"THE UNSEEN, YET REAL, SPIRIT WORLD"

Daniel 10:1-21
7-18-2021



INTRODUCTION: There is more to life than what you see with your eyes.

Three truths about the unseen spirit world:

I. DANIEL SAW A <u>VISION</u> OF THE SPIRIT WORLD (v. 1-9)
(Daniel sees a vision of an awesome Heavenly Messenger)

A. The <u>Occasion</u> for the Vision (v. 1-4)

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II. DANIEL RECEIVED <u>HELP</u> FROM THE SPIRIT WORLD (v. 10-19)
(Daniel is touched three times by a Heavenly Messenger)

A. A Touch to Stand (v. 10- 15)

B. A Touch to Speak (v. 16-17)

C. A Touch of Strength (v. 18-19)

III. DANIEL LEARNED OF <u>CONFLICT</u> IN THE SPIRIT WORLD (v. 13, 20-21)
(Daniel is taught of battles that rage among good and evil angels)

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INTRODUCTION:

Chapter ten begins the fifth and final predictive prophecy in Daniel (ch. 2 7, 8, 9, 10-12).

Chapters 10-12 are a single unity - They disclose future events through the medium of a Heavenly Messenger rather than through a vision or symbolism (cp. chap. 2, 7, 8).

We are not alone . . .

"The Bible contains more than a series of alleged "angelic sightings." It offers an evaluative look into a world beyond the reach of scientific examination. When we study what it says about angels, we learn that: 1) We are not alone, 2) We are helped by unseen friends, 3) We are opposed by invisible foes, 4) Choice determines destiny, 5) Nearness to God produces worship, 6) Worship of God inspires service, and 7) Serving God brings joy.

"The Bible repeatedly maintains that human beings are not the only intelligent, moral creatures in the universe. The words "angel" and "angels" occur about 300 times. The Bible speaks often of Satan and demons, and refers to them as real, though not flesh-and-blood, earthbound creatures like we are (Eph. 6:12). It names two angels - Michael (Dan. 12:1; Jude 9; Rev. 12:7) and Gabriel (Dan. 8:16; Luke 1:19). It gives us graphic portrayals of heavenly beings called "seraphim" (Is. 6:2, 3), "cherubim" (Ezek. 10:1-20), and "living creatures" (Ezek. 1:5-22; Rev. 4:6-11)."

--("What Can We Learn From Angels?" - Radio Bible Class Discovery Series)

There is more to life than what you see with your eyes, hear with your ears, or touch with your hands.

Three truths about the unseen spirit world:

I. DANIEL SAW A VISION OF THE SPIRIT WORLD (v. 1-9)

(Daniel sees a vision of an awesome Heavenly Messenger)

A. The Occasion for the Vision (v. 1-4)

V. 1

"The third year of Cyrus" - 536 B.C.

The reference to Cyrus is important because it shows that this prophecy came to Daniel during the Medo-Persian Empire and not during the Grecian or Roman Empires, as Bible "critics" who disavow prophecy would claim.

"King of Persia" - Cyrus was the human prince of Persia. Verse 13 describes a superhuman prince, a supernatural being, an emissary of Satan.

"The thing was true" - lit. "the word" (prophecy revealed to Daniel) was true; therefore, believable and trustworthy (cp. Rev. 19:9; 21:5).

V. 2

"Mourning" - included fasting (v. 2), a humbling of self, and a heart set on understanding God's dealings with His people, Israel (v. 12).

Why was Daniel mourning?

Possible answer:

--Because of the anticipated future plight of his people Israel. A prior revelation to Daniel (chap. 9:24-27) unfolded 70 seven's of years (490 years) that were decreed against Israel. Daniel is longing to see God's hand of blessing upon His people, and perhaps wonders what specifically lies ahead for them. Hence, God describes the empires and evil rulers to follow Persia in chap. 11-12.

"Three full weeks" - lit. "three weeks of days" (in contrast to weeks of years described in 9:24-27).

Daniel, though old (84), busy, and important political figure in the Empire, sacrificed time and pleasure for spiritual matters.

EX: Hymn - "Take Time to be Holy"

V. 3

"Pleasant bread" - lit. food of delights, delectable food.

V. 4

"Hiddekel" - ancient Hebrew name for the "Tigris" River.

B. The Substance of the Vision (v. 5-6)

V. 5

"A certain man" - not an ordinary man as evident by his description (v. 5-6), but rather one who had the appearance of a man (cp. v. 16, 18).

"Linen" - white linen symbolized purity and was worn by priests (Lev. 6:10, 16:4), prophets (Jer. 13:1), and angels (Rev. 15:6).

"Loins" - waist; a golden belt.

V. 6

"Beryl" - tarshish stone, a quartz-like stone with a yellowish, golden luster.

"Lightning" - a fearful, brilliant, glowing radiance.

"Lamps of fire" - only said of Christ's eyes (Rev. 1:14).

Depicting eyes that pierce and penetrate.

"Like the voice of a multitude" - like a vast crowd speaking in unison: strong, deep, and authoritative (Wood, p. 269).

Who is this?

Some say - Gabriel: Improbable since Gabriel is referred to 2 other times in Daniel (8:16, 9:21) and mentioned by name. Why no mention here?

Some say - an "Unnamed angel": on the level of Gabriel or Michael (Wood, p. 268).
Some say - Jesus Christ:

Evidence: the description matches John's in Rev. 1:13-16; the response of John is the same as Daniel's (cp. Rev. 1:17; Dan. 10:8-9).

Problem: If it is Christ, how could He be withstood? (v. 13). Would He need Michael's help? (v. 13)

My view:

V. 5-9 describes a pre-incarnate appearance of Christ (a Christophany) (cp. Scofield, New Scofield Reference Bible, p. 914).

V. 10-21 describes an angel being who strengthens and imparts revelation to Daniel (the phrase "an hand" [v. 10] rather than "His hand" seems to indicate another person than the one previously described).

Such appearances of Christ (specifically called "Christophanies) describe Him as
"The Angel of the Lord" (Lit. "the messenger of Yahweh").

1) Jesus was manifested to Hagar (Gen. 16:10, 13).

2) Jesus was manifested to Abraham (cp. John 8:56).
(cp. 18:1, 2 with 19:1; Gen. 18:22; 27; Gen. 19:24; Gen. 22:11-12, 15, 16)

3) Jesus was manifested to Isaac (Gen. 26:2-5; 24-25).

4) Jesus was manifested to Jacob (Gen. 31:11, 13; 32:24-30; Hosea 12:3-5; Gen. 48:15, 16).

5) Jesus was manifested to Moses
--He appeared to Moses out of a "burning bush" (Exodus 3:2-6).
--He identified Himself as the "I AM" (Ex. 3:13-15) (cp. Jn. 8:58, 18:5).
--He was enveloped in a cloudy pillar (Ex. 14:19; cp. with Ex. 13:21).
--He stood upon a rock that provided water for the entire nation (Ex. 17:5, 6; cp. I Cor. 10:4).

6) Jesus was manifested to Joshua (Josh. 5:13-6:5)
--He appeared to Joshua as the "Captain of the LORD's (Yahweh's) host (army)."
--He is worshipped as God 5:14).

--He demands honor because He is holy (5:15). [NOTE: Joshua is confronted and commissioned with the holiness of God as was Moses - cp. Ex. 3:5.]
--He is called "LORD" (Jehovah - 6:2)

7) Jesus was manifested to Israel (Judges 2:1-7)

8) Jesus was manifested to Gideon (Judges 6:11-26)

9) Jesus was manifested to Samson's parents (Judges 13:3-22)

C. The Result of the Vision (v. 7-9)

V. 7

Only Daniel saw the vision of the Heavenly Messenger. Those with him fled in terror, sensing the presence of someone awesome.

[NOTE: When Paul saw Christ's radiant glory, those with him did not see the Christ he saw (Acts 9:7 - "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man").]

"They fled to hide themselves" - whenever sinful man comes in contact with divinity, he hides with fear (cp. Adam - Gen. 3; the world's mighty men - Rev. 6:16).

V. 8

"No strength" - Daniel's body became limp and powerless.

"Comeliness...into corruption" - Daniel's normal appearance was disfigured. A death-like paleness, combined with a grotesque wrenching of facial features (Wood, p. 270).

V. 8-9

Contrary to contemporary testimonies of those who see "visions of Christ," when someone in Scripture came into contact with the Lord, they were not struck with "warm feelings" - but with terror!

God is holy, awesome, dreadful in power! Whenever sinful humanity comes into the presence of Holy Deity, he is struck with a deep sense of unworthiness, humility, self-insufficiency, and holy fear!

EX: Abraham - during God's covenant with him - "a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him" (Gen. 15:12).

EX: Jacob - regarding his confrontation with the Lord at Bethel - "and he was afraid, and said, How dreadful is this place!" (Gen. 28:17).

EX: Moses - "I exceeding fear and quake" (Heb. 12:21).

EX: Job - "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:5-6).

EX: Isaiah - Is. 6:5 - ""Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts."

EX: John - "And when I saw Him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last." (Rev. 1:17)

II. DANIEL RECEIVED HELP FROM THE SPIRIT WORLD (v. 10-19)

(Daniel is touched three times by a Heavenly Messenger)

Gabriel "touched" Daniel two times previously (8:18; 9:21).

God has commissioned good angels to minister to those who are heirs of salvation (Heb. 1:14).

They cannot be seen when they carry the soul of a dying believer to heaven as they did Lazarus (lk. 16:22), or when they protect God's children from harm (ps. 91:11), when the watch us in our worship (I Cor. 11:1-10), or when they observe us living out our salvation (I Tim. 5:21), or when they superintend over the "little ones" who believe (Mt. 18:10). (R.B.C. - "What Can We Learn From Angels", p. 9)

A. A Touch to Stand (v. 10- 15)

V. 10

NOTE: the angelic creature did not lift Daniel all the way up to his feet, but simply takes him from a prostrate, helpless, immobile position to learning on his hands and knees.

The angel then beckons Daniel to "stand up" (v. 11) by himself.

NOTE: In our lives, God will send his angels to do for us what we cannot do, and to encourage us to do what we are able to do (by ourselves).

V. 11-12

To encourage Daniel, the Heavenly messenger gives words of comfort:

--"Beloved" (v. 11)
--"Unto thee am I now sent" (v. 11)

--"Fear not" (v. 12)

V. 12-13

Five truths about prayer:

1. God hears prayer ("thy words were heard")

2. God (often) responds immediately

   "from the first day" - God responded to Daniel's prayer immediately, although the answer did not arrive till 3 weeks later (cp. Dan. 9:21, 23).

3. God responds to the "effectual fervent prayers of righteous man" (cp. Ja. 5:16). Daniel had set his "heart to understand. . . He chastened (humbled) himself before God."

4. God often uses angelic messengers to do His bidding in response to prayer ("unto thee am I now sent" - v. 11).

5. The demonic forces of evil vainly attempt to thwart God's answers to prayer.

   "But the prince of the kingdom of Persia withstood me one and twenty days"

   Question: Who is this Prince?

   --Someone supernatural (he had power on par with Michael)

   --Someone opposed to God's will

   Biblical deduction: A messenger of Satan who was put in charge of the Persian kingdom by Satan.

   NOTE: Satan ("lucifer") is described as "the king of Babylon" (Is. 14:4-15).

   Satan is also depicted as the "king of Tyre" (Ezek. 28:12-17).

   Satan is called "the god of this world" (II Cor. 4:4) and the prince and power of the air."

V. 14

"The latter days" - Dan. 11 - 12 has eschatological significance.

V. 15

"I became dumb" = my tongue was tied (lit. bound). Daniel could not speak; was unable to utter a sound.

B. A Touch to Speak (v. 16-17)

V. 16

"My lord" - a term of respect, not necessarily of deity (Wood, p. 275).

"The vision" - lit. the <u>appearance</u> referring to the "great vision" (v. 8) of the great, awesome personage described in v. 5-6.

V. 17

Daniel, finding it hard to move, also found it difficult to breath.

C. A Touch of Strength (v. 18-19)

III. DANIEL LEARNED OF <u>CONFLICT</u> IN THE SPIRIT WORLD (v. 13, 20-21)

(Daniel is taught of battles that rage among good and evil angels)

Examples of angelic conflict:

1) Satan vs. the angel of the Lord (Christ) (Zech. 3:1-2)

2) Satan vs. Michael (jude 9)

3) Satan & his angels vs. Michael and his angels (Rev. 12:7)

V. 13

Heavenly messenger is hindered for 21 days! (the entire length of Daniel's prayer and fasting).

Why would this Prince try to stop the angel from reaching Daniel?

Satan does not want man to know predictive prophecy. He apparently did not want God's message (found in chap. 11-12) to reach Daniel.

"These matters taken together show that this adversary was a demon, no doubt of high rank, assigned by the chief of demons, Satan, to Persia, as his special area of activity. The nature of that activity may be conjectured as providing hindrance to God's will. . . More particularly, it would have involved God's people there, prompting the Persian king to show ill-will and disfavor toward them, refusing their requests and bring hardship in general . . . Satan often assigns special emissaries to influence governments against the people of God" (Wood, p. 272, 273).
The seven-headed Beast system [nations which opposed and subdued Israel - 1) Egypt (under Pharaoh); 2) Assyria (Sennacherib); 3) Babylon (Nebuchadnezzar); 4) Medo-Persia (Cyrus); 5) Greece (Alexander); 6) Rome (Caesar); 7) Revived Rome (Antichrist)] are given power, throne, and authority by Satan ("the Dragon")

V. 20
"The prince of Greece" - this is not Alexander the Great but another demon assigned over Greece by Satan.

V. 20-21

*Important note:

The prince of Persia and the prince of Grecia (Greece) are in contrast with "Michael your (Israel's) prince."

V. 21
"The Scripture of truth" -

cp. Jn. 17:17 - "Thy word is truth"
cp. II Tim. 3:16 - "All scripture is given by inspiration of God..."

"Michael your prince" - Michael is the angelic prince of Israel (Dan. 10:21; 11:21; 12:1; Jude 9; Rev. 12:7).

A spiritual battle is raging around us, and though it is unseen by us, it does affect us.

--It affects our government (anti-semitic; anti=Christian propaganda originates with demons)

--It affects our freedom (cp. future battle instigated by demons - Rev. 16:14)

--It affects our society (morals; religion; I Tim. 4:1)

--It affects our family (EX: summer issue of Dobson's magazine cover)

--It affects our life (physical - II Cor. 12:7; spiritually - I Jn. 4:1-3 [Warn against demonic music, the occult, etc.])

CONCLUSION:

1. Spiritual battles rage all around us (Eph. 6:12)

2. Spiritual battles require spiritual strength (Eph. 6:10)

3. Spiritual battles require spiritual weapons (Eph. 6:11, 13-18)