

# Daniel's Last and Greatest Vision (Part 2)

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[ 0 : 00 ] Daniel's an old fellow and been praying in deep prayer.

! In fact, I mentioned last week that he was very likely away from the city of Babylon! Babylon over on the side of the river Tigris.

And he had this vision, was given this vision, and not just a vision but a very special visitation. And so that's what we have started to look at.

It's going to take us all the way to the end of the book, three chapters, to deal with this. And I have divided those three chapters, chapter 10, 11, and 12, divided into three parts.

And it really does kind of divide itself pretty neatly into three parts. You have Daniel's preparation before receiving the vision. And that's what we started to look at last week, and we'll continue that tonight and probably on into next week.

[ 1 : 15 ] And then we have the vision itself, the actual vision, which starts, it's chapter 12, on into, or excuse me, chapter 11, on into chapter 12, a few verses there.

And then third, some very specific instructions that God gives Daniel concerning the vision, and that's the balance of chapter 12.

Now, I've named that a little bit differently in your notes. And so last week, we started to look at it, look at what we call, or what I call, Daniel's supernatural preparation.

So this is the first part. This takes up chapter 10, Daniel's supernatural preparation. And it really is quite a time of preparation for a very significant prophetic vision.

We'll look at the first two parts of this, first two of four parts of chapter 10, and the setting of the vision.

[ 2 : 17 ] We looked at that last week. And then also the sovereign presence there at the vision. And now tonight, we're going to look at the supernatural being delivering the vision.

The supernatural being. All right, now let me just remind you, and more than remind you, some of you might not have been here last week. Daniel had a visitation from the Lord, the Lord himself, in the person of God the Son.

Before the vision is given to him, and he's given understanding of this vision, the prophecy that is going to be unfolded for him, he has a visitation from the Lord himself.

The experience was traumatic, to put it mildly. In fact, if you recall, it literally laid Daniel out on the ground, you know, with his face to the ground.

Every time I read something in scripture about that, we have a number of examples in scripture of when people came into the presence of God, or God made a visitation to them in some sense, some way, whether a vision or a dream or whatever it might have been.

[ 3 : 36 ] There's always such a traumatic reaction. And I remember, I think it was in a book written a number of years ago, some guy was talking about going to heaven.

And he said, when I get to heaven, I'm going to play golf for a few thousand years. And either I'll be Jesus' caddy or he'll be my caddy, I don't know which.

And, you know, it's kind of comical to think of that, but so ridiculous. Now, obviously, how we relate to the Lord when we're in heaven is going to be quite different than how we would relate to him here if we came into his presence.

But there's not going to be, if Jesus were to appear right here in this room tonight, we wouldn't be running up to him and hugging him and putting our arm around him and, you know, talking, how are you doing?

You know, we'd be on our faces here in the presence of Holy God. And this is how Daniel reacted. I mean, it laid him out, his face, it says there in verse 9, his face to the ground.

[ 4 : 49 ] And then, in my understanding of the passage, then the Lord himself placed his hand on Daniel. And raised him, at least up to his, all fours, you know, hands and knees there on the ground, his face still down.

And that happens in verse 10. So, there's this sovereign presence that comes at the vision or just before the vision. And then, tonight, the supernatural being delivering the vision.

And so, now we go from the actual visitation of the Lord of glory himself to another being of some kind, a very unique kind, a supernatural being.

So, let's look in, first of all, the messenger that spoke to Daniel. All right? So, we have suddenly someone speaking to him. And this someone will continue to speak to him and will be the one to bring the message, reveal the vision, and to give understanding and so forth.

And we'll follow along with this particular being for some time here in the passage. But, so we have a messenger spoke directly to Daniel.

[ 6 : 14 ] And verse 11 says, and he said to me. He said to me. Now, the question is, the he, who is the he? Well, the he in that passage is most likely an angelic messenger.

An angelic messenger that was there with the Lord at the time. Now, it's a little confusing in our English text. But there are even some clues there in the English text that tell us this.

And so, what do we have? We, very quickly, in the narration of this event, very quickly, we shift from a sovereign visitation by the Lord of Glory to the spoken word of a supernatural messenger.

And, now, how do we know that this is a supernatural messenger? Well, there are a number of clues in the original language. But there are some clues there in, for example, verse 11, in verse 11, where this messenger says, For I have now been sent to you.

I've been sent to you. So, that identifies the speaker here as someone who's sent from God. Now, it's not God the Son who's been sent. It is a messenger, a very specific messenger that's been sent from God.

[ 7 : 39 ] And that messenger would have to be an angel, an angel. And also, in verse 11, Daniel says, While he was speaking to me, I stood trembling.

So, he was still trembling. But this messenger spoke to him. Now, when Jesus appeared to Daniel, we can kind of see the distinction here. When Jesus appeared to Daniel, he couldn't even raise his face off the ground.

But when the angel began to speak to him, Daniel, still weak-kneed, I mean, from the experience of, you know, the appearance of the Lord of glory, still weak-kneed, still trembling, but he's able to stand, able to stand now.

So, it's an angel speaking to him here. B, in your outline, next thing, the identity of this angelic messenger is most likely Gabriel.

All right, he's not named here. He's named other places in Daniel. For example, he's specifically identified as the messenger in chapter 8, verses 15 and 16.

[ 8 : 48 ] You might remember when we studied that, of Gabriel. We're not guessing about that. The Bible tells us it was Gabriel. And he is also specifically identified as the messenger in chapter 9, verse 21.

So, we know it's Gabriel in both of those instances. And when we get into the New Testament, of course, we all are familiar with the visitation of the angel, first to Zacharias, the father of John the Baptist, in Luke 1, and then ultimately appearing to the Virgin Mary to announce the birth, you know, to announce the birth of Jesus.

And it's Gabriel there. So, we can surmise then that in the Bible, Gabriel, now whether Gabriel was an archangel or some other level of angel, you know, usually we refer to Gabriel as an archangel, but nowhere in Scripture is Gabriel referred to as an archangel.

In fact, in the passage we're looking at here, we're going to have mentioned for us Michael, the archangel, definitely an archangel. And so, that designation is made for Michael, but not made for Gabriel.

So, whether he was an archangel or not really doesn't matter. But he certainly, at least every time he's mentioned in Scripture, he's serving as a communicator. He's communicating God's message to man.

[ 10 : 16 ] And that's what he is doing here, and not just simply communicating the message, but also being used of God to give the recipients of the message, giving them wisdom to understand it.

Number two, the manner in which he spoke to Daniel. And verse 11 and 12 tell us a number of things about that. Kind of the manner in which he spoke to Daniel.

In the first place, he spoke complementarily. I went ahead and wrote these words out because I'm not sure if that's a real word. I may have made that up.

No, I think it's a real word. At least my word processor said it was. But it kind of went along with my alliteration, so he'll excuse me for that. But he spoke complementarily to Daniel.

In verse 11, he says, O Daniel, man greatly beloved. He's complementing him. He's identifying his relationship with God. He's greatly beloved.

[11:20] He also spoke commandingly. In verse 11, he commanded, these are two commands actually, a form of a command, each of these verbs.

Understand the words that I speak to you. Understand them. And stand up, or stand upright. So get up off the ground. I've got some things to tell you.

So understand what I'm telling you. And stand up. Stand up. And then he spoke comfortingly. Also, on end of verse 12, then he said to me, Do not fear, Daniel.

That's a pretty typical reaction. In fact, we can find a number of examples, Old Testament and New Testament, where a person has had an angelic visitation, and the angel has to, first thing the angel has to say is, Don't be afraid.

Fear not. We find several examples of that in the New Testament as well. That's what the angel said, Gabriel said to Mary. Fear not.

[12:27] And what the angel said, whether it was Gabriel or who it was, who spoke to the shepherds there to announce the birth of Christ. Fear not. And so this is what he comforts Daniel.

You don't need to be afraid here. And then finally, he spoke commendably. Verse 12, That's pretty important.

And I have come because of your words. What a commendation. What a statement to the power of prayer, the importance of prayer, the significance of it.

All right, so the manner in which he spoke to Daniel, and just in a few short phrases, he said quite a bit to Daniel that would put him at ease and prepare him to receive the vision that God is graciously going to give him.

So the messenger, the manner of the messenger, and then now the message itself, the message of which he spoke to Daniel. Or at least we have here a declaration of its subject, its primary subject.

[13:45] So Gabriel then has been sent by God to convey a message to Daniel. And the message is in answer to Daniel's prayer, right?

I mean, that's what we understand here. That's what the angel said. It's in answer to his prayer. Daniel had been praying, as I said already, been praying about God's future plans for his people Israel.

Daniel's very concerned about that. In fact, several of the visions that God gave him was because he wanted him to know what his plans were for Israel. One of those visions dealt with a time in history that has already passed for us.

But this vision that Daniel's about to get is for a time, a future time, that is still future for us today. All right, so to answer Daniel's prayers, then God sends his communicating angel, Gabriel.

But first, we read something really quite strange. And so I want you to notice under the message of which he spoke, I want you to notice the message is delayed.

[15:00] First of all, he mentions Gabriel himself gives us some information that his task, what God sent Gabriel to do to bring this message to Daniel that it was delayed a certain period of time, which is strange.

And so verse 13 says, but the prince, this is what Gabriel said, you know, he said in verse 12, I've come because of your words, I've come with the message.

But then in verse 13, he says, but the prince of the kingdom of Persia withstood me 21 days.

Behold, Michael of the chief princes came to help me, for I had been left alone there with the kings of Persia.

All right, this is kind of strange, isn't it? I mean, wouldn't you admit it? Sounds strange. How are we to understand this? Well, a number of things. First place, we need to identify who is the prince of the kingdom of Persia.

I mean, who is this guy? Or this prince? It says in verse, well, it calls him, therein, refers to him in verse 13 as the prince, the prince of the kingdom of Persia.

[16:18] Now, let's just think, we can think of this logically as well as scripturally, but he could not have been a mortal prince. And that's logical.

can't be a mortal, mere human king or prince or leader because no mere human could stand against an angel. Right?

Gabriel said that I was coming to give you a message, but I was delayed or I was resisted, was withheld by the prince of Persia, the prince over Persia.

Now, if that was a mere human prince, let's say it was Cyrus, he was the king of Persia at this time, then how could this be?

How could a mere human have that kind of power over an angel? Well, it couldn't, so it must not be a human. He must have been evil, an evil angel, or if he's not human, by the way, he must be an angel, angelic, an angelic being.

[17:23] But it had to have been an evil angel. A demon. Why is that? Well, because he stood in opposition to God's angel Gabriel. Alright, so he's not on the right side of things with God.

Alright, so he can't be a holy angel, he must be an evil or wicked angel. Again, a demon. Had to be. He is called the prince, the prince of the kingdom of Persia.

It's a very, very important designation. The prince of the kingdom of Persia. He's not human. So, if he's a demon, then he must have been specifically assigned to the Persian Empire.

You know, that was his, his responsibility, his duty, his area that he was to work over the Persian Empire.

Alright, now we can go a step further since in chapter 10 verse 21, since that passage identifies Michael, the archangel or chief angel as prince of the nation Israel.

[18:39] And it does. That passage identifies him as the prince of Israel. So, he's the prince over Israel. That's his area of responsibility as the prince over God's holy people.

Since that's the case, then we have the word prince here in relation identifying this one over Persia. Then this prince of Persia must be an archdemon.

He must be an archdemon assigned by Satan to the pagan empire of Persia. we could go possibly a step further and make a pretty good argument that the prince of the kingdom of Persia was Satan himself.

And there are many who believe that to be the case, that it was Satan himself. Now, there's nothing in the text that would identify him as this prince.

I guess the thinking is that Persia is the world power of the day. The kingdom of Persia, the Medes and Persians, and pagan nation.

[19:54] And so, since the world power, then possibly Satan himself was ruling over the pagan kings, all throughout their history, the pagan kings of that superpower of the day, Persia.

And that would explain why Gabriel needed the aid of an archangel, Michael the archangel, which he did. He said, I was there alone.

I needed help. Michael came to help me. All right, so that's the who. Second, what? What did the prince of the kingdom of Persia do?

Well, verse 13, he withstood Gabriel 21 days. Now, I don't think there's any significance to the 21 days.

I've read a few ideas about that, people who are kind of fixated on numbers in the Bible, but I think it just simply was 21 days and that this prince or this demon, maybe even Satan, withstood Gabriel.

[21:07] This demonic resistance served to delay Gabriel for these 21 days and then with Michael's help, Gabriel was then able to deliver his message to Daniel.

after his mission was fulfilled, Gabriel then returned to the spiritual battle, battlefield, the battlefield with the, you know, the demonic prince over Persia.

In fact, that's what the Bible tells us in verse 20. I gave you the reference, but it didn't print the text. Let me read it to you. And now, this is Gabriel speaking, now I must return to fight with the prince of Persia, and when I have gone forth, indeed, the prince of Greece will come.

And that makes sense, doesn't it? Because first we have the Persian empire, and what empire follows the Persian empire?

The Greek empire. So, he said, we've got a lot of fighting to do, a lot of warfare to be a part of. But I will tell you, he said, but I will tell you what is noted in the scripture of truth.

[22:29] And then, he puts in this parenthesis, no one upholds me against these except Michael, your prince. No one else helps me but Michael, the prince. All right, so he's going to deliver the

message to Daniel, God's message, which is an answer to his prayer.

His prayer is about what is the future for Israel. But on the way, he does battle with the prince over the Persian empire, the demonic ruler there, power, demonic prince or Satan himself.

That keeps him involved for 21 days and he finally is able to go and deliver the message and then he says, now I've got to go back to the battle.

So, very interesting, isn't it? Let me say a third thing and that is how. How, this really is not so much a question from the text but a question in everybody's mind.

How could the prince of Persia, whether a demon or Satan himself, withstand God's angel, God's angels? How could he do that? How could God allow that?

[ 23 : 40 ] And, you know, I mean, if God is absolutely sovereign overall, and he is, how could this kind of thing happen?

Isn't that kind of a logical question? I mean, how could anyone thwart God's plan? And, you know, he sends an angel out, does battle with the demon, and how could there be any kind of struggle there?

If God is sovereign, and he's sending out a message to Daniel, how could anything delay that message? I mean, I don't think about this logically. That's a question that we'd like to have answered.

And, I'm going to answer it, not I, but Gleason Archer, if you've ever heard of Gleason Archer, great scholar. And, this is what he said, and I like his explanation.

He wrote, while God can, of course, override the united resistance of all the forces of hell, if he chooses to do so, he accords to demons certain limited powers of obstruction and rebellion, somewhat like those he allows humans.

[ 24 : 52 ] In both cases, whether it's with angels, whether it's with humans, in both cases, the exercise of free will and opposition to the Lord of heaven is permitted by him, by God, when he sees fit, when it's part of his purposes.

And, great example is Job, and I gave you the references, but let me read the text. Job 1, 12, and the Lord said to Satan, behold, all that he, that is Job, has is in your power.

Now, he's giving Satan permission here. In your power, only do not lay a hand on his person, on his body, on his person.

Don't kill him. God granted, for his own purposes, for Satan to have certain power over his people, but he also limited that power.

And, Job 2, 6, really affirms this in a similar way. And the Lord said to Satan, behold, he is in your hand, Job is in your hand, but spare his life. So, God allows these things, and even though his sovereignty not diminished in any way.

[ 26 : 02 ] There isn't anything, you know, like Gleason Archer said, if all the combined forces of evil were able to come at one time, they would have no chance against God and his power and his sovereignty.

But God allows certain ones, whether they are angels, whether they are humans, to resist his will, to be an obstruction, to rebel.

He allows that, even with us. Alright, then the message is delivered. That's the last thing we're going to look at tonight. The message is delivered, verse 14, now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come.

And it's all pretty easy to understand, the designations in the latter days, and many days yet to come refers to the time when the kingdom of God will come.

Future time, coming of the kingdom of God, which, by the way, has not yet happened even in our day. Now, the kingdom of God exists on this planet, his rule, his reign exists, and hopefully it exists in your heart, each of us.

[ 27 : 24 ] that's where his kingdom resides now, collectively, we could say in some sense, that his church represents his kingdom, though even that is not an accurate representation of his kingdom.

It's certainly not going to be anything like it will be when Jesus comes again, establishes his kingdom and rules and reigns this entire planet. And that's the future for us.

And it is this future that the vision is going to reveal to Daniel. And so we could say it's now been almost 2,600 years and counting since Daniel received this vision.

And this vision of Daniel's is still yet to be fulfilled. That's why this vision is going to be so, I think, so interesting to us because we're going to be told about the Antichrist and several other things that are going to take place in the end times.

So this is part of eschatology. Now, we'll wait until next week to look at the strengthening. You can write it in there if you want to. I'll give it to you next week.

[ 28 : 35 ] The strengthening given with the vision. So this is all part of Daniel's preparation. He has to be prepared for this awesome vision, prophetic vision that God is going to give Daniel.

and so he's going to be strengthened before that happens and then we'll move on from there.

Thank you.