sinful Conduct”
3. Atone for wickedness “*Avon*: Liability or Guilt”
4. Everlasting righteousness
5. Seal up vision
6. Seal up prophecy
7. Anoint the most holy

Definitions were derived from DBL
but can be easily found in any
good Lexicon

- **Finish transgression** — *pesha* — willful rebellion will end.
- **Put an end to sin** — *chatta'ah* — wrong or sinful conduct will end.
- **Atone for wickedness** — *avon* — liability and guilt will end.
- **Bring in everlasting righteousness** — everlasting righteousness will be established.
- **Seal up vision** — no more visions or optical revelations will be needed.
- **Seal up prophecy** — no more prophets, prophecy, or auditory revelation will be needed.
- **Anoint the Most Holy** — *Kodesh Kodashim*, referring either to the Holy of Holies (most lexicons) or possibly the body of Messiah (some lexicons) — this refers to the culmination of the ages.

However glorious the end of the seventy sevens will be, Daniel is distraught because he knows the desolation and destruction that must take place before all is accomplished. So as the entire nation is celebrating former bondage and deliverance from Egypt, he is pondering future bondage and deliverance from future gentile powers.

This backdrop would have made the weight of the vision all the more heavy on Daniel. During his fast through the Passover Daniel may be beginning to understand that the horrors and glory of the Exodus story is not merely

narrative about their nation, but prophetic foreshadowing of what is yet to come.

EXODUS ESCHATOLOGY	
Chapter 1: Israel Oppressed	Chapter 17: Fountains Opened From The Rock In The Desert
Chapter 2: A Deliverer Is Born	Chapter 18: Appointment Of Righteous Judges
Chapter 3: Deliver In Exile	Chapter 19: Wedding Preparations
Chapter 4: Second Coming Of Deliverer	Chapter 20: Beginning Of The Wedding
Chapter 5: Sifting Of Israel And Gentiles	Chapter 21: Covenant Of Love
Chapters 6-7: Wedding Proposal & Judgment On Great Dragon Forcasted	Chapter 22: Repairing The World And Making "Shalam" "Wholeness"
Chapters 8-12: Judgment On Beastly Gentile Kingdom(s)	Chapter 23: Reversal Of The Effects Of Sin
Chapters 13-14: Exodus From Gentile Captivity	Chapter 24: Wedding Reception
Chapter 15: Anticipation Of A Holy Dwelling On Earth	Chapter 25-40: Instructions And Building The Dwelling Place Of God
Chapter 16: Bread From Heaven In The Desert	

You may remember the prophetic foreshadowing we went through in the book of Exodus. Consider a few of these significant events:

- Israel is Oppressed
- A deliverer is born
- The deliverer goes into exile
- The deliverer comes a second time
- Both Israel and the Gentiles are sifted
- There is a wedding proposal and the beast behind the seven kingdoms demise is foreshadowed
- The beastly gentile kingdoms are judged

These are the exact things that Daniel has just been told about. Israel was presently being oppressed in Daniels day, a coming prince, or deliverer is foretold. That coming prince will be cut off. Jerusalem will once again be cut off. The deliverer will come back to defeat the gentiles ending all desolations and setting up a perfect paradise!

We also want to draw your attention to the fact that it was required to eat the Passover lamb, bitter herbs, and unleavened bread during this time that Daniel is fasting. This brings up the question of whether or not Daniel fasted from ALL foods, or just CHOICE foods. It seems likely to us that Daniel fasted just from luxurious meals, lotions and oils for the time and still partook in the Passover celebration.

However, if Daniel DID refuse the Passover lamb, he could have been doing so on the principle laid out in Leviticus 10 when Aaron refuses to eat the meat from a sin offering because of the grievous events from earlier in that day.

Verses 5–6 — The Man Dressed in Linen



5 I looked up and there before me was a man dressed in linen, with a belt of the finest gold around his waist. 6 His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

We have chosen to combine verses 5-6 with verses 7-9 for our purposes in tonight's teaching.

Verses 7-9 - Terror Without a Vision

Daniel 10 : Table of Contents

1. Introduction: He Changes Times and Seasons & Review
2. Verse 1 — A Revelation in the Third Year of Cyrus
3. Verses 2–3 — Three Weeks of Mourning
4. Verse 4 — Timed to the Feasts of Deliverance
5. Verses 5–6 — The Man Dressed in Linen
6. Verses 7–9 — Terror Without a Vision
7. Verses 10–13 — Touched, Named, Esteemed: The War Behind the War
8. Verse 14 — For Your People, Near and Far
9. Verse 15–19 — Strengthened to Speak
10. Verse 20–11:1 — The War Continues, and Michael Takes His Stand
11. Closing Application — Take Your Stand

7 I, Daniel, was the only one who saw the vision; the men with me did not see it, but such terror overwhelmed them that they fled and hid themselves. **8** So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. **9** Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.

The NIV translates verse 8 as "my face turned deathly pale", but that is a dynamic translation and it misses a nuance that can be seen in the Hebrew. The LSB gets this verse much closer to the Hebrew text.

Daniel 10:8 (LSB)

So I alone remained and saw this great vision that appeared; yet no might remained in me, for **my outward splendor** turned to a deathly pallor, and I retained no might.

- Daniel 10:8 (LSB)

8 So I alone remained and saw this great vision that appeared; yet no might remained in me, for my outward splendor turned to a deathly pallor, and I retained no might.

SPLENDOR – H482a

SCRIPTURE	REFERENCE
Num 27:20	Moses invests his Splendor in Joshua
1 Chron 16:27	Splendor is before God
1 Chron 29:11	Majesty belongs to God
1 Chron 29:25	Solomon is given royal majesty
Job 37:22	God is clothed with majesty
Job 39:20	Horses Majestic Snorting
Job 40:10	God asks if Job can cloth himself with splendor like God
Ps 8:1	God's glory is above the heavens
Ps 21:5	The LORD gives the king splendor
Ps 45:3	the messianic king receives splendor
Ps 96:6	Splendor and Majesty are before the LORD
Ps 104:1	the LORD is clothed with splendor and majesty
Ps 111:3	God's work is full of splendor
Ps 145:5	meditate on the glorious splendor of the LORD
Ps 148:13	God's majesty is above the earth
Prov 5:9	lest you give your splendor to the adulterous woman
Isa 30:30	the LORD's majestic voice
Jer 22:18	the majesty of king Jehoiakim will not be lamented
Dan 10:8	Daniel's Splendor leaves in the presence of this "man"
Dan 11:21	The Anti-Christ is not given royal splendor
Hos 14:6	when God heals Israel they will have splendor
Hab 3:3	God's splendor covered the heavens
Zech 6:13	Jesus will bear royal splendor
Zech 10:3	God will make redeemed Israel like a Majestic Steed

18 OUT OF 24

MENTIONS OF
SPLENDOR
ARE EITHER
A CLEAR
MESSIANIC SHADOW,
OR
YHWH HIMSELF

KEY:

Red = Clear Messianic Shadows

Yellow = YHWH Himself

White = Bearing Splendor

The word for "outward Splendor" is an interesting Hebrew word that is used 24 times in the TaNaKh. Of those 24 times 75% refer directly to Deity or a clear messianic shadow. This fact caused us to question why the spirit decided to use this specific word to describe Daniel's face turning pale in this verse.

It is possible that Daniel felt as though his splendor was nothing in light of the glorious splendor of the one speaking to him. This gives further clarity that the one he is speaking to is deity.

It reminds us of

- **Revelation 22:5 (ESV)**

"...They will need no light of lamp or sun, for the Lord God will be their light"

He is seeing a glorious light that causes all others to pale in comparison.

This verse makes this encounter even stranger, consider that Daniel saw a vision, yet those around him could not see the vision, but still felt the dread of being in the presence of this glorious being.

When surveying the Biblical narrative, this text is actually not unique, rather it follows a pattern of many other supernatural encounters.

- **Acts 9:3–7 (ESV)**

3 Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. 4 And falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" 5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting. 6 But rise and enter the city, and you will be told what you are to do." 7 The men who were traveling with him stood speechless, hearing the voice but seeing no one.

When Saul is on the road to Damascus he sees a vision that the men around him cannot see, yet they can clearly hear what is happening. In this vision with Daniel, Jesus is clearly the one manifesting himself.

When Daniel lifts his eyes beside the Tigris River in Daniel 10, he sees a figure unlike almost anyone else described in Scripture; it is almost impossible to hear that description without thinking about what John later sees in Revelation 1.

DANIEL 10 & REVELATION 1

DANIEL 10	REVELATION 1
clothed in linen (Dan. 10:5)	clothed in a long robe (Rev. 1:13)
belt of fine gold (Dan. 10:5)	golden sash (Rev. 1:13)
face like lightning (Dan. 10:6)	face shining like the sun (Rev. 1:16)
eyes like flaming torches (Dan. 10:6)	eyes like a flame of fire (Rev. 1:14)
arms/legs like burnished bronze (Dan. 10:6)	feet like burnished bronze (Rev. 1:15)
voice like the sound of a multitude (Dan. 10:6)	voice like many waters (Rev. 1:15)
Daniel loses his strength and falls (Dan. 10:8–9)	John falls at his feet as though dead (Rev. 1:17)

He is dressed in linen with a belt of fine gold around his waist. His body is like beryl, his face has the appearance of lightning, his eyes are like flaming torches, his arms and legs resemble burnished bronze, and his voice sounds like the roar of a multitude. The encounter is so overwhelming that Daniel loses his strength, his appearance changes, and he falls helplessly to the ground.

In Revelation, John turns and sees “one like a son of man” clothed in a long robe with a golden sash. His eyes are like a flame of fire, his feet like burnished bronze, his voice like the sound of many waters, and his face shines with overwhelming brightness. John’s response is remarkably similar to Daniel’s: he falls at the figure’s feet as though dead (Revelation 1:12–17).

These similarities are real. They should not be minimized simply because we want to remain cautious about identifying the figure in Daniel 10. Linen and priestly clothing, gold around the waist, blazing eyes, bronze-like limbs, an

overwhelming voice, radiant glory, and the collapse of Daniel and John appear in both visions. The question is not whether Daniel 10 and Revelation 1 resemble one another. They clearly do. The real question is whether those similarities are sufficient to tell us who Daniel saw.

Revelation gives us one advantage that Daniel does not: in Revelation, the figure identifies himself.

He is the First and the Last, the Living One, the One who died and is now alive forevermore (Revelation 1:17–18).

Revelation 2:8 makes the identification unmistakable. John is beholding the resurrected and glorified Jesus.

That makes the comparison with Daniel extremely important. Whatever conclusion we eventually reach about Daniel 10, John describes the glorified Messiah using language that sounds remarkably similar to Daniel's glorious heavenly figure.

But Revelation 1 does something even more interesting than simply borrow imagery from Daniel 10. John appears to draw together imagery from two different scenes in Daniel.

In Daniel 10, the glorious man possesses the fiery eyes, shining appearance, bronze limbs, golden adornment, and thunderous voice that reappear in Revelation. But Revelation 1 also gives Jesus imagery that belongs elsewhere in Daniel—to the Ancient of Days.

Daniel 7 describes the Ancient of Days seated in judgment, with clothing white as snow and hair like pure wool (Daniel 7:9–10). Yet when John sees Jesus in Revelation 1, the Son of Man has hair white like wool and snow (Revelation 1:14).

This was reconciled when in Daniel 7 we walked you through the scriptures revealing Jesus as the ancient of Days.

The revelation has progressed. The one Daniel saw receiving the kingdom from the Ancient of Days is now revealed as sharing the glory and divine identity associated with the Ancient of Days Himself.

This is one of the reasons we should approach Daniel 10 with both caution and expectation. Daniel does not yet possess everything John possesses. Daniel is seeing pieces of a revelation that Scripture will continue to unfold. And that brings us to something Jesus Himself says about His glory.

In John 17, on the night before His death, Jesus prays to the Father and speaks of **“the glory I had with you before the world began”** (John 17:5).

That means the incarnation cannot be understood as the beginning of Christ’s existence, nor can His post-resurrection glory be understood as though Jesus moved from being merely human into divinity. Scripture gives us something much more profound.

The Son begins in glory.

- He enters humiliation.
- He completes the Father’s mission.
- He is vindicated through resurrection.
- He is exalted as the obedient Messiah and receives the kingdom promised to Him.

Then He reigns until every enemy has finally been subjected beneath His feet.

In other words, Jesus does not progressively become greater in His divine nature. His messianic mission progresses through history and we behold greater revelation of His glory.

That distinction becomes extremely important when we read Daniel.

John gives us another remarkable clue in John 12. After quoting from Isaiah’s vision of YHWH enthroned in Isaiah 6, John says that Isaiah spoke these things because **he saw Jesus’ glory and spoke about Him** (John 12:37–41).

Think about what that means—Isaiah says he saw the Lord seated upon His throne, high and lifted up, surrounded by seraphim crying “holy, holy, holy” (Isaiah 6:1–5). John looks backward at that revelation and places Jesus within it.

The New Testament therefore gives permission to ask whether manifestations of divine glory in the TaNaKh may be revealing the Son before His incarnation.

That does not automatically mean every mysterious heavenly figure in the Old Testament is Jesus. But neither is it irresponsible to ask the question. John 17 teaches us that the Son possessed glory with the Father before creation and John 12 teaches us that the prophets could behold His glory centuries before His incarnation.

This gives us a much better framework for thinking about Daniel 10. The Son exists before incarnation in divine glory. Yet the created order remains filled with enemies who have not yet been finally subdued. Daniel 10 actually gives us one of Scripture’s clearest windows into that conflict.

The prince of Persia opposes the heavenly messenger. The prince of Greece will later come. Michael fights on behalf of Daniel’s people. Earthly kingdoms are moving, but spiritual powers are operating behind them (Daniel 10:12–21). Daniel is living in a world in which heavenly rebellion is still active. Then the Son enters that very world. John says the Word became flesh and dwelt among us (John 1:14). Philippians describes the one who existed in the form of God taking the form of a servant and humbling Himself in obedience all the way to death on a cross (Philippians 2:5–8). Jesus does what Adam failed to do—He does what Israel was called to do— He walks in perfect obedience to the Father.

Near the completion of His earthly ministry, Jesus can say that He has glorified the Father on earth by completing the work the Father gave Him to do (John 17:4).

Through His death and resurrection, something decisive happens in the conflict between heaven and earth. After rising, Jesus announces that all

authority in heaven and on earth has been given to Him (Matthew 28:18). Peter later proclaims that God has raised Jesus from the dead and exalted Him to His right hand, making Him both Lord and Messiah (Acts 2:32–36). Paul says God raised Christ and seated Him above every ruler, authority, power, dominion, and every name that can be named (Ephesians 1:19–23).

Because the Son humbled Himself and became obedient unto death, **God highly exalted Him**, giving Him the name above every name, so that every knee will bow and every tongue confess that Jesus Christ is Lord (Philippians 2:8–11). The nations would become the inheritance of God's anointed King (Psalm 2:7–9). Daniel 7 had anticipated it: the Son of Man would receive dominion, glory, and a kingdom encompassing every people and nation (Daniel 7:13–14).

Psalm 110 had anticipated it: the Messiah would sit at YHWH's right hand **until** His enemies were made His footstool (Psalm 110:1).

The exaltation of Jesus does not mean that every enemy immediately ceases to exist. Paul says Christ **"must reign until"** He has put all His enemies under His feet (1 Corinthians 15:25). The reign is occurring while enemies still remain to be conquered. Finally even death itself is destroyed, and the kingdom reaches its appointed consummation (1 Corinthians 15:24–28). That helps us avoid a possible mistake when reading Daniel 10.

There remains a serious difficulty with identifying the Daniel 10 figure as Christ, and we should not avoid it. In Daniel 10:13, the speaker explains that the prince of Persia resisted him for twenty-one days until Michael came to help him. If the speaker in verse 13 is unquestionably the same glorious figure Daniel saw in verses 5–6, then we have to ask a reasonable question:

"Would the pre-incarnate Son of God require Michael's assistance in order to overcome a territorial spiritual ruler?"

But the chapter contains an important ambiguity. Daniel sees the glorious man in verses 5–9. He hears his voice, collapses, and falls into a deep sleep with his face toward the ground. Then verse 10 says: *"And behold, a hand touched me..."*. Notice what Daniel does not say. He does not explicitly

say: *“The man whom I had just seen touched me.”* It may be the same individual.

But the text does not plainly say that it is. That opens another interpretive possibility: Daniel may see one glorious heavenly figure in verses 5–9 and then be touched by another angelic messenger beginning in verse 10.

If that is the case, the one who was resisted by the prince of Persia and assisted by Michael would not necessarily be the glorious man Daniel originally saw. That possibility should not be converted into certainty either. The text may indeed intend one continuous figure. But because Daniel does not explicitly identify the touching messenger with the glorious man, we should allow the possibility that more than one heavenly being is present in the scene. And perhaps that is where we should leave the question while continuing through the chapter.

Let's go back to the similarities between Daniel 10 and Revelation 1. Revelation itself takes imagery from Daniel and applies it to what seems to resemble glorified Jesus (yet Revelation 1 is full of its own difficulties). John goes even further by combining the glory of Daniel's heavenly figures and revealing that the Son shares in the divine majesty Daniel had previously seen only in pieces. Yet Daniel 10 also contains details that require caution.

So we do not need to begin by declaring: *“This is certainly Jesus.”* Nor do we need to dismiss the possibility because the chapter contains spiritual warfare. Instead, we can allow progressive revelation to guide us.

Interestingly, Revelation itself gives us a precedent for exactly this kind of heavenly encounter. The book opens by telling us that the revelation belongs to Jesus Christ and that **He communicated it to John through His angel** (Revelation 1:1). Yet only a few verses later, John encounters someone who resembles Jesus Himself. He turns and sees the glorious Son of Man, falls at His feet as though dead, and Jesus personally speaks to him (Revelation 1:12–18).

This begs the question—within the same revelation, can John encounter **both the glorified Jesus and an angel sent by Jesus to communicate with him?**

The distinction becomes more interesting at the end of the book. When John mistakenly falls down before the angel, the angel refuses his worship and identifies himself as a fellow servant (Revelation 22:8–9). Then Jesus seems to speak separately and says: *“I, Jesus, have sent my angel...”* (Revelation 22:16).

In other words, the presence of an angelic messenger does not mean that every heavenly figure John encounters must be that angel. Jesus can reveal Himself personally while also sending an angel to explain, communicate, and guide the prophet through the revelation.

That gives us an important parallel for Daniel 10. Daniel may first behold the overwhelming glorious figure of verses 5–9 and then, beginning with *“a hand touched me”* in verse 10, receive explanation from an angelic messenger. Revelation does not prove that this is what is happening in Daniel, but it demonstrates that a prophetic vision can naturally involve both a direct appearance of the Son and a separate angel sent to communicate the details of the revelation.

One thing we can certainly take away from this study, and from passages such as Daniel 7,10 and even Revelation 1, is that the oneness and eternal nature of God have never been simple subjects. From beginning to end, Scripture progressively unveils the glory of God, the identity of the Son, and the workings of the heavenly realm. Each new revelation gives us greater clarity, while at the same time showing us just how much more there is still to understand.

That can sometimes feel frustrating. We want every question settled and every mystery resolved. But Scripture does not tell us that our glory is found in possessing every answer.

- **Proverbs 25:2 (ESV)**

“It is the glory of God to conceal things,

but the glory of kings is to search things out.”

The glory of kings is not that they already know everything. Their glory is in the searching.

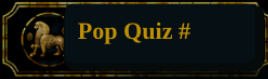
And that is really what we have attempted to do tonight. We began with a difficult question: **Who is this glorious figure in Daniel 10?** We followed the similarities into Revelation, considered the glory Christ possessed before the incarnation, traced the progression of His ministry through humiliation, resurrection, exaltation, and reign, and then wrestled with the angelic messenger language in the chapter. We may not have removed every difficulty, but we have tried to follow every clue the text gives us and arrive at the most responsible understanding we can.

And there is something deeply biblical about that process.

- **1 Corinthians 2:10 (ESV)**

“For the Spirit searches everything, even the depths of God.”

Even the Spirit is described as searching the depths of God. So searching deeply is not evidence that we have failed to understand; it is part of how God invites us into understanding.



Pop Quiz #

What level/s of interpretation do we use when determining the identification of the man who comes to Daniel

- A.** Peshat
- B.** Remez
- C.** Derash
- D.** Sod

Verses 10–13 — Touched, Named, Esteemed: The War Behind the War



Daniel 10 : Table of Contents

- 1. Introduction: He Changes Times and Seasons & Review
- 2. Verse 1 — A Revelation in the Third Year of Cyrus
- 3. Verses 2–3 — Three Weeks of Mourning
- 4. Verse 4 — Timed to the Feasts of Deliverance
- 5. Verses 5–6 — The Man Dressed in Linen
- 6. Verses 7–9 — Terror Without a Vision
- 7. Verses 10–13 — Touched, Named, Esteemed: The War Behind the War
- 8. Verse 14 — For Your People, Near and Far
- 9. Verse 15–19 — Strengthened to Speak
- 10. Verse 20–11:1 — The War Continues, and Michael Takes His Stand
- 11. Closing Application — Take Your Stand

10 A hand touched me and set me trembling on my hands and knees. **11** He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

When a man has been touched from heaven, it ought to make a lifelong difference. Have you been filled with the Holy Spirit? How could anyone be the same afterward?

Notice the sequence of what happens to Daniel here, because it's worth pausing over each piece.

He is called by name. When heaven knows your name, how could you ever again live for ordinary earthly ambitions?

He is called "highly esteemed" — "a man greatly loved," as the ESV puts it. When you discover that *Adonai* has a great love for you personally, how can that impact ever fade back into mundane, ordinary living?

He is told to **consider carefully the words** about to be spoken to him. When heaven has spoken to you, how could anyone go about an ordinary day without carefully weighing everything they do — whether or not it is obedient to what they've been told?

And finally, **he is told to stand up.** Having been touched by heaven, called by name, greatly loved, and instructed to weigh every word carefully — how could anyone fail to take a stand in response?

This is the hour for taking a stand in parenting, in marriage, in the workplace, in the marketplace, in the world, for the God of heaven who singled you out. Daniel stood up, even though he was trembling — and by God's grace, so will we.

Remember, Daniel is in the writings, teaching us how to faithfully walk with God in a gentile land.

12 Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.

At first, “the first day” sounds like it simply refers to the beginning of Daniel’s twenty-one days of mourning and fasting. But Daniel’s pursuit of understanding did not begin twenty-one days earlier. It had been going on for years.

Back in Daniel 8:27, after receiving the vision, Daniel says he was appalled by it and did not understand it. Then in chapter 9, he is still searching the Scriptures, praying, confessing, and trying to understand how Jeremiah’s prophecy fits with what God has shown him. By chapter 10, he is still doing the same thing—mourning, fasting, praying, and seeking understanding.

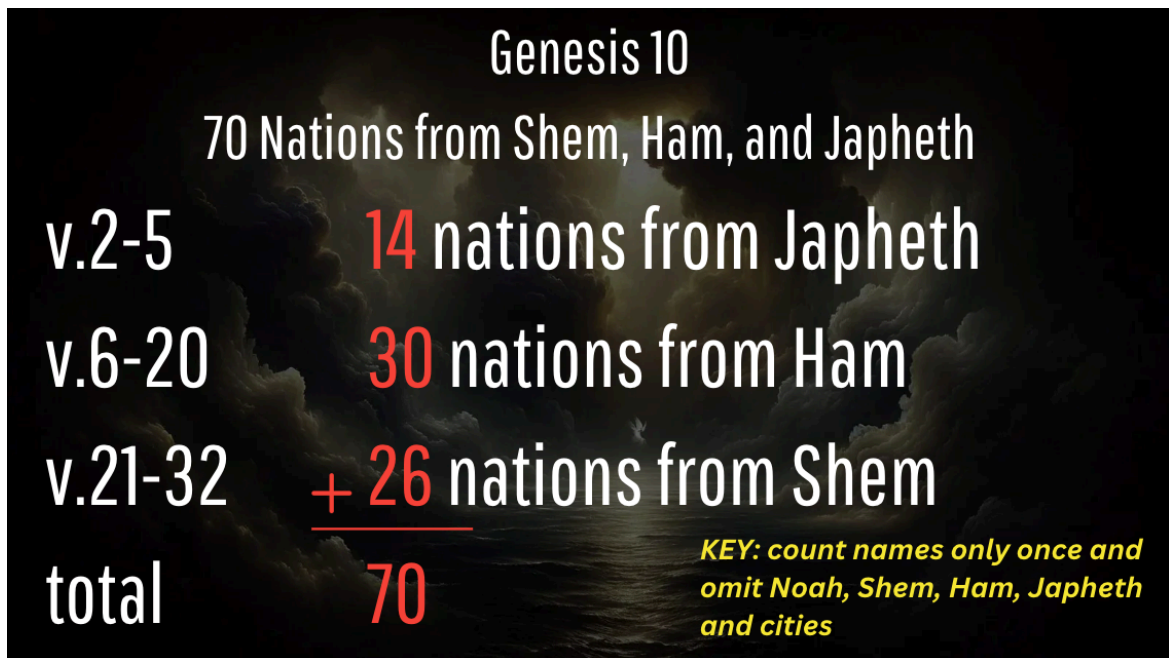
In other words, Daniel has not suddenly become interested in these mysteries. This has become one of the defining pursuits of his life.

Ever since God first showed him the rise and fall of Gentile kingdoms in chapter 2, Daniel has continued pressing in. He sees the four kingdoms again in chapter 7. He sees the little horn and the coming desecration in chapter 8. He seeks understanding in chapter 9. And now, in chapter 10, he is still asking God to help him understand what all of this means.

Perhaps that helps explain why Daniel is called so greatly beloved. He did not receive revelation casually. He carried it. He wrestled with it. He prayed over it. He humbled himself before God and kept seeking until understanding came.

And thousands of years later, we are still benefiting from the persistence of this faithful Jew who refused to stop seeking understanding.

13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.



Genesis 10 divides the world into exactly seventy nations — fourteen from Japheth, thirty from Ham, twenty-six from Shem. This division does not shift with modern political boundaries; it is how Scripture itself defines the nations of the earth.

- **Deuteronomy 32:8 (ESV):**

When the Most High gave to the nations their inheritance,
when he divided mankind, he fixed the borders of the
peoples according to the number of the sons of God.

Here, “sons of God” does not refer to Israel, but to heavenly beings—spiritual rulers associated with the nations and originally intended to operate beneath God’s own authority, will, and command.

This understanding is not dependent on one disputed source; it is deeply rooted in ancient Jewish reading of passages such as Deuteronomy 32 and is reflected throughout Second Temple Jewish thought. Perhaps you will remember this reference from our Genesis 10 studies.

READ SLIDE

Book of Jashar

Chapter 9:31-32

31 And they built the tower and the city, and they did this thing daily until many days and years were elapsed.

32 And God said to the seventy angels who stood foremost before him, to those who were near to him, saying, Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor, and they did so unto them.

What makes it interesting is that it echoes a much older Jewish conception—the nations are divided not only according to the 70 grandsons of Noah but are also placed beneath a corresponding number of heavenly rulers.

And Scripture itself gives us reason to understand that these heavenly beings were capable of corruption. Job can speak of God finding fault even among his heavenly servants and placing no absolute trust in his holy ones (Job 4:18; 15:15). The picture that emerges is of spiritual beings who belonged to God's heavenly administration, yet could rebel against his purposes—leading the nations astray while still, for a time, exercising authority over them. But Deuteronomy 32:9 makes it clear that the nation of Israel is different.

- **Deuteronomy 32:9 (AMP)**

“For the LORD’S portion *and* chosen share is His people; Jacob (Israel) is the allotment of His inheritance.

With all of these other nations apportioned to other "gods" or heavenly rulers and Israel belonging to God, the stage was set for a distinction to be made in the way that God ruled and the people that His leadership would

produce versus the way that other gods ruled and the people they would produce.

Psalm 82 displays the Lord calling these celestial powers to account for their rebellion in leading the nations astray, and declaring that He will one day take every nation back from them:

- **Psalm 82:1–8 (ESV)**

- ¹ God has taken his place in the divine council;
in the midst of the gods he holds judgment:
- ² “How long will you judge unjustly
and show partiality to the wicked? *Selah*
- ³ Give justice to the weak and the fatherless;
maintain the right of the afflicted and the destitute.
- ⁴ Rescue the weak and the needy;
deliver them from the hand of the wicked.”
- ⁵ They have neither knowledge nor understanding,
they walk about in darkness;
all the foundations of the earth are shaken.
- ⁶ I said, “You are gods,
sons of the Most High, all of you;
- ⁷ nevertheless, like men you shall die,
and fall like any prince.”
- ⁸ Arise, O God, judge the earth;
for you shall inherit all the nations!

In the heavenly council, Adonai holds these angelic beings — the *elohim* — accountable for their actions, displeased that neither they nor the peoples under their leadership act as He does. That tragic truth is one of the reasons the world remains in such disarray. In judgment, He declares that these celestial powers will suffer the same fate as the mortal men they have misled — they too will die. The ramifications are startling: Adonai starts with a single nation, Israel, and transforms it into His own image through Messiah and the Spirit of Holiness.

But there is also a war that rages in the heavens over the people, because the rebellious gods of these people not only want to rule over their people, they also want to enslave and destroy God's people.

In one of the earliest examples of the heavenly warfare God makes this statement concerning Egypt who is enslaving and mistreating His people around 1500 B.C.

- **Exodus 12:12b (ESV)**
on all the gods of Egypt I will execute judgments: I am the LORD.

The Lord does exactly that and the liberated people of Israel sing this song:

- **Exodus 15:3, 11 (ESV)**
The Lord is a warrior, the Lord is His name.
“Who is like you, O LORD, among the gods? Who is like you,
majestic in holiness, awesome in glorious deeds, doing wonders?

The Lord shows that He fights for His people and brings judgment on the other lesser gods. The book of Judges brings us even more clarity on heavenly warfare.

- **Judges 5:20 (ESV)**
From heaven the stars fought,
from their courses they fought against Sisera.

The powers of heaven actually engage in battle and participate in the struggles happening here on the earth, especially as it concerns the people of Israel.

With that in mind, in Numbers 14:9 Joshua encourages the Israelites as they are trying to decide whether to go into the promised land of Canaan, that the protection of the people is gone and because of that, the people will be food for them. The Hebrew word here for protection is "*Tsel*" meaning shade or shield.

The famous Jewish Rabbi Rambam has this to say about it.

READ SLIDE

Nahmanides “RAMBAM” on Num. 14:9

“their protection” refers to their protection on high. For no nation falls unless its angel has fallen first. “In that day, the Lord will punish the host of heaven in heaven and the kings of the earth on earth” (Isa. 24:21). See also Daniel 10. “Their protection” would then mean the angel by whose strength the Canaanite nations live

Michael Carasik, ed., Numbers: Introduction and Commentary, trans. Michael Carasik, First edition, The Commentators' Bible (Philadelphia, PA: The Jewish Publication Society, 2011), Nu 14:9.

In Psalm 121:5 Adonai is called the "*Tsel*" (shield) of Israel.

If we go back to verse 8 of Psalm 82, the writer cries out to the Lord, "Rise up, Judge! Because you will inherit or possess the nations."

God's plan is to actually take from these other gods the people they have been ruling over and receive them as an inheritance.

From that launching point, He begins reclaiming every other nation in the world. Pentecost is a picture of this in motion — Ezekiel 5:5 calls the land "the center of the nations," situated between all the biblical empires struggling for dominance, and it was from that center that Adonai sent Spirit-filled Jews from every nation represented at Pentecost back out into the biblical world, now armed to join His war to reclaim every tribe, tongue, and nation from these celestial powers.

Verse 13 of our chapter tonight, gives us a glimpse into that very war — the conflict between the angelic powers loyal to Yahweh and those disloyal to Him. The angelic power set over Persia resisted the angelic power sent from Adonai bringing this message to Daniel; the encounter was real, not

allegorical, and it lasted twenty-one days. It was decided only when a chief prince named Michael entered the conflict. *Mikha'el* means "who is like God" — he is described elsewhere in Daniel 10 as "the prince of Israel" and in Daniel 12 as "the great prince who stands watch over your people," Israel's special guardian, who will defend them in their time of great tribulation.

In the Newer testament we gain further clarity into the hierarchy of heavenly warfare in

- **Jude 9 (ESV)**

But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you."

Clearly, an even greater power was needed to subdue the devil who seems to have occupied a position that Michael could not directly come against, though he was in dispute with him.

From the Scripture we learn of the Messiah's role in this battle.

- **Psalm 2:7-9 (ESV)**

7 I will tell of the decree:
The Lord said to me, "You are my Son;
today I have begotten you.
8 Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession.
9 You shall break them with a rod of iron
and dash them in pieces like a potter's vessel."

There is warfare in the heavens between the angels, and the Messiah is interceding to possess the nations as his spoils of war and the ends of the earth as his possession.

His intercession leads to Him coming in the flesh operating as a second Adam born of the Spirit and outside the influence of Satan. God has

brought the warfare directly to Satan on the earth. As Jesus is casting out demons, who are the departed spirits of the nephilim, He gives this statement:

- **Mark 3:27 (NIV84)**

“In fact, no one can enter a strong man's house and carry off his possessions unless he first ties up the strong man. Then he can rob his house.”

In this parable, Jesus is the robber and Satan is the strong man. Jesus declares that He will bind Satan and plunder his possessions.

God's method of inheriting the spoils of war, His secret weapon from the beginning was Jesus. The one over whom Satan had no authority.

This is how Isaiah is fulfilled:

- **Isaiah 49:23-24 (ESV)**

Can plunder be taken from warriors,
or captives be rescued from the fierce?
25 But this is what the Lord says:
“Yes, captives will be taken from warriors,
and plunder retrieved from the fierce;
I will contend with those who contend with you,
and your children I will save.

Christ is the ultimate supreme authority who is able to overcome the ruler of this world and overthrow the devil, resulting in the plundering of the nations. After His life of obedience and completion of the will of God on earth it leads to this story in Revelation.

- **Revelation 12:7-10 (ESV)**

Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.
8 But he was not strong enough, and they lost their place in heaven.

9 The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

Daniel, however, is living before that decisive victory has been fully accomplished. In Daniel 10, the conflict in the heavenly realm is still raging, and the spiritual powers associated with the nations are actively resisting God's purposes.

What is remarkable is that Daniel is not merely observing this conflict from a distance. As a faithful son of Adam, he has been given a real role within God's purposes on the earth. He humbles himself, seeks understanding, and prays and those prayers have actual consequences in the heavenly realm.

His prayer is heard immediately, yet the answer becomes entangled in spiritual conflict. Daniel's faithfulness on earth is therefore connected to what is happening in heaven. He partners with God through prayer, and his intercession becomes part of the outworking of God's rule and reign among the nations.

One more thread worth naming from verse 13: the phrase "powers of heaven," which first appears back in

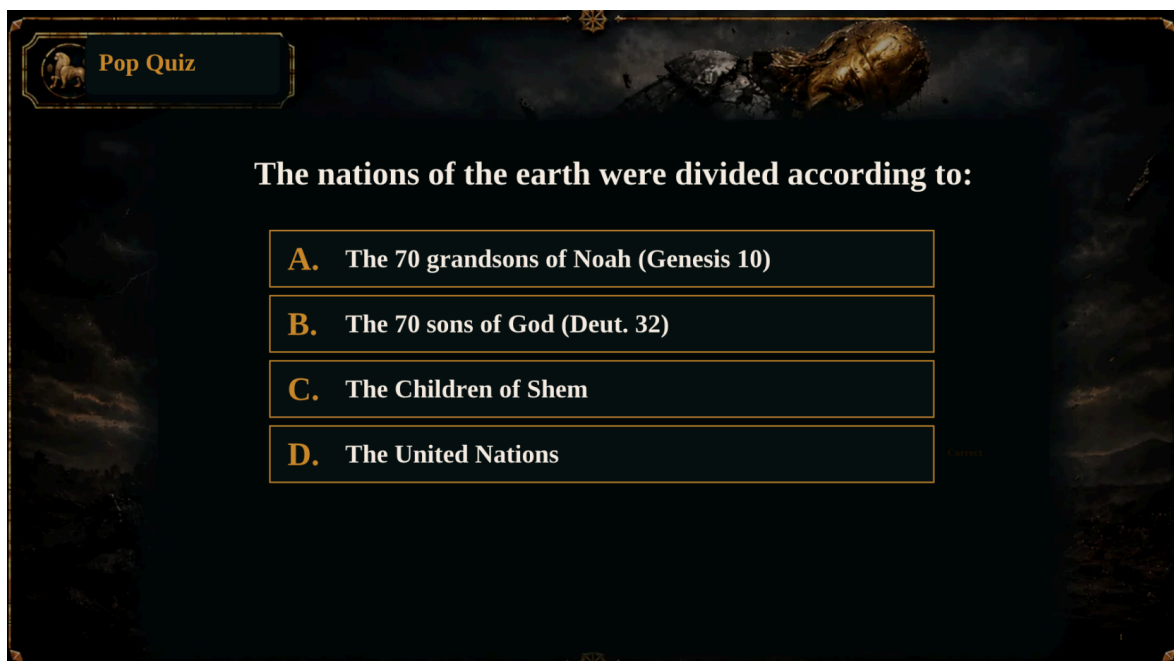
- **Daniel 4:34–35 (NIV):**

At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

If it is startling or unsettling that real warfare exists, and that a righteous angelic being can be genuinely resisted by an unrighteous one, that unsettled feeling is worth sitting with rather than dismissing — these are

real powers with real consequences, even though our God ultimately does as He pleases with them, and the struggle is not, therefore, an illusion.

The unified story of Scripture is of a holy God redeeming a chaotic and formless world, starting from the nation of Israel. In Daniel we glimpse the role of the faithful Jew: he prayed, and he did not quit. Nebuchadnezzar himself represents us in this whole scenario — a Gentile beast in need of transformation, who received it because of the faithful ministry of a Jew, and who, once transformed, declared God's sovereignty over both earthly and heavenly powers to the whole world in writing. Struggles on earth are a reflection of struggles in the heavens, even while our God ensures that His appointed end will come at the time He has already determined.



Verse 14 — For Your People, Near and Far

Daniel 10 : Table of Contents

1. Introduction: He Changes Times and Seasons & Review
2. Verse 1 — A Revelation in the Third Year of Cyrus
3. Verses 2–3 — Three Weeks of Mourning
4. Verse 4 — Timed to the Feasts of Deliverance
5. Verses 5–6 — The Man Dressed in Linen
6. Verses 7–9 — Terror Without a Vision
7. Verses 10–13 — Touched, Named, Esteemed: The War Behind the War
8. Verse 14 — For Your People, Near and Far
9. Verse 15–19 — Strengthened to Speak
10. Verse 20–11:1 — The War Continues, and Michael Takes His Stand
11. Closing Application — Take Your Stand

14 Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come.”

The primary focus of all of these prophecies is "your people" — meaning **Israel**. Consider what is being said to Daniel. He has already experienced chapters 8 & 9. What is to come is difficult, but there will be a redemption of the people of God. This word coming to Daniel now is to explain the prior vision — it's difficulties, the end result of an everlasting kingdom.

The people of Israel would have to experience difficulties and trouble before they would inherit the kingdom of God on the earth.

We sitting here tonight are gentiles who have made a choice to follow the God of Israel and serve Him alone. We have abandoned the gods we served previously and in this, He has grafted us into the promises and blessings of Israel through Jesus. Man! What a privilege to be brought into all that the Lord has for His people! Amen?

If this is true, that we have been joined to the family of Abraham, then **we are either with Israel in all the difficulties, or we are not truly with them in the blessings.**

Verses 15–19 — Strengthened to Speak

Daniel 10 : Table of Contents

1. Introduction: He Changes Times and Seasons & Review
2. Verse 1 — A Revelation in the Third Year of Cyrus
3. Verses 2–3 — Three Weeks of Mourning
4. Verse 4 — Timed to the Feasts of Deliverance
5. Verses 5–6 — The Man Dressed in Linen
6. Verses 7–9 — Terror Without a Vision
7. Verses 10–13 — Touched, Named, Esteemed: The War Behind the War
8. Verse 14 — For Your People, Near and Far
9. Verse 15–19 — Strengthened to Speak
10. Verse 20–11:1 — The War Continues, and Michael Takes His Stand
11. Closing Application — Take Your Stand

15 While he was saying this to me, I bowed with my face toward the ground and was speechless. 16 Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with anguish because of the vision, my lord, and I am helpless. 17 How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe." 18 Again the one who looked like a man touched me and gave me strength. 19 "Do not be afraid, O man highly esteemed," he said. "Peace! Be strong now; be strong." When he spoke to me, I was strengthened and said, "Speak, my lord, since you have given me strength."

There is a great deal happening in these few verses, but it is worth first reading the exchange uninterrupted so that we can feel the condition Daniel is in. This encounter with heaven is very difficult for him. Daniel is bowed to the ground, speechless, overcome with anguish, helpless, without strength, and finally says, "I can hardly breathe." Yet every time Daniel reaches the end of his strength, heaven supplies what he lacks.

Verse 16 contains an interesting detail. Most manuscripts of the Masoretic Text read, "one who looked like a man touched my lips," while one

Masoretic manuscript, together with the Dead Sea Scrolls and the Septuagint, reads something closer to "something that looked like a human hand touched my lips." That reading is worth noticing because it naturally draws our minds back to Daniel 5, where a mysterious hand appeared and wrote on the wall at the moment Babylon's empire was coming to an end. Once again, Daniel is encountering a mysterious hand in the context of the transition and conflict of empires.

Notice what the touch accomplishes here:

- Daniel cannot speak, so he is touched and enabled to speak.
- Daniel is terrified, so he is told, "Do not be afraid."
- Daniel is anguished, so heaven speaks shalom over him.
- Daniel says his strength is gone, so the command comes twice: "Be strong! Be strong! (Chazak, Chazak)

There is another connection here that take us all the way back to our foundations in Exodus 6.

In that chapter, Moses came to Israel with one of the most amazing revelations from God. Yahweh had remembered his covenant. He had heard their growing and he was going to bring them out, redeem them, take them as his own, and bring them into the land he had promised to Abraham, Isaac and Jacob.

And yet, after this revelation, we read:

- **Exodus 6:9 (NIV)**
9 Moses reported this to the Israelites, but they did not listen to him because of their discouragement and harsh labor.

As we saw when studying Exodus, "discouragement" does not quite capture the force of the Hebrew. Look at this slide:

(Don't Read)

DISCOURAGEMENT?

THROUGH ANGUISH (literally shortness) OF SPIRIT — If one is in anguish his breath comes in short gasps and he cannot draw long breaths.

Rashi - Exodus 6:9

9–12 In spite of the grandeur of what “I am the LORD” means for Israel in the current situation, the people do not listen “for shortness of breath” (miqqōšer rūah). The NIV weakly translates “their discouragement” (v. 9); but it is the inward pressure caused by deep anguish that prevents proper breathing—like children sobbing and gasping for their breath.

Kaiser, W. C., Jr. (2008). Exodus. In T. Longman III & D. E. Garland (Eds.), The Expositor's Bible Commentary: Genesis–Leviticus (Revised Edition) (Vol. 1, p. 396). Zondervan.

Through anguish (literally shortness) OF SPIRIT – if one is in anguish his breath comes in short gasps and he cannot draw long breaths. -Rashi – Exodus 6:9

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They could barely receive the words of their deliverer because nearly all the strength remaining in them was being spent simply trying to breathe.

And now, Daniel is again experiencing something very similar...

And once again, Daniel's experience becomes a picture of what will happen to his people. **The strategy of the enemy has always been to oppress God's people until they believe they have no strength left—to squeeze them until they are gasping for breath.**

But Scripture repeatedly shows that at the end of their strength is not the exhaustion of God's power.

- **Deuteronomy 32:36 (NIV)**

36 The LORD will **vindicate his people**
and relent concerning his servants
when he sees **their strength is gone**
and no one is left, slave or free.

That is precisely where Daniel is. “My strength is gone.” And what happens when Daniel's strength is gone? Heaven touches him.

The enemy may seek to bring God's people to the end of their strength, believing that their weakness will finally become their destruction. Yet throughout Scripture, the end of human strength repeatedly becomes the occasion for divine intervention.

This is exactly the language we will eventually encounter in Daniel 12:1:

- **Daniel 12:1 (NIV)**

12 “At that time Michael, the great prince who protects your people, will arise. There will be a **time of distress** such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—**will be delivered**.

Troubled, but delivered. Weakened, to receive true strength. Brought to the end of human power, but not to the end of God's power.

There is one last connection we would like to point out before moving on.

Isaiah 64 is a picture of the end times and the chapter begins with a cry for intervention:

- **Isaiah 64:1 (NIV)**

Oh, that you would rend the heavens and come down,
that the mountains would tremble before you!

Isaiah is crying out for God to come down because his people are powerless to rescue themselves. He even calls to mind amazing things God has done in

the past, "awesome things we did not expect" and then make this statement in verse 4:

Isaiah 64:4 (NIV)

4 Since ancient times no one has heard,
no ear has perceived,
no eye has seen any God besides you,
who acts on behalf of those who wait for him.

That is Daniel...he has been waiting, mourning, fasting, praying and seeking God for three weeks...and God acts on his behalf.

But then Isaiah describes the tragic spiritual condition of the people in vs 7:

- **Isaiah 64:7 (NIV)**

7 No one calls on your name
or strives to lay hold of you;
for you have hidden your face from us
and have given us over to our sins.

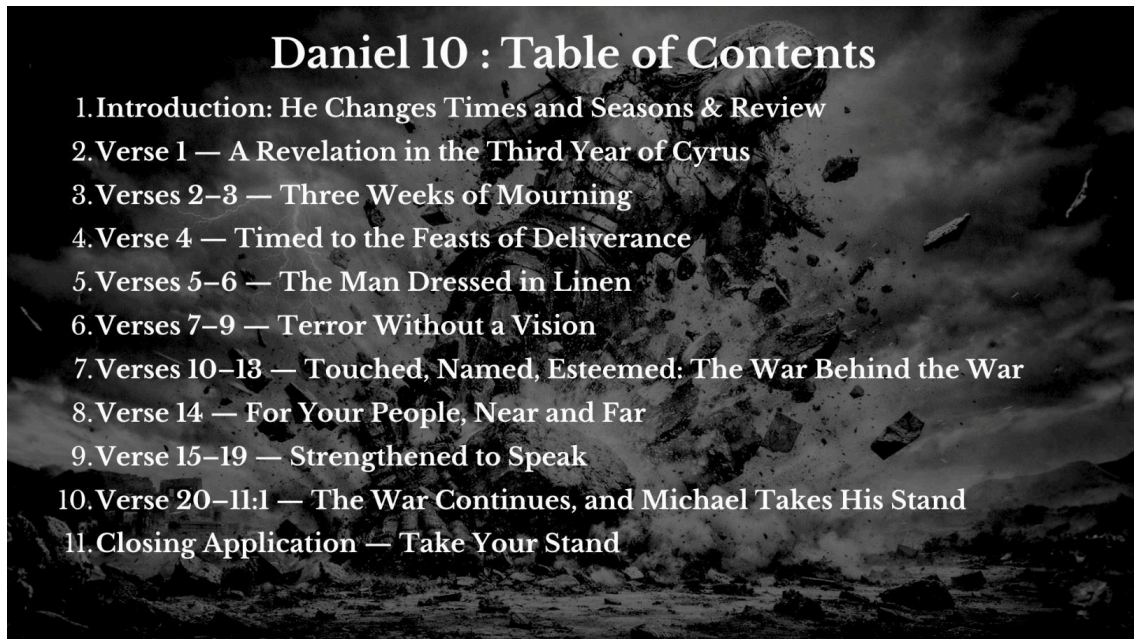
When he says, "no one strives to lay hold of you" this is the same verb that is being spoken over Daniel...CHAZAK! The context is the last days, so the prophet in a way could be understood as saying, "WHERE are the Daniels??" Where are the men of Israel in the last days who will rouse himself and take hold of God??

That question becomes especially important as we consider the events Daniel is being shown, because Scripture points to another time of great anguish for Israel. Isaiah describes a condition in which there is no one stirring himself to call upon God and take hold of Him.

In that day, may we who are Gentiles grafted in—brought near through Israel's Messiah—not stand at a distance, but be found interceding for God's covenant people when they have no strength of their own.

May we be a people who mourn, pray, fast, call upon His name, and lay hold of God on Israel's behalf until He acts from heaven.

**Verses 20–11:1 — The War Continues, and Michael Takes His Stand
AND
Closing Application - Take Your Stand**



20 So he said, “Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; **21** but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

1 And in the first year of Darius the Mede, I took my stand to support and protect him.)

Take note, the chapter break between 10 & 11 is not introducing a new topic. This angelic figure is clearly outlining an imminent spiritual conflict with the powers set over both Persia and Greece, in exactly the order God has determined those kingdoms will rise. They fight—Adonai determines the outcome.

The figure also tells Daniel, "I took my stand to support and protect him" — and there has always been debate over whether "him" refers to Michael or to Darius the Mede. Either this angelic figure supported Darius to ensure he

rose to power at the proper time, or the angelic figure took his stand to support and protect Michael himself during the transition from Babylon to Persia. In either case, the underlying principle holds: Adonai calls these events in advance, and warfare still has to be carried out for them to unfold on earth.

Consider a few aspects of this passage that may be easy to overlook. This figure says that he came to Daniel directly. This is quite a remarkable thing — this figure left what he was doing (fighting off the prince of Persia, the empire that was already ruling in this chapter) and he was the only one supporting Michael the Prince of Israel in his fight.

This is something that seems pretty important, right? Well, it seems as though the text is stating that the task of bringing this message to an elderly, faithful Jewish man, who set himself to understand the words from heaven, was important enough to leave Michael to fight these heavenly powers alone!

Doesn't that make you wonder: was there no lower level messenger that was available? Seemingly, Daniel was considered a man who was so highly esteemed by God and in a way a part of this war on the earthly side that it was worth sending this messenger.

Consider this passage from Acts 12 where we see a heavenly Navy Seal like operation:

(READ SLIDE)

The Angel Delivers Peter

Acts 12:5–10 (LSB)

⁵ So Peter was kept in the prison, but **prayer for him was being made fervently by the church to God.** ⁶ Now on the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison. ⁷ And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and **he struck Peter's side and woke him up**, saying, **"Rise up quickly."** And his chains fell off his hands. ⁸ And the angel said to him, **"Gird yourself and put on your sandals."** And he did so. And he said to him, **"Wrap your garment around yourself and follow me."** ... and they went out and went along one street, **and immediately the angel departed from him.**

Arising Church · Foundations: The Book of Daniel

Peter is in a prison, James the brother of John had just been beheaded, since Herod saw that this pleased those opposing the Apostles, he then arrested Peter and was seemingly getting ready to kill him, then the Angel appears.

Surely this angel could have done this in many other ways, but the urgency is that of wartime. This angel comes in response to the fervent prayers of the Church. He leads Peter out of the prison and through the guard posts and into the city, and then departs from him.

The idea that the earthly and heavenly realms are actively intersecting and interacting is important for us to recognize. They are not separate and the prayers of men and women of God are powerful to move the heavenly war.

One thing to take away from Daniel and Peter is this — they were both human beings, who devoted themselves to faithfully serving the Lord and set themselves to do His will on the earth.



How important do you consider yourself? Have you received a word from heaven? Have you been filled with the Spirit of God? This reality should impact your life in how you devote yourself to humbly, repentantly, and faithfully seeking understanding of the heavenly word.

Do you consider yourself as being engaged in the heavenly war from where you stand on this earth? Or do you simply like to think — the war that is going on in the heavenlies is for pastors? I'm here to simply get there "one day" but definitely not today... NO!

When you were born again and you were baptized you made a public declaration of war to the heavenly powers! Now you must continue to take a stand for God's purposes.

A major facet to this heavenly war is that opposition to God's purposes will come. Daniel is told that they are going to suffer, Paul is told how much he must suffer — but the ultimate destiny of Israel is to rule and reign with Christ — if we want to participate in ruling and reigning, we must stand with Israel in the suffering.

We must recognize we have a part to play in this war and actively participate in it! We must view the gift of hearing the heavenly word, being

given the Spirit of the Living God, being called by name and being loved by God — as not just security but rather the empowerment and strengthening to engage in the war that is going on all around us!