

Daniel 10a – The Chapter

DANIEL 10: THE CHART AND COMPASS OF DANIEL 11

This wonderful chapter provides the chart and compass by which Daniel 11 may be explored. It provides the necessary historical background of the vision, pinpoints the theme, and gives a vital, behind-the-scenes view of the conflict.

There are four prophetic outlines given in Daniel-chapters 2, 7, 8 to 9 and 10 to 12. William Miller and James White took pains to emphasize that the four lines of prophecy cover the same ground and enforce the same truth. They were right.

The prophecies of Daniel are a unit

Not only are the four lines of prophecy parallel, but they have one great theme. Ellen G. White wrote: "Consider the circumstances of the Jewish nation when the prophecies of Daniel were given." Testimonies to Ministers, p. 113. The armies of Nebuchadnezzar had descended upon the kingdom of Judah: kingdom, king, sanctuary and people were swept away by the Babylonians. Daniel was among those forlorn captives who hung up their harps beside the river of Babylon and refused to sing the songs of Zion. Along with every true-blooded Hebrew, he longed for the restoration.

The Restoration

In one word this is the theme of Daniel's prophecies. Through a series of visions, God revealed to Daniel both the time and manner of the restoration:

- -Restoration of the kingdom
- -Restoration of the king
- -Restoration of the sanctuary
- -Restoration of the people

Daniel 10 to 12

Restoration of the People

It has been pointed out how the first three prophetic outlines deal with the restoration of the kingdom, the king and the sanctuary, in that order. But one important aspect of the restoration has not been dealt with specifically-the restoration of the people from the dominion of oppressing powers. It is fundamental to know that, above everything else, God is dealing with His people. The book of Daniel, like the entire Bible, is the story of the restoration of God's people. In Daniel's last vision, which was shown him by the side of the river Hiddekel, he saw the restoration of the people. At the opening of this last vision, the angel said to Daniel: "Now I am come to make thee understand what shall befall thy people in the latter days." Daniel 10:14. At the close of the vision, the angel described the climax of the drama in these words: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

Daniel 10:1 “In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.”

Cyrus the Great was "anointed" of God to overthrow Babylon and release the Jews from captivity. More than 100 years before he was born, Isaiah prophesied of him: "He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts" Isaiah 44:28; 45:13. Cyrus overthrew Babylon in 538 B.C. Two years later, upon the death of Darius the Mede, he ascended the throne of the Medo-Persian Empire. This ruler had heard of Daniel and was impressed by his sterling qualities and by the evidences of divine favor which had marked his life. It was through the influence of Daniel that his mind was directed to the prophecies concerning himself: (See Prophets and Kings, p. 545, 557). His heart was profoundly moved as he read the words of Isaiah. In the very first year of his reign-536 B.C. (which corresponded to the end of the seventy years of captivity spoken of by Jeremiah). Cyrus issued a decree that the Jews could return to their homeland and rebuild the temple: (See Ezra 1.) In response to the decree, 50,000 Jews returned to Palestine under the leadership of Zerubbabel and Joshua. In 534 B.C. they laid the foundation of the temple and began to restore the sanctuary. This corresponded to "the third year of Cyrus."

Daniel 10:1-"A thing was revealed unto Daniel: but the time appointed was long."

The words translated "time appointed" are from the Hebrew word "saba", which means "warfare" or "conflict." The Revised Standard Version translates the passage, "It was a great conflict." Prophets and Kings, page 571, says that Daniel was given a view of a "mighty struggle." Daniel 11 is a presentation of a long conflict-not many conflicts, but a conflict. There are many battles, but one war. The river beside which Daniel saw this long warfare was the Hiddekel, or Tigris. This was a swift and turbulent stream of considerable length. Thus it provides a fit setting for the vision. The great warfare may involve nations, but it is not between nations. In chapter 10 the curtain of the invisible is lifted, and it can be seen that behind the affairs and actions of nations, the powers of heaven and the powers of darkness are in deadly conflict. Commenting on Daniel 10, Ellen G. White wrote:

"Through the prophet we are given a glimpse of this mighty struggle between the forces of good and the forces of evil." Prophets and Kings, p. 571. The antagonistic forces of good and evil are not really contending for the control of countries and cities. The battle is for the minds of men. God has a people upon earth through whom He plans to demonstrate the principles of His kingdom and bring about the overthrow of the forces of evil. Satan's supreme object has been to destroy their faith or their persons. He seeks to control the minds of rulers so that the powers of earth will make war on God's people. At the same time, God overrules in the affairs of nations and influences the minds of rulers to do His will. "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Proverbs 21:1. Where necessary He brings about the overthrow of kingdoms. God's people are the focal point of concern in the long conflict. The angel said to Daniel, "Now I am come to make thee understand what shall befall thy people in the latter days" Daniel 10:14.

Daniel 10:1-"And he understood the thing [the great conflict], and had understanding of the vision."

Daniel uses two Hebrew words for "vision." In this instance it is the Hebrew word mar'eh, which is used in Daniel 8 and 9 in reference to the 2300 days and the cleansing of the sanctuary. Thus, right at the outset, the vision by the Hiddekel is shown to be linked to his earlier vision by the Ulai: (See Daniel 8). As the two rivers, Ulai and Hiddekel (Euphrates and Tigris), by which Daniel saw his visions of chapters 8 and 11, merge into one river, so the two visions must be seen as merging into one. In his vision in chapter 8, Daniel beheld the Roman "horn" making war on the sanctuary and God's people. The question was asked, "How long shall be the vision to give both the sanctuary and the host to be trodden under foot?" The answer was given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" Daniel 8:13, 14. The angel did not answer both questions specifically. He merely said when the sanctuary would be restored. The last vision specifically answers the question concerning the restoration of God's people. Daniel 8 uses two words which the Authorized Version translates as "vision." The first word is chazown. It is used in verses 2, 13, 15, 17 and 26 (last part). The second word is mar'eh, and is used in verses 16, 26 (first part) and 27. The Hebrew words for 'vision' may be significant. It is possible that when the word chazown is used, the reference is to the vision as a whole. On the other hand, where the word mar'eh is employed, the reference could be to the particular things seen and heard in the chazown. One feature seen in the overall chazown was the 'two thousand and three hundred days' of Daniel 8:14. Refer to "Daniel 8i - The Time of the End" [<https://gospelsoundersministry.org/daniel-8i-the-time-of-the-end/>]

Referring to the cleansing of the sanctuary, the angel said, "Make this man to understand the vision [mar'eh]." The angel then said to Daniel, "The vision [mar'eh] of the evening and the morning [i .e. the 2300 evenings and mornings] which was told is true." But the spectacle of the sanctuary and the saints being trodden down over such a long period caused the prophet to faint, and he records, "I was astonished at the vision [mar'eh], but none understood it" Daniel 8:27. Daniel did not say that he did not understand the chazown. He said that he did not understand the mar'eh-that is, the part about the cleansing of the sanctuary. This point provides the certain link to chapter 9. As Daniel sought God in prayer for further light, the angel came to the prophet, saying, "I am now come forth to give thee skill and understanding. Therefore understand the matter, and consider the vision [mar'eh]" Daniel 9:22, 23. Adventist expositors are agreed that the mar'eh refers to the cleansing of the sanctuary and the 2300 days of Daniel 8. Chapter 9 does not fully explain the mar'eh. It merely gives the starting point of the 2300 days (457 B.C.) and concludes with the destruction of the sanctuary again in A.D. 70. That is no place to end the glorious account of the triumph of the sanctuary and God's people. So one more vision (chazown) was necessary in order to clear up the vital point about the mar'eh which Daniel said he did not understand. In Daniel 10:1 the prophet records, "[I] had understanding of the vision [mar'eh]." One must therefore expect this last vision to throw more light on the great work of restoring the sanctuary and the saints in the last days.

Daniel 10:2-3 "In those days I Daniel was mourning three full weeks. 3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled."

When Daniel saw this vision he started to mourn for three full weeks/21 days, why? From v12 and 14 we see that there was something more that Daniel wanted understanding on. He understood the matter but wanted a greater understanding of what he had seen. To gain this greater understanding he ate no pleasant bread/no delicacies neither any flesh or wine. Daniel entered upon the simplest of diets so his mind was sharp and perceptive of the Holy Spirits promptings. Daniel's reaction teaches us that diet has a direct link to our spiritual life. If the body is not given clean wholesome food it cannot produce good blood, thus bad circulation and a clouded mind that is unable to rightly discern the voice of God is all that is produced.

Anoint myself - The word anoint/cuwk/sook means to smear. In the hotter climates the smearing of oils upon the skin to protect and replenish it was quite common. Daniel forgoes this luxury with the rest of the pleasantries. We are living in the time of the judgment. How are we setting ourselves to earnestly seek the Lord for a better understanding of how to walk with Him? Are the luxuries of life cluttering up our walk with God, are we seeking for that simpler way of life to enable us not to be too busy or relaxed to have quality time with God.

Daniel had not been able to return to Palestine, but with deepest interest he followed the progress of God's work in the homeland. Great hindrances to the work of restoring the sanctuary had arisen. The Samaritans were trying to bring the work to a halt by stirring up suspicion in the mind of Cyrus. Apparently Daniel, being a high statesman in the Persian realm, was close enough to the affairs of the palace to detect a change in the current of sympathy for the Jews. The mind of the king was being agitated against God's people. With a heart burdened for the restoration of the temple, Daniel engaged in fasting, mourning and intercession with God. The angel showed Daniel what was transpiring behind the scenes. It was a great conflict for the mind of Cyrus: "While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of dark-ness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Him-self came to Gabriel's aid. 'The prince of the kingdom of Persia withstood me one and twenty days,' Gabriel declares; 'but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia' Daniel 10:13. "All that heaven could do in behalf of the people of God was done. The victory was finally gained, the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years" Prophets and Kings, p. 571, 572.

Daniel's attitude of affliction of soul serves as a type of the attitude that will characterize God's people in the last days. As Daniel prayed for the restoration of the temple at the end of the seventy years, so the saints are called to a similar response at the end of the 2300 years (See Prophets and Kings, p. 714). The experiences of the prophets often serve as a representation of the experience of the church in the last days. Isaiah's vision of the Lord, high and lifted up in the temple (Isaiah 6:1-7), "represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary" Ellen G. White in The SDA Bible Commentary, vol. 4, p. 1139. John's experience of eating the sweet and bitter book represents the experience of God's people in the early Advent Movement (See

Revelation 10.) Zechariah's vision of Joshua and his filthy garments "applies with peculiar force to the experience of God's people in the closing up of the great day of atonement" Testimonies, vol. 5, p. 472. So also does Daniel's experience recorded in chapter 10 portray the experience of God's people in the last days. With fasting, mourning and humiliation of soul (Joel 2:15-17), they will pray for the cleansing and restoration of the heavenly sanctuary.

Daniel 10:4 "And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

Hiddekel - In Syriac it is translated as the Euphrates. In the Vulgate, Greek, and Arabic the Tigris. From this information we can quite possibly conclude that Daniel was at the point where these two rivers meet and become as one before they continue down to the Persian Gulf. This is where Daniel was situated.

Daniel 10:5-7-"Behold a certain man . . . I Daniel alone saw the vision."

The word for "vision" is mar'eh, and is used again in verses 8 and 16. The mar'eh was a confrontation with the unveiled glory of Jesus Christ. After seeing Him, Daniel could testify that he "had understanding of the mar'eh" (verse 1), for Christ is the reality of the sanctuary and it's cleansing. When the saints finally see Him as Daniel saw Him, they too will be overwhelmed with a sense of their weakness and imperfection. Daniel stood alone to see the mar'eh. His companions, being aware of something of dreadful import, fled to hide themselves. The godly prophet himself was unable to endure the revelation of divine love. Although he was faultless before men and beloved by God, the weakness and sinfulness of human nature appeared in painful contrast to the infinite purity of Christ. His moral as well as his physical "comeliness" (brightness, beauty) turned in him to corruption as the painful awareness of the sinful state of human nature rolled upon him like the waves of the sea: (See verses 8, 16). Like John the Revelator, who also saw the glorified Christ, Daniel was left without breath, and doubtless would not have recovered had he not been revived and strengthened by the angel of God. As Daniel sought to hasten the restoration of the temple by fasting and affliction of soul, so also God's people in the last days will seek to hasten the cleansing of the heavenly sanctuary by fulfilling the conditions of the great antitypical Day of Atonement. Not for themselves alone will they intercede with God, but for the honor and glory of Christ. They will realize that Jesus will feel the pain and agony of sin until His sanctuary is cleansed (See Education, p. 263). It is submitted that Daniel's humiliating experience recorded in chapter 10 is an illustration of the experience that God's people will pass through at the time of the judgment and the latter rain (See Joel 2:12-17; Malachi 3:1-3; Testimonies, vol. 5, p. 472-475).

Daniel 10:8-9 "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. 9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground."

Because of their great fear Daniel was left alone to see this vision of Christ. When he did see this vision no strength remained in him at all. Daniel himself states the reason for this; his comeliness, glory, honour, or majesty was turned into corruption. Even Daniel, being a godly

man, saw his utter unworthiness in the presence of divinity and that all the good that he saw in himself was only corruption compared to Christ. All Moses could do in the presence of divinity was to immediately bow down and worship: (Exodus 34:8) Isaiah's reaction was also similar, for when he saw the throne of God with the Lord sitting on it all he could exclaim was woe is me, I am undone and had unclean lips: (Isaiah 6:1-5) Another example is Saul on the road to Damascus: (Acts 9:3-6) This is why he had no strength. Even though this had happened to him, he still heard the words of Christ. When he did a deep sleep like death fell upon him and he ended up face down toward the ground. Not even Daniel could stand in His presence.

Daniel 10:10-11 “And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. 11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto you, and stand upright: for unto you am I now sent. And when he had spoken this word unto me, I stood trembling.”

A hand now touches Daniel and places him upon his hands and knees. Then someone reassures him that he is greatly beloved and to understand the words that he is speaking unto him. He is told to stand upright, which Daniel does in a trembling form. The experience is an overwhelming one for Daniel being about 89 years of age. But who is this person that touched him and has just spoken to him? The answer is given in the following words; unto thee am I now sent. If we look at this phrase and apply it to other passages in Daniel and elsewhere, we find that it is Gabriel who is sent. (Luke 1:19, Daniel 8:16-19; 9:21-23) So it is Gabriel that touched him and now is speaking to him.

Daniel 10:12-14 “Then said he unto me, Fear not, Daniel: for from the first day that you did set thine heart to understand, and to chasten thyself before your God, your words were heard, and I am come for your words. 13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. 14 Now I am come to make you understand what shall befall your people in the latter days: for yet the vision is for many days.”

Daniel is once again reassured by Gabriel with the words fear not. The reason why he is told not to fear, is that from the very first day that Daniel set his heart on understanding he was heard and Gabriel had come to answer his prayers. So Daniel's prayer was heard right from the start, but why did it take 21 days for Gabriel to come to him? The prince/ruler of the kingdom of Persia, which was Cyrus at that time, was withstanding Gabriel for the 21 days. If we look at the time frame of this situation, the Jews had not long before been released out of captivity to restore the temple in Jerusalem. They gained a lot of opposition from surrounding nations and it was this opposition that Cyrus was struggling with as well: (Ezra 4:1-5). The struggle for the master of Cyrus between the devil and his angels and Gabriel and the angels of God must have been immense. This is quite a possible answer for why it took so long for Daniel's prayer to be answered: for part of his prayer could have been relating to this situation as well.

When Michael comes to Gabriel's aid the struggle seems to be all over with the side of good gaining the supremacy. But who is Michael? The name itself in Hebrew means "who is like God." He is also referred to as the Archangel in Jude 1:9. However, the Thayer Definition for the word *Archangel* in Jude 9 is: "*archangel, or chief of the angels.*" Michael is NOT a created angel but is the one in charge and the head of all the angels. It simply means, arch - chief of the angels - messenger, and Michael - who is like God. This teaching is often attributed to a specific Church but this teaching was known to exist a hundred years before this Church existed. Note the following Bible Commentary and the dates for this theologian.

John Gill's Exposition of the Entire Bible: Dr. John Gill (1690-1771)

Daniel 10:13 - *but, lo, Michael one of the chief Princes, came to help me; called in the New Testament an Archangel, the Prince of angels, the Head of all principality and power; and is no other than Christ the Son of God, an uncreated Angel; who is "one", or "the first of the chief Princes" (x), superior to angels, in nature, name, and office; he came to "help" Gabriel, not as a fellow creature, but as the Lord of hosts; not as a fellow soldier, but as General of the armies in heaven and earth, as superior to him in wisdom and strength; and he helped him by giving him fresh counsels, orders, and instructions, which he following succeeded:*

In 1 Thessalonians 4:16 the voice of the archangel is associated with the resurrection, but we find in John 5:25, 28-29 that it is the voice of Christ that brings about the resurrection. The Greek text does not specifically say "the voice of THE archangel" as found in the KJV Bible and can also translated as "the voice of AN archangel" just to give two examples. Note this verse verbatim from "*The New Testament: An Understandable Version*" and the "*Bible In Basic English*" for further translation examples. 1 Thessalonians 4:16 "*For the Lord Himself [i.e., Jesus] will come down from heaven with a commanding shout [Note: This probably refers to Jesus' voice: See John 5:25, 28], [and] with the archangel's voice [i.e., Michael. See Jude 9] and with the sound of God's trumpet; [at this] the dead in [fellowship with] Christ will rise [from the dead] first.*" 1 Thessalonians 4:16 "*Because the Lord himself will come down from heaven with a word of authority, with the voice of the chief angel, with the sound of a horn: and the dead in Christ will come to life first;*"

There are more texts to show comparisons, but we think it enough thus far to prove that Michael is none other than Christ. So the struggle was on until Christ came and settled the matter. Gabriel leaves Michael there with Cyrus and comes to Daniel.

Gabriel came to show Daniel what was going to happen to God's people in the latter days as the vision was not for many days yet; so the events relating to God's people is what the interpretation is about.

Daniel 10:15-19 "And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spoke, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. 17 For how can the servant of this my lord talk with this my lord? For as for me, straightway there remained no strength in me, neither is there breath left in me. 18 Then

there came again and touched me one like the appearance of a man, and he strengthened me, 19 And said, O man greatly beloved, fear not: peace be unto you, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for you have strengthened me."

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

Similitude of the sons of men - Daniel could not stand the glory revealed unto him, so Gabriel veils his glory in the garb of humanity. This is not unusual as you will see that Gabriel has already appeared to Daniel in the form of a man before 9:21. Gabriel touches Daniel's lips to enable him to speak. Daniel asks how he can speak to him as the vision that he saw was too much for him to bear, for there was no strength left in him nor any breath. Gabriel touches him again and strengthens him then speaks to him. He tells him once again that he is greatly beloved and not to fear as he brings peace, so be strong, yea be strong. When Gabriel had spoken these words unto him he was strengthened and told Gabriel to speak as he had strengthened him to hear.

Daniel 10:20-21 "Then said he, Knowest you wherefore I come unto you? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 21 But I will show you that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."

Daniel 11 covers, in considerable detail, the long period of Greco-Roman history; but Daniel 10 gives a correct insight into what Ellen G. White calls "the true philosophy of history." Education, p. 173. Though many battles rage, there is but one war. It is the great conflict between the forces of good and evil. It is "the controversy of Zion" Isaiah 34:8. The angel said to Daniel, "Now I am come to make thee understand what shall befall thy people in the latter days" Daniel 10:14. As long as the Persian Empire fulfilled the will of Heaven, God permitted it to retain dominion. Angelic forces were sent to "fight with the prince of Persia." But when angel hands withdrew from Persia, nothing could prevent its overthrow. The book of Daniel sets forth the principles that govern the rise and fall of nations. Although the crown passed from Israel to the Gentile nations (Ezekiel 21:21-27; Education, p .179), the Most High still ruled in the kingdom of men.

Said He - Then said Gabriel to Daniel.

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

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

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

Prince of Grecia shall come - The ruler/king of Greece will come and overthrow the king of Persia. So we see that God fights with a nation until they have completely refused to surrender to Him. When it comes to this stage, the divine aid is withdrawn and another kingdom arises. But before he goes back he is going to show Daniel the truth of the vision, or reveal to him the understanding. Notice that there is no other person except Christ/Michael and Gabriel that know of these things that are going to be shown him. This brings us to the end of the chapter with no interpretation of the vision that Daniel had. But we do learn that Daniel was a devout man who set his face to give himself wholly to God to understand what was not understood, even at the age that he was. Are we seeking to gain a closer relationship with Him, and pushing aside everything that is impeding us from having a closer walk with God. Will our characters stand in the review of the judgment, or will they collapse in the sight of a holy God?

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

Blessings