

Daniel Chapter 10 - Part 1

The Vision of Christ



Past > **Present** > **Future**



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**And let them
make me a
sanctuary;
that I may dwell
among them.**

– Exodus 25:8

Psalms 77:13



Health Snippet – Garlic

Health Benefits of Garlic (Seek Medical Advice)

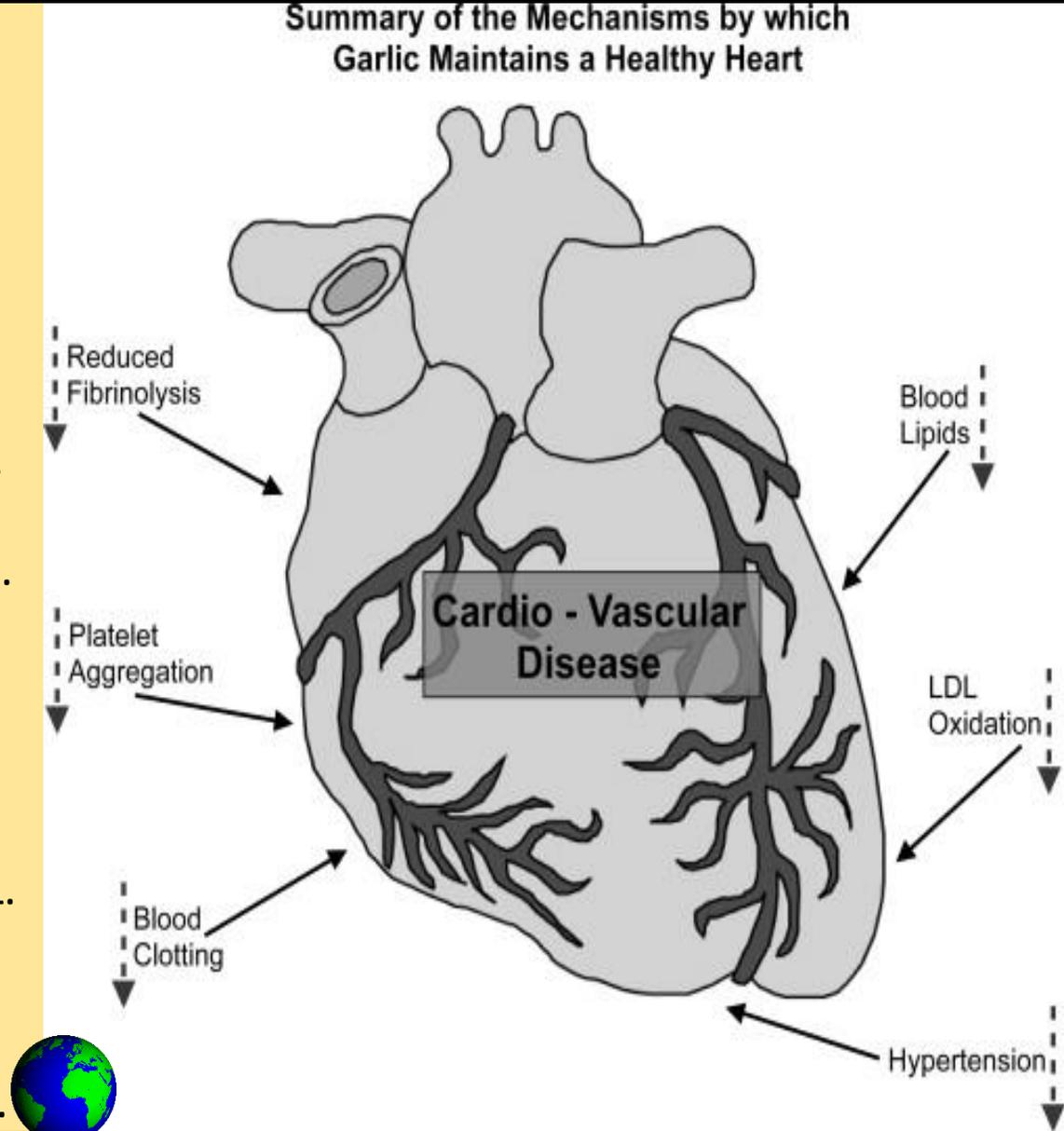
When it comes to lowering your cholesterol and improving heart health, there are a lot of foods that can help.

- But if you're looking for a way to add flavour to a dish while also helping your heart, garlic may be the answer.

5. Garlic improves cholesterol levels, which may lower the risk of heart disease

- Garlic can lower total and LDL (bad) cholesterol. Some studies have shown that garlic and garlic supplements may have positive effects on heart health by preventing cell damage, regulating cholesterol and lowering blood pressure. Other research shows that garlic supplements may also reduce plaque build-up in the arteries. For those with high cholesterol, garlic supplements appear to reduce total and LDL cholesterol by about 10–15%. Looking at LDL (bad) and HDL (good) cholesterol specifically, garlic appears to lower LDL but has no reliable effect on HDL. High triglyceride levels are another known risk factor for heart disease, but garlic seems to have no significant effects on triglyceride levels.

Don't let a garlic breath scare you away from this superfood.



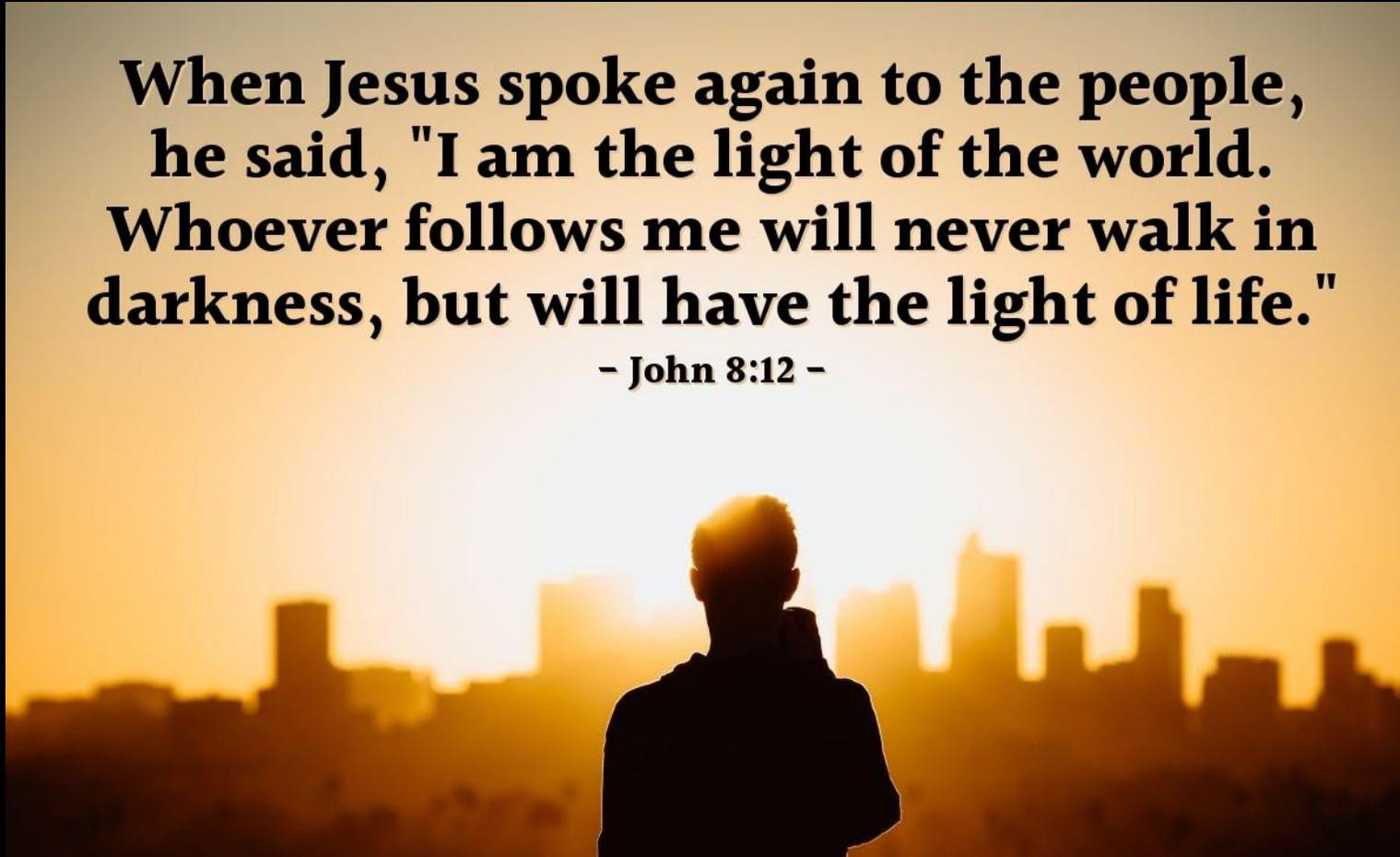
Can We Trust Bible Prophecy?



Yes we Can!

**When Jesus spoke again to the people,
he said, "I am the light of the world.
Whoever follows me will never walk in
darkness, but will have the light of life."**

- John 8:12 -



Daniel Chapter 10 - Part 1

The Vision of Christ



Past > Present > Future



Introduction

The last few studies focused on Daniel 8 and 9. Chapter 8 provided more details about the Papal Little Horn that was first introduced in Daniel 7. The symbols of Daniel 8 and 9 pointed to the great Day of Atonement. The conclusion of the 2300-year/day prophecy marks the start of this time of judgment. In Daniel 9, we discovered that the decree of Artaxerxes in 457 BC provided the starting point for the 2300 “days” which reach to the year 1844. We saw how the 70 “weeks” predicted over 500 years in advance the exact year of Christ’s baptism, His death, as well as the end of the probationary period for the nation of Israel.

In Daniel 10, 11, and 12, God reveals more guideposts of prophecy. These three chapters provide details that describe the final enlargement of the 2300-year vision and events that occur just before the second coming of Christ. These three chapters of prophecy outline carefully the exact history of God’s people all the way down to our day and beyond.



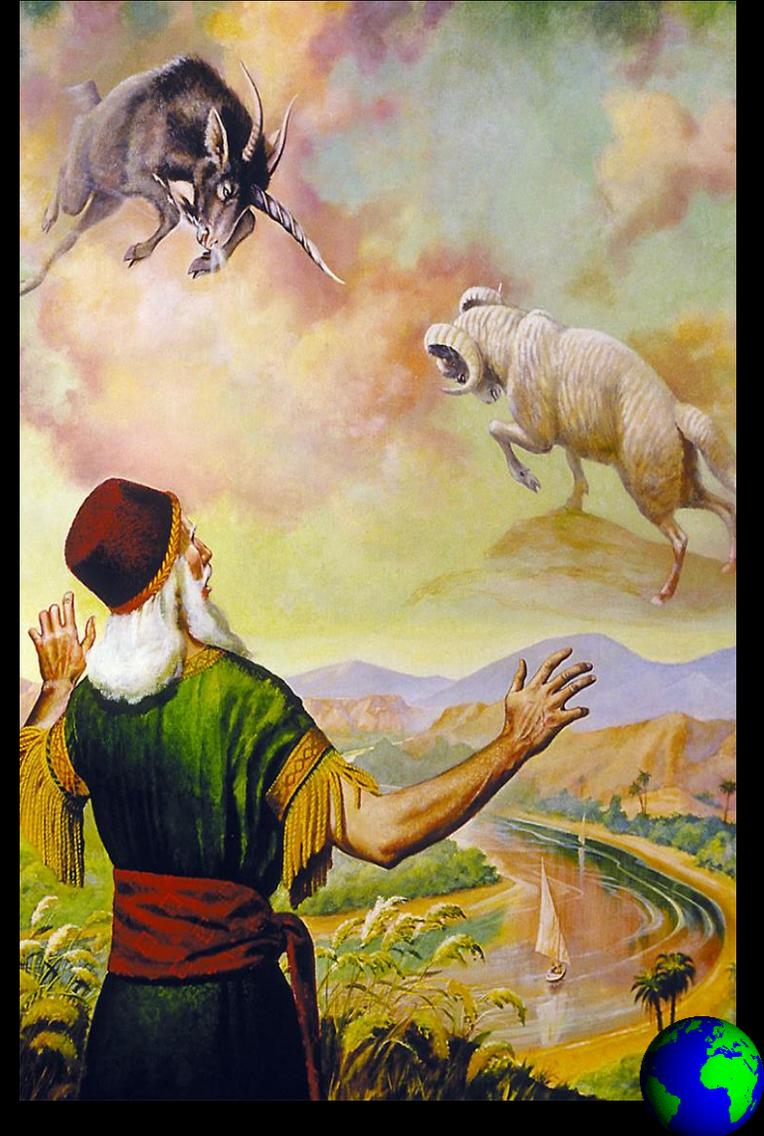
Introduction (cont'd)

Historical Time Frame

Daniel was 88 years old when the events of Daniel 10 transpired. We know this because we are told by Ellen White in Testimonies, V4, p570, that Daniel was about 18 years of age when he was taken captive to Babylon (Daniel 1:1-2) The events of Daniel 10 begin while Daniel was still in Babylon even though Cyrus had already given the decree authorizing the return of the Jews to Jerusalem. We know this because Daniel was by the great river Hiddekel, that is to say, the Tigris (Daniel 10:4).

Chronological Matters

It is of the utmost importance to remember the dates which are given in Daniel 8 to 11. The events of Daniel 8 took place in the year 550 BC roughly eleven years before the fall of Babylon (in 539 BC) and fourteen years before Cyrus' decree of release (in 536 BC). Daniel 9 bears the date 538 BC At this point Babylon had fallen but Cyrus' decree of release had not been proclaimed. The events of Daniel 10 transpire in the year 535 BC At this point Cyrus' decree had already been given and the first wave of Jews had returned to rebuild the temple. Daniel 11 and 12 bear the same date as Daniel 10 because it is the continuation of it.



Introduction (cont'd)

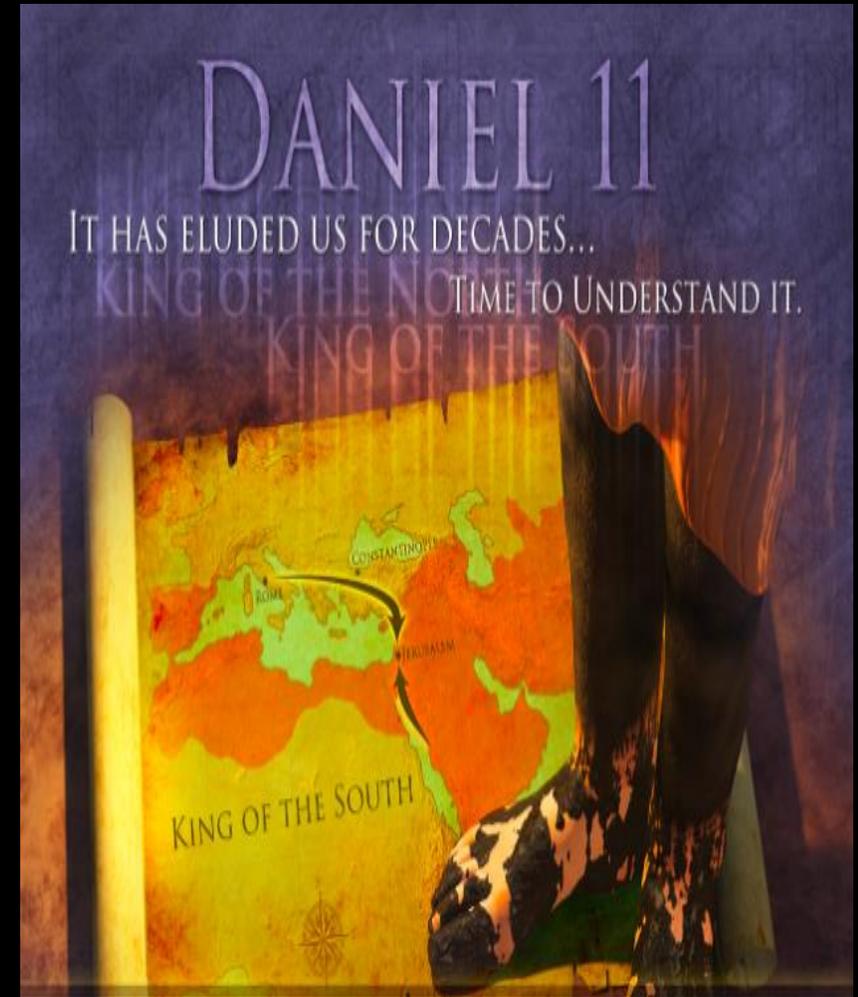
Daniel 11:1 would seem to indicate that the entire chapter should be dated in the same year as Daniel 9 (538).

This would mean that the events of Daniel 11 transpired before those of Daniel 10. A careful analysis of Daniel 11:1, however, reveals that this verse contains a parenthetical statement inserted by Daniel between Daniel 10:21 and 11:2. In other words, Daniel 11:1 is out of chronological order with what comes before and after. In 11:1 Daniel is simply explaining that he also confirmed and strengthened Darius the Mede in the first year of his rule (Daniel 9:1-2).

It is obvious that the words both before and after Daniel's parenthetical statement bear a close relationship to each another. In both there is a reference to Persia and Grecia and in both Gabriel says to Daniel 'I will shew thee the truth.' It is safe to conclude, then, that the introductory vision of Daniel 10 is continued in Daniel 11.

- Both chapters bear the same date.

In actual fact, as we shall see, Daniel 10 is the introduction to the explanation provided by Gabriel in 11:2-12:3. Daniel 12:4-13 should then be understood as the epilogue to the book of Daniel in general and of Daniel 8-12 in particular.



Introduction (cont'd)

Humans may notice what is visible to them, at least to some extent. **Insiders take notice of what is happening behind the scenes.**

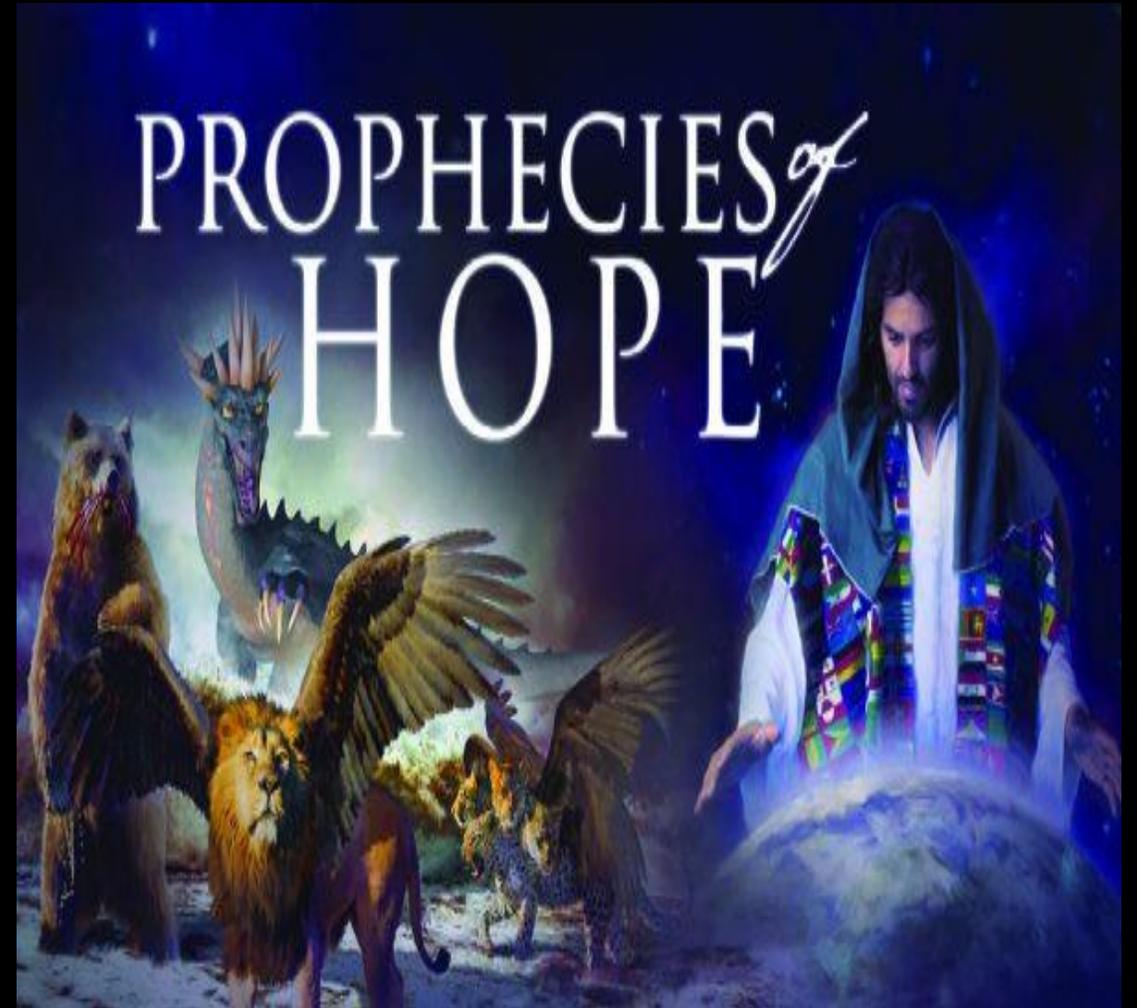
This is so in the world of business and politics as well as in many other areas.

In contrast to the insiders, most people can only guess at what is really happening.

However, when it comes to the supernatural world all of us are outsiders. We can guess, but we do not know what is going on.

We are caught in our three-dimensional world and have no access to knowledge beyond our sphere—that is, unless God reveals it to us and we care to listen.

Daniel 10 is a unique chapter in Scripture. It not only introduces Daniel's last vision but also draws the curtain aside so we can understand that there is another dimension to our struggles on earth.



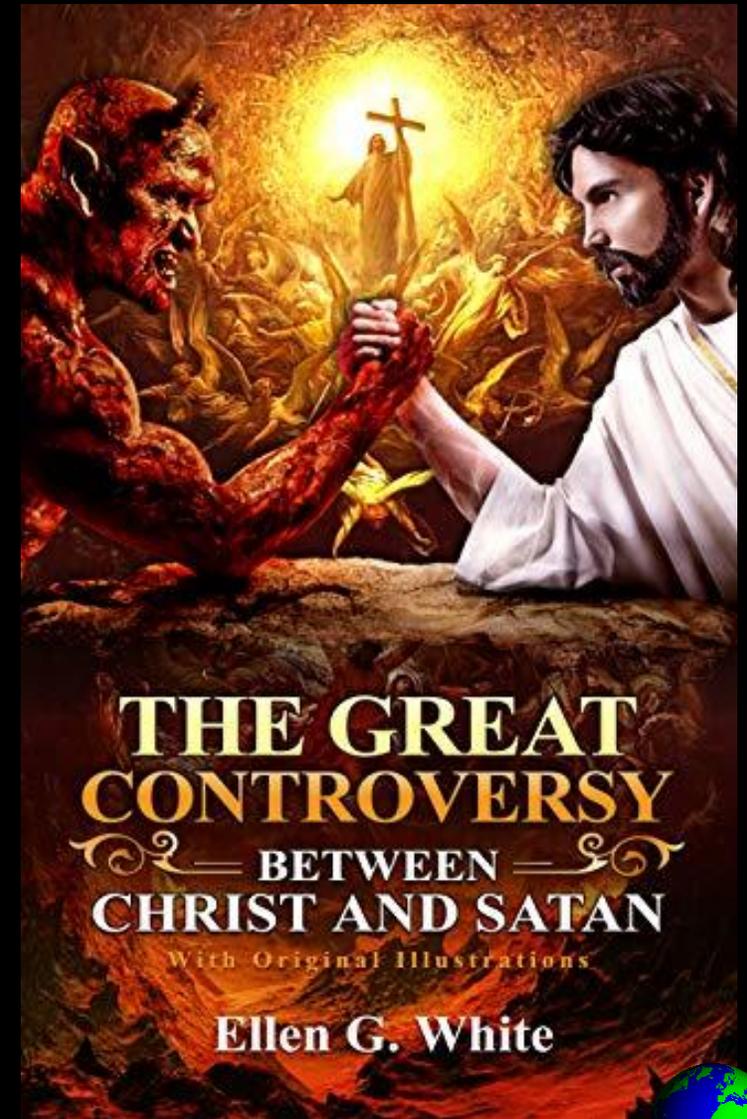
Introduction (cont'd)

Daniel 10 introduces the concluding vision of Daniel, which continues in Daniel 11 and 12. We are informed at the outset that this vision concerns a “great conflict” (Daniel 10:1). While Daniel 11 fleshes out some details of this conflict, Daniel 10 shows its spiritual dimensions and reveals that behind the scenes of earthly battles rages a spiritual conflict of cosmic proportions. As we study this chapter, we shall see that when we pray, we engage in this cosmic conflict in a way that has profound repercussions. But we are not alone in our struggles; Jesus engages the battle against Satan in our behalf. We shall learn that the ultimate fight we are engaged in is not against earthly human powers but the powers of darkness.

As the apostle Paul put it centuries after Daniel:

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Ephesians 6:12).

Ultimately, our success in the conflict rests on Jesus Christ, who alone defeated Satan at the cross.



Structure of the Vision of Daniel 10-12

The broad outline below comprises Daniel 10–12, although for now we will concentrate on Daniel 10 only.

It consists of three major parts and helps us see the contours of the entire last vision of the book of Daniel.

- Prologue to the last vision of Daniel (10:1–11:1)
- The vision of the kingdoms (11:2–12:4)
- Epilogue to the last vision and to the entire book (12:5–13)

In the beginning of chapter 10 Daniel mourns (10:2–3).

At the end of the vision he is told that he would rest and experience the resurrection (12:13). The man in linen clothes, who appears in Daniel 10:4–9, reappears in Daniel 12:6–7(13). He may be present during the entire vision.

Michael is found in Daniel 10:13, 21 and Daniel 12:1.

This shows that the introduction and the conclusion of the vision correspond in an important way.

There is Daniel, the prophet of God, who sees what the people of God will experience.

There are heavenly beings and a divine being who control events on earth and sustain the people of God.

In the end, there will be the resurrection. There is hope.



Structure of the Vision of Daniel 10

- Historical Setting (10:1)
- Daniel Mourns (10:2–3)
- The Man in Linen Clothes and Daniel (10:4–9)
- Description of the Man in Linen Clothes (10:4–6)
- Daniel's Reaction to the Vision (10:7–9)
- The Angel and Daniel (10:20–11:1)
- The Angel's Actions and Speech (10:10–16a)
- Daniel's Response (10:16b–17)
- The Angels Action and Speech (10:18–19a)
- Daniel's Response (10:19b)
- The Angel's Speech (10:20–11:1)



Distinctive Features of Daniel 10

Daniel received his vision during 536/535 BC, the third year of the Persian king Cyrus. Having been deported from Jerusalem in 605 BC, he was an old man in his late eighties. The vision of Daniel 11 begins in Persian times and extends to the end of time.

While the chapter is cast in a narrative framework and contains insights into the practical life of a believer—namely how to relate to God—it also contains one of the most fascinating biblical revelations.

A number of persons appear, although it is not completely clear how many. In any case, there are Daniel, the man in linen clothes, probably an interpreting angel, Michael, and the princes of Persia and Greece.

In this chapter two visions are mentioned: the vision of the man clothed in linen and the vision about the kingdoms and the people of God, which will be developed in Daniel 11 and 12a.

Remarkable are also the phenomena describing a prophet in a vision.



Daniel 10:1 - The 3rd Year of Cyrus

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.*

The third year of king Cyrus was 534 B.C. In this year a thing was revealed to Daniel, obviously a vision as stated in the latter part of the verse. This vision was true, but the time appointed was a long time in the future **v14.** **God was not going to reveal lies to Daniel but only the truth, for it is impossible for God to lie. (Hebrews 6:18)** **Daniel had the understanding of the vision.**

“Third year of Cyrus” – The Greek Septuagint writes “first” year instead of the “third” year. During the first two years Cyrus was co-regent with Darius over the Medo-Persian Empire. The “third” year of Cyrus was the first year of his independent reign over the Persian Empire.

In that year, Cyrus issued the first of the three decrees leading to the restoration of the temple and Jerusalem.



Gabriel revealed to Daniel

The 'thing' (dabar) or 'word' which Gabriel revealed to Daniel in the third year of Cyrus (535 BC) was actually the explanation we find in [Daniel 11:2-12:3](#). **Significantly, Daniel did not receive a new vision in this year.** He merely received a word ('thing') which explained the vision (mareh) which had previously been given in [Daniel 8](#). **For the purpose of understanding, we will quote verse 1 and provide explanatory notes in brackets:**

"In the third year of Cyrus king of Persia [535 BC] a thing was revealed unto Daniel [the explanation of [Daniel 11:2-12:3](#)], whose name was called Belteshazzar; and the thing [the explanation of [Daniel 11:2-12:3](#)] was true, but the time appointed was long [because the explanation covers the periods of Persia, Greece, Imperial Rome, Papal Rome in its two stages, the close of probation, the time of trouble and the final deliverance of God's people]; and he understood the thing [the explanation of [Daniel 11:2-12:3](#)] and had understanding of the vision [mareh: the vision of the 2300 days of [Daniel 8:14](#)]."

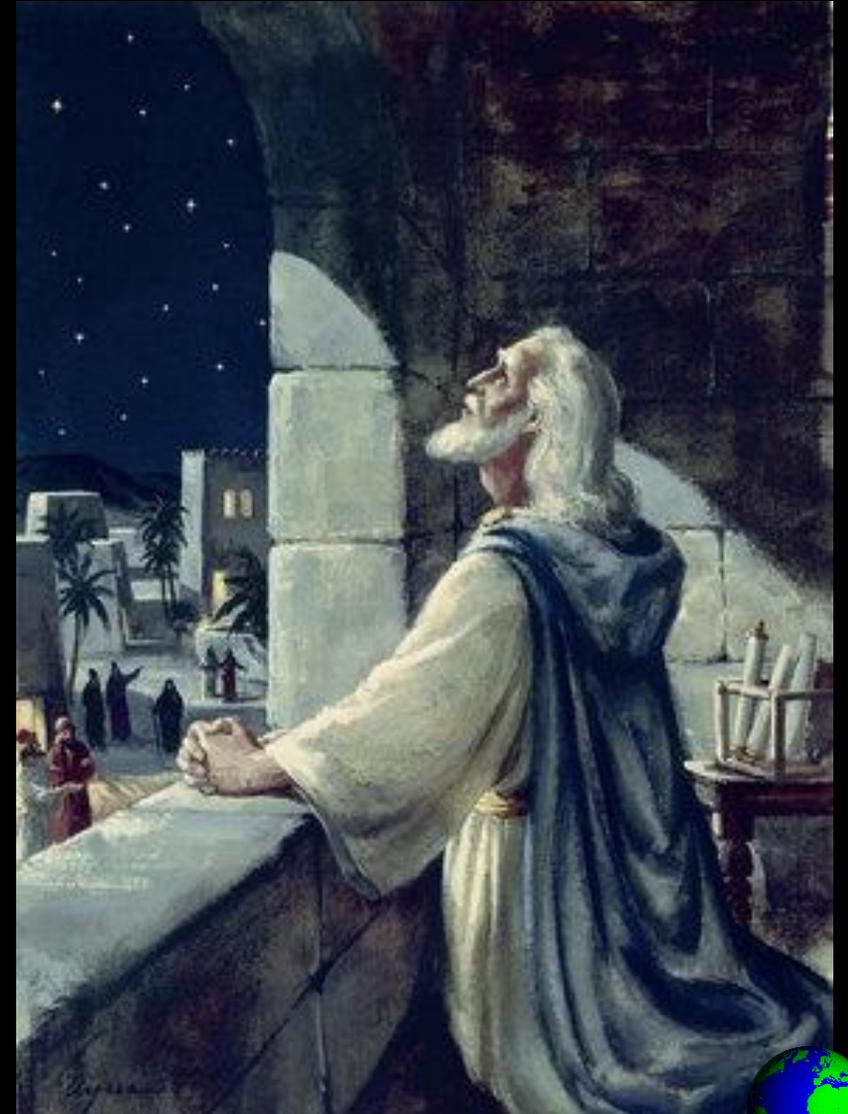


Daniel 10:2-3 - Daniel mourns

Daniel 10:2 *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.



Why is Daniel mourning?

At this point, Daniel is probably close to ninety years of age. He does not think about himself but about his people and the challenges that they face. And he persists in prayer for three full weeks before receiving any answer from God. During this time, the prophet follows a very modest diet, abstaining from choice food and even ointment. He is totally unconcerned about his comfort and appearance, but he is deeply concerned about the welfare of his fellow Jews in Jerusalem a thousand miles away.

As we look into Daniel's prayer life, we learn some valuable lessons:

First, we should persist in prayer, even when our petitions are not answered immediately.

Second, we should devote time to pray for others.

- There is something special about intercessory prayers.
- Remember that "the LORD restored Job's losses when he prayed for his friends" (Job 42:10).

Third, prayer prompts God to do something concrete and real.

- So let us pray always, all kinds of prayers.
- In the face of unbearable trials, big problems, and overwhelming challenges, let us take our burdens to God in prayer (Ephesians 6:18).



Why is Daniel mourning? (cont'd)

In these verses we find Daniel fasting and praying. Up till this point in the book we have seen Daniel as a man of intense prayer (Daniel 2:17-18; 6:10-11; 9:3-19). But in Daniel 10 we are informed that Daniel not only prayed but also was mourning and fasting. What grave historical circumstances led Daniel not only to pray but also to mourn and fast?

We know that Daniel's agony had nothing to do with whether the decree would be given for his people to return to Jerusalem to rebuild the temple. At this point the decree had already been given and the first wave of exiles had returned (Ezra 1:1-4; 3:1-8; 1:1). Neither did it have to do with whether the decree to restore and build Jerusalem would be given on schedule because this decree was still eighty years in the future. Furthermore, Daniel was not mourning because he did not understand the 'vision' (mareh) of Daniel 8 because we are told in verse 1 that he did understand it at this point in time. Why, then, was Daniel praying, mourning and fasting? There appear to be two reasons.



Why is Daniel mourning? (cont'd)

In the first place, three years before the events of [Daniel 10](#), Gabriel had already explained in broad strokes the basic elements of the prophecy of the 2300 days yet there were still many details which were unclear to Daniel. This was the motivation for Daniel's prayer. The prophet was seeking wisdom to understand the unexplained elements of the vision of [Daniel 8](#). In response to Daniel's plea, God provided the material we find in [Daniel 11:2-12:3](#). [Daniel 10:1-12:3](#).

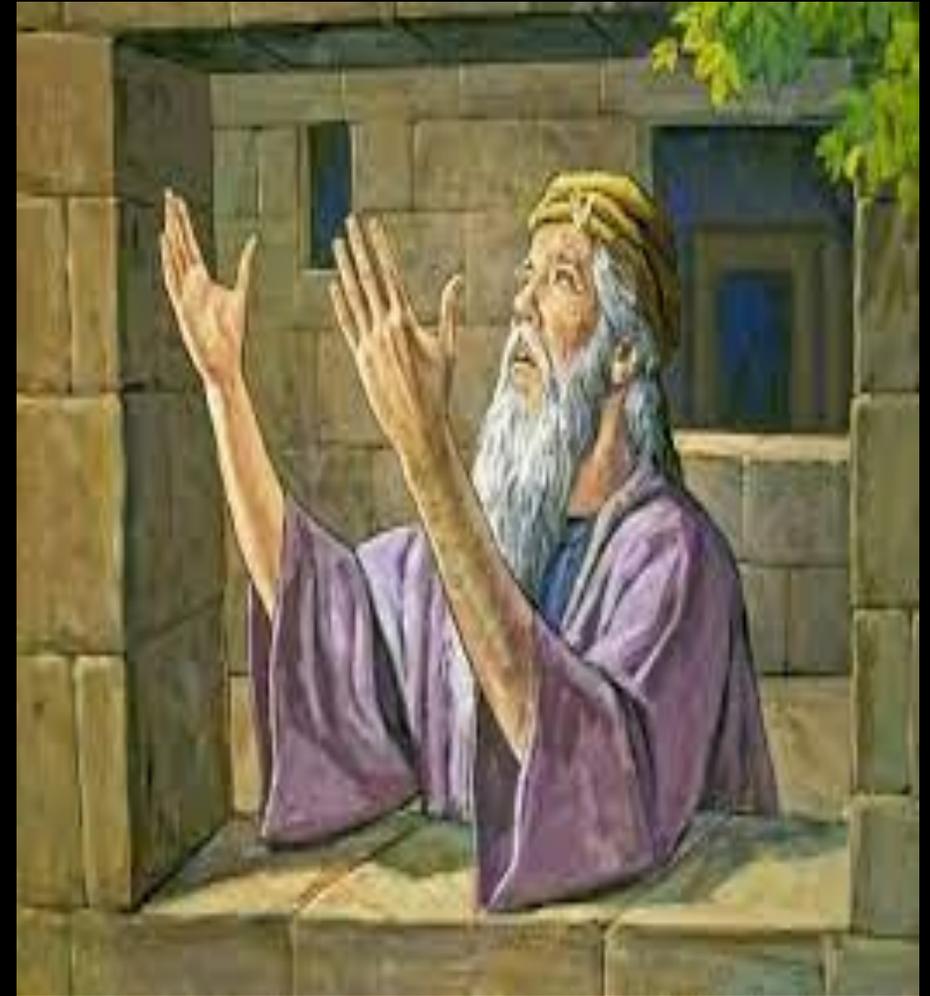
Significantly, as we shall see in our study of [Daniel 12](#), the prophet did not even then understand everything ([Daniel 12:8-10](#)). That is to say, when the book of Daniel ended there were still many things which Daniel did not comprehend. This is why God gave the book of Revelation. [Daniel 8-12](#) is a close knit prophecy and the Apocalypse is a Revelation or explanation of that prophecy.



Why is Daniel mourning? (cont'd)

The prophecies of Daniel 8-11 are also connected by the phrase, 'the time of the end.' In Daniel 8:17, 19 the prophet was told that the mareh is for the 'time of the end'. In our previous study of Daniel 8 we noticed that the word mareh is used particularly to denote the events connected with the conclusion of the 2300 days. What this means is that the mareh would not be present truth neither would it be fully comprehended until the 'time of the end.'

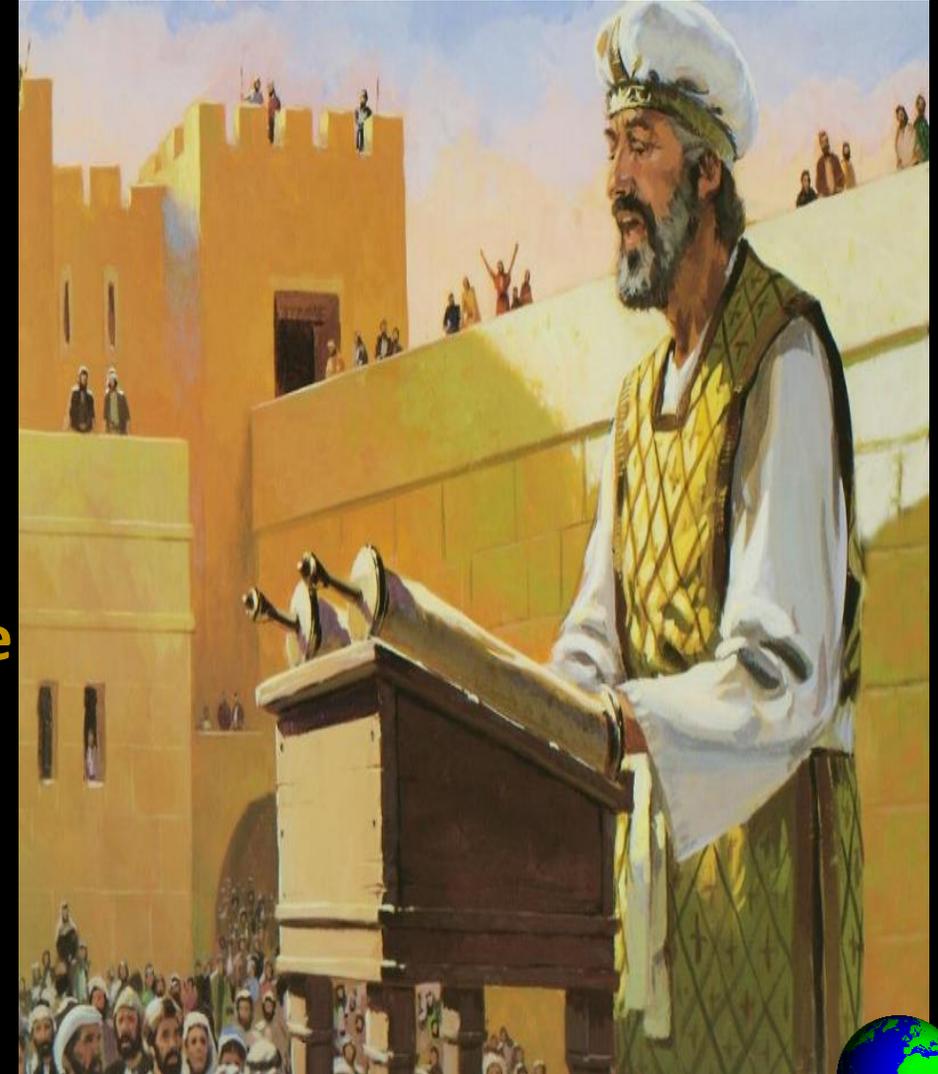
Significantly there is no reference to the time of the end in Daniel 9 because the focus of this chapter is not on the end-time but rather on the time of probation for Daniel's literal people, that is, the Jewish nation. But in Daniel 10:14 Daniel is once again informed that the vision (chazon) is for what will befall his people (spiritual Israel) in the latter days 'for yet the vision (chazon) is for many days.' One cannot fail to notice that the word chazon is used for 'vision' in Daniel 10:14 instead of mareh.



Why is Daniel mourning? (cont'd)

Secondly, and a more important reason as to why Daniel was agonizing in prayer. As we have previously noted, the events of Daniel 10 took place in the year 535 B. C. Just one year earlier Cyrus had given a decree authorizing the rebuilding of the temple and had even provided materials to carry forward the task (Ezra 1:1-4). The first wave of Jews had enthusiastically returned to Jerusalem and quickly laid the foundations of the temple and the altar (Ezra 3:8-10). At first the Samaritans feigned to have great interest in the rebuilding of the temple and offered to help (Ezra 4:1-2). But when they were rebuffed by Zerubbabel (Ezra 4:3), the opposition began. Notice the words of Ezra:

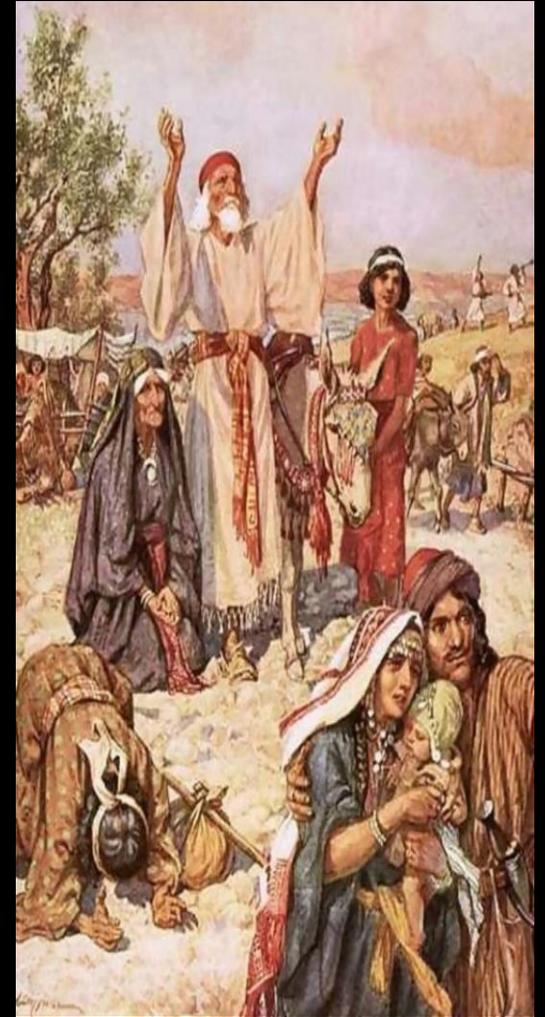
“Then the people of the land weakened the hands of the people of Judah, and troubled them in building and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.” - Ezra 4:4-5



Why is Daniel mourning? (cont'd)

During the reign of Cambyses the opposition became so great that for a time the building of the temple was suspended. In the reign of Darius Hystaspes the governors of the land even came to the builders and demanded to know who had given them permission to rebuild the temple (Ezra 5:2-4). A letter was sent to king Darius to find out if the Jews had royal permission to rebuild the temple (Ezra 5:7-17). In Ezra 6:1-3 we are told that Darius searched the archives in order to ascertain if any previous decree had been given which authorized the Jews to rebuild the temple. When Cyrus' decree was found in the archives, Darius sent a letter renewing the decree of Cyrus (Ezra 6:7-13). As a result of this confirmatory decree and due to the help of Zechariah and Haggai, the temple was finally finished in the year 515.

It is in the context of this opposition that we must understand Daniel's mourning in Daniel 10. Daniel knew that the temple needed to be rebuilt in order for the prophecy of the seventy weeks and the 2300 days to be fulfilled. Yet the historical circumstances seemed to indicate that the temple would not be rebuilt on schedule. So Daniel poured out his heart to God in prayer pleading for the Lord to fulfill His promise.



Why is Daniel mourning? (cont'd)

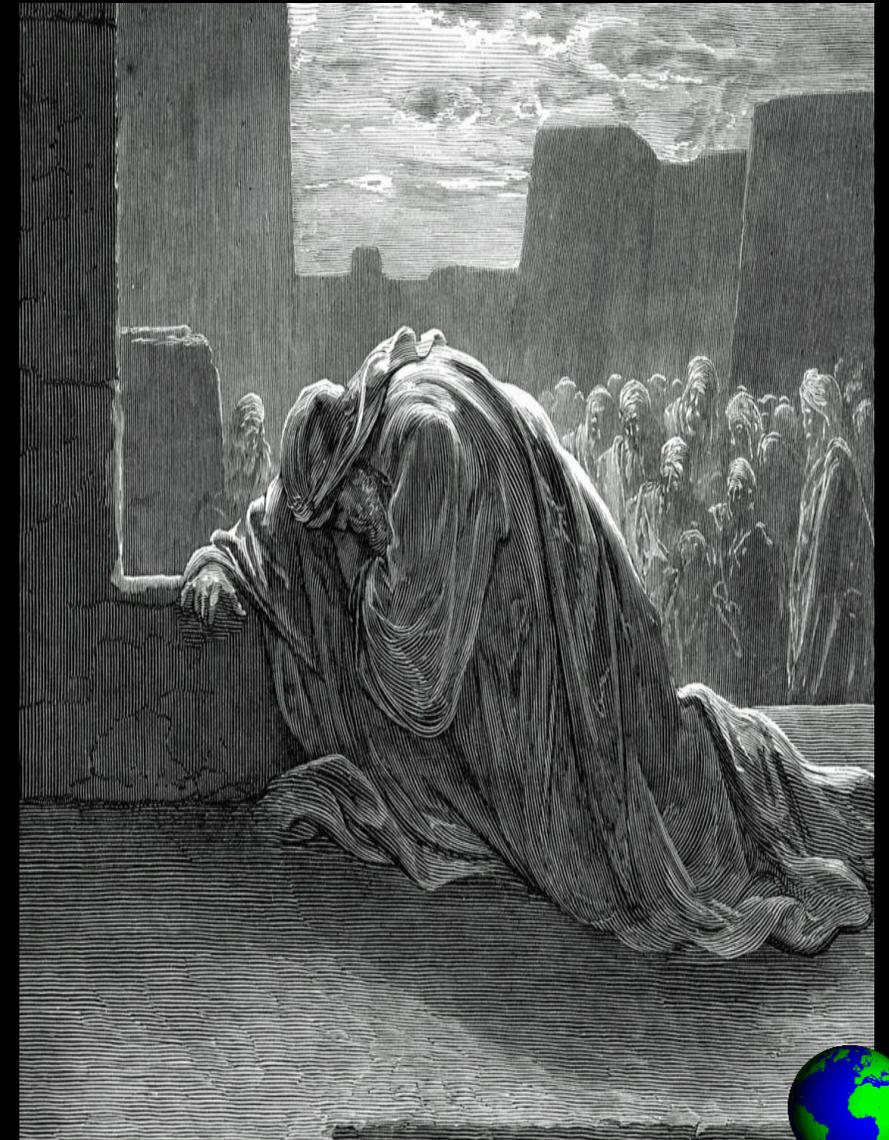
Daniel does not spell out the reasons for his extended mourning period. But such a fervent intercession is most likely motivated by the situation of the Jews, who have just returned from Babylon to Palestine.

We know from Ezra 4:1-5 that at this time the Jews are facing strong opposition as they attempt to rebuild the temple. The Samaritans send false reports to the Persian court, inciting the king to stop the reconstruction work. In the face of such crises, for three weeks Daniel pleads with God to influence Cyrus to allow the work to continue.

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 10:4-7 - Vision of Christ

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;*

5 *Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:*

6 *His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.*

7 *And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.*

The fact that while only Daniel saw the vision, the people with him, while they did not see the vision, trembled and fled, indicates that they somehow felt the divine presence.

It reminds us of Paul's Damascus experience and the effects on his companions in [Acts 9:7](#).

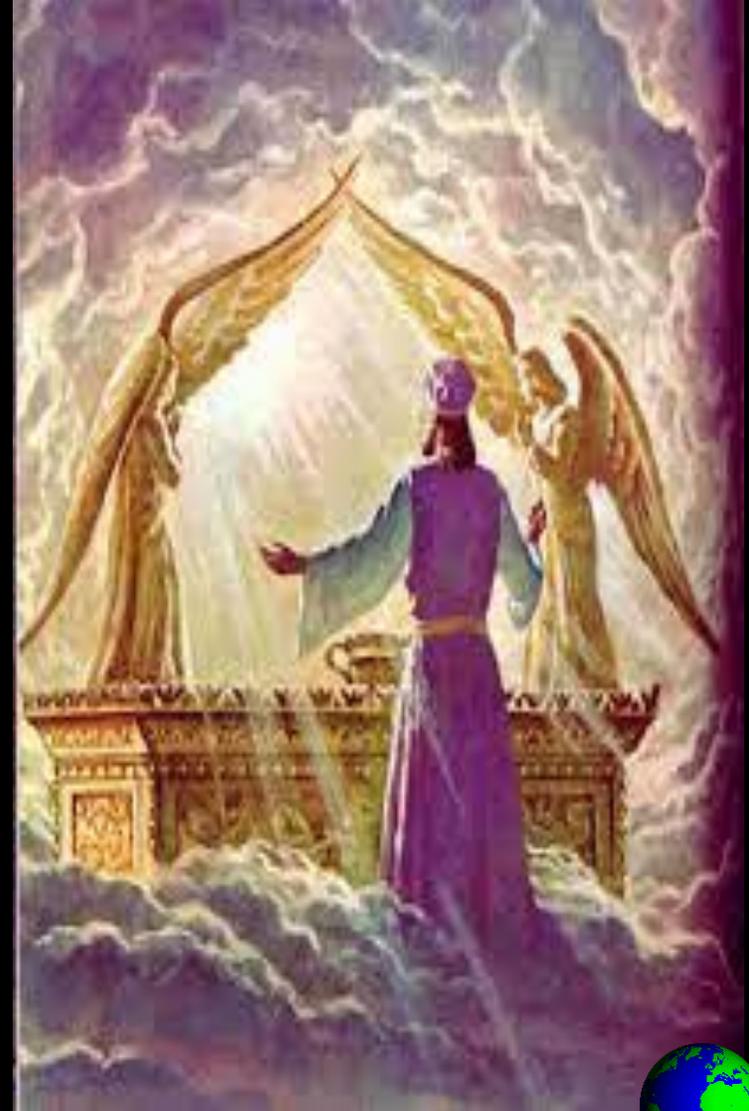


The vision of Christ

Christ was alive and active in the affairs of His people even in the Old Testament times. The same view of Christ was described in simpler language as He appeared to Peter, James, and John on the Mount of Transfiguration (see [Matthew 17:2](#) and [Mark 9:3](#)).

Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world. - [The SDA Bible Commentary, vol. 4, p. 1173.](#)

The first vision is one of the man in linen clothes. It is distinct from the vision of the kingdoms in [Daniel 11](#), which is described with a different Hebrew term. A similar vision was seen by John in [Revelation 1:12–16](#). What are the similarities between what Daniel saw and what John saw?



The vision of Christ (cont'd)

- Both supernatural beings are described as men.
- They wear long, priestly garments.
- They have a golden sash or belt, which may point to royalty.
- Their eyes are like flames of fire.
- Their feet and legs are like burnished bronze.
- Their faces were like lightning, or the sun shining at full strength.
- They both have a mighty voice.

In Revelation it is very clear that this person is Jesus, and that Jesus is God. Some of the characteristics of Jesus in Revelation 1 are those of the Ancient of Days (Daniel 7:9; Revelation 1:14). In Daniel we also have to assume that this person is Jesus. Daniel 10:4–6 reminds us of the heavenly Son of Man (Daniel 7:13–14). So Daniel encounters the pre-incarnate Jesus in His glory.



The vision of Christ (cont'd)

Hiddekel - In Syriac it is translated as the Euphrates.

In the Vulgate, Greek, and Arabic the Tigris.

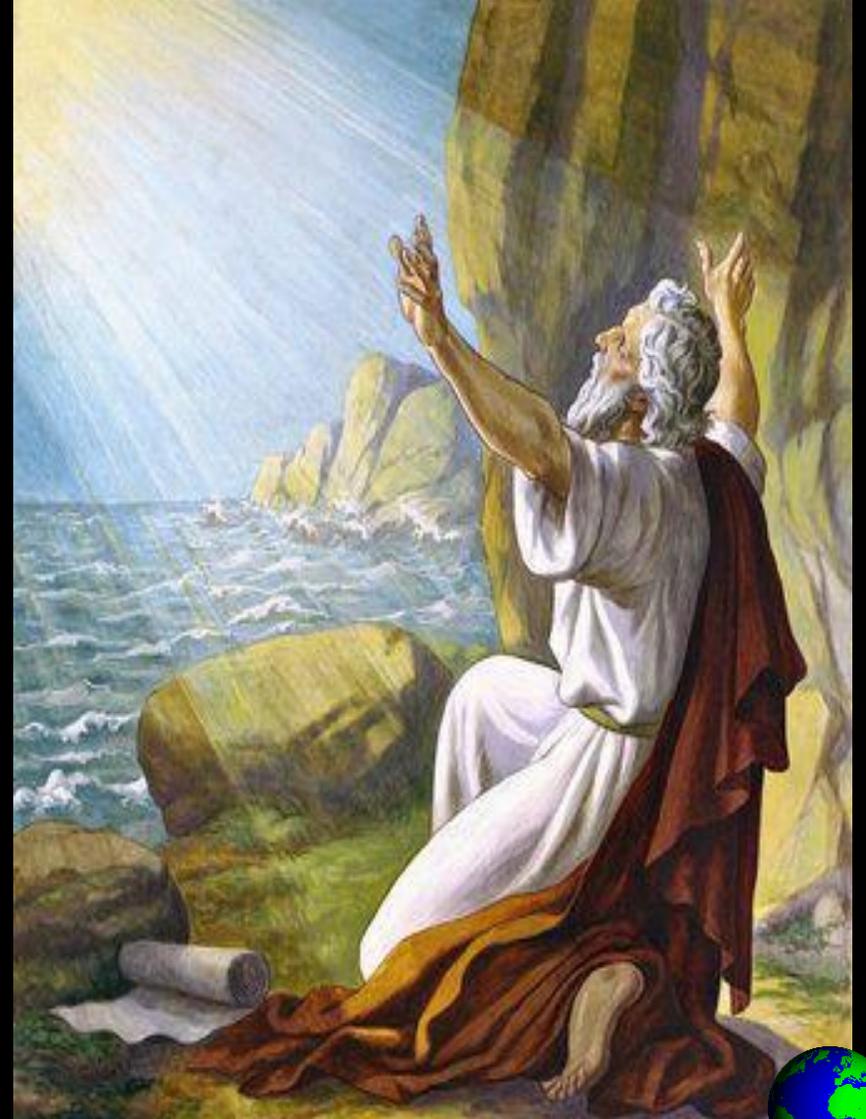
From this information we can quite possibly conclude that Daniel was at the point where these two rivers meet and become as one before they continue down to the Persian Gulf. This is where Daniel was situated.

A certain man - When looking at the description of Christ in Revelation 1:13-16, we see the description is basically identical to the description of this certain man that Daniel saw when he lifted up his eyes.

Daniel alone saw this vision of Christ, because the other men that were with him fled from the great fear that came upon them. **Why did they flee?** They fled for the same reason why the wicked call for the mountains and rocks to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

(Revelation 6:16) For an unsanctified life cannot stand in the presence of a holy God because God is a consuming fire (Hebrews 12:29) and will consume any wickedness in His presence. (Exodus 19:17-18, 21-22, Deuteronomy 9:1-3)

They fled because of their unsanctified life.



The vision of Christ (cont'd)

As Daniel describes his experience, we can hardly imagine the overwhelming splendour of what he sees. That human appearance (Daniel 10:5-6) harks back to the “Son of man” depicted in the vision of the heavenly judgment (Daniel 7:13). His linen clothing is reminiscent of priestly garments (Leviticus 16:4), an aspect that likens this personage to the “Prince of the host” depicted in connection with the heavenly sanctuary (Daniel 8). Gold is also associated with the priestly regalia as a sign of royal dignity. Last, the likening of this figure to lightning, fire, bronze, and a powerful voice portrays him as a supernatural being. This is someone invested with priestly, royal, and military attributes. This figure also displays interesting similarities to the heavenly being who appears to Joshua shortly before the battle against Jericho (Joshua 5:13-14). In the vision, Joshua sees the “Commander of the army of the LORD”.



The vision of Christ (cont'd)

Interestingly, the Hebrew word translated as “commander” (sar) here is the same word translated as “prince” in reference to Michael in [Daniel 10:21](#). But a closer parallel occurs between Daniel and John, who received a vision of the risen Lord on the Sabbath day.

What similarities do we find between Daniel’s vision of the Son of God in [Daniel 10](#) and those in [Joshua 5:13-15](#) and [Revelation 1:12-18](#)?

According to Daniel, those who are with him are frightened off, and Daniel himself falls weak and frail to the ground. The manifestation of God’s presence simply overwhelms him. Yet whatever his immediate fears, Daniel’s vision shows that God is in control of history. Indeed, as the vision unfolds, we will see that God provides Daniel with an outline of human history from the times of the prophet until the establishment of God’s kingdom ([Daniel 11](#) and [12](#)).



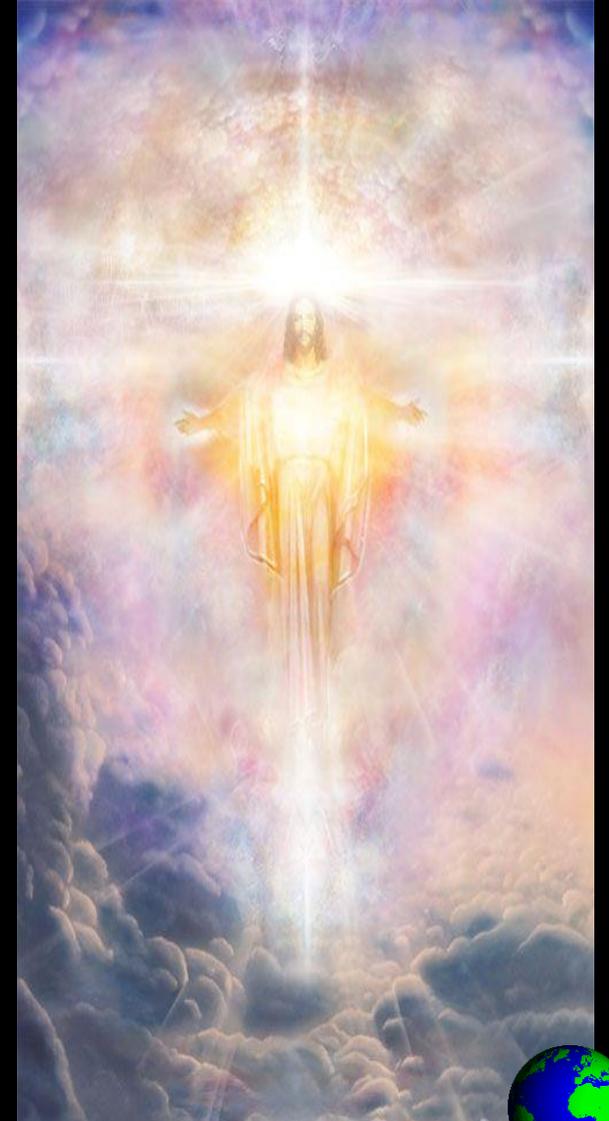
Daniel 10:8-9 - The Voice of Christ

Daniel 10:8 *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.*

To the ears of Daniel, accustomed by long experience to heavenly sounds, the voice of the "One Man" was as the voice of the multitude, or as the sound of many waters, clear and beautiful.

To human ears, dull of hearing, it is like thunder. The Jews at the time that the Greeks came to Christ had a similar experience to that of the companions of Daniel. Sitting in the temple court, the lightning played about the head of Christ, and a voice which to him was the voice of God, to them sounded like the crash of a thunder bolt. **Daniel was left alone in the presence of the Son of God, and as he compared his own condition to that of Christ, he seemed but a lump of clay, a broken vessel, uncomely and useless. "My vigor was turned in me into corruption, and I retained no strength."** He clung close to the cold earth, his face to the ground in a deep sleep, helpless in the hands of his God. **"What is man that thou art mindful of him, or the son of man that thou visitest him?" - SDP 156.3**



The Voice of Christ (cont'd)

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.



Truths revealed for every age

The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures.

Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire. **Yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High.** And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that He may open our understanding to comprehend the truths brought to us from heaven.—*The Sanctified Life*, pp. 49, 50.

Nothing can happen in any part of the universe without the knowledge of Him who is omnipresent. Not a single event of human life is unknown to our Maker. While Satan is constantly devising evil, the Lord our God overrules all, so that it will not harm His obedient, trusting children... .



Truths revealed for every age (cont'd)

What lessons of humility and faith may we not learn as we trace the dealings of God with His creatures. The Lord can do but little for the children of men, because they are so full of pride and vain glory. They exalt self, magnifying their own strength, learning, and wisdom. **It is necessary for God to disappoint their hopes and frustrate their plans, that they may learn to trust in Him alone.** All our powers are from God; we can do nothing independent of the strength which He has given us... . **He would have us make Him our protector and our guide in all the duties and affairs of life.**— The SDA Bible Commentary, vol. 3, p. 1141.

Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. **By His supreme power He holds in check and controls earthly potentates.** Through His agencies He does the work which was ordained before the foundation of the world.—The SDA Bible Commentary, vol. 4, p. 1173.

	DANIEL 2	DANIEL 7	DANIEL 8
GOLD		BABYLON 	NONE
SILVER		MEDO-PERSIA 	RAM WITH TWO HORNS 
BRASS		GREECE 	THE GOAT 
IRON		ROME 	LITTLE HORN FROM FOUR HORNS 
IRON AND CLAY		DIVIDED KINGDOMS 1260 YEARS 	LITTLE HORN GREAT 
STONE CUT OUT WITHOUT MAN'S HANDS		INVESTIGATIVE JUDGMENT JUDGMENT SCENE 	CLEANSING OF HEAVENLY SANCTUARY 
STONE FILLS WHOLE EARTH		CHRIST'S KINGDOM KINGDOM GIVEN TO SAINTS 	EXEC JUDGE 

Daniel 10:10-11 - Gabriel touches Daniel

Daniel 10:10 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 thee, and stand upright: for unto thee 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.**



Gabriel touches Daniel (cont'd)

As Daniel lay on the ground, a hand touched him and set him upon his knees and the palms of his hands. The person who touched Daniel is identified as Gabriel. Some have erroneously concluded that the person whom Daniel saw in his vision (verses 5-6) is the same as the one who touched him. But there is no reason to reach this conclusion. Verse 10 marks a clear break between the personage Daniel saw in vision and the person who lifted him up. This is seen by the words: *'And, behold, a hand [not necessarily the hand of the person he saw in vision] touched me, which set me upon my knees and upon the palms of my hands.'* Daniel 10:10.

Then Gabriel, the angel who had so often talked with Daniel, touched him with his hand, and lifted his prostrate form. He said, *"O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent."* There was power in the touch of the angel's hand. There was power in the touch of the Saviour's hand. When on earth virtue, life, the healing power of God, constantly radiated from him. He could touch the leper, and a life-current flowed from him to the diseased one. - SDP 157.1



Gabriel touches Daniel (cont'd)

So it was with Gabriel's touch. He who stood in the presence of God was so filled with life that as he laid his hand on man, a thrill of life was felt in every nerve. It may be so with beings today. The follower of Christ should have the life-current so strong within him that sin is rebuked, and disease driven from him. *"A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee,"* is the promise. Christ came that we might have an abundance of life; the cup full to overflowing. We do not half realize our privilege. - SDP 157.2

It was three full weeks since Daniel had begun to pray, and Gabriel explained the cause of the delay. From the first day of the fast his words had been heard, but their answer required the co-operation of Cyrus, the Persian king. So while Daniel waited, ignorant of the work of heaven in his behalf, and little dreaming of the strivings in the heart of the king, Gabriel had been at the Persian court pleading with Cyrus. - SDP 157.3



Gabriel touches Daniel (cont'd)

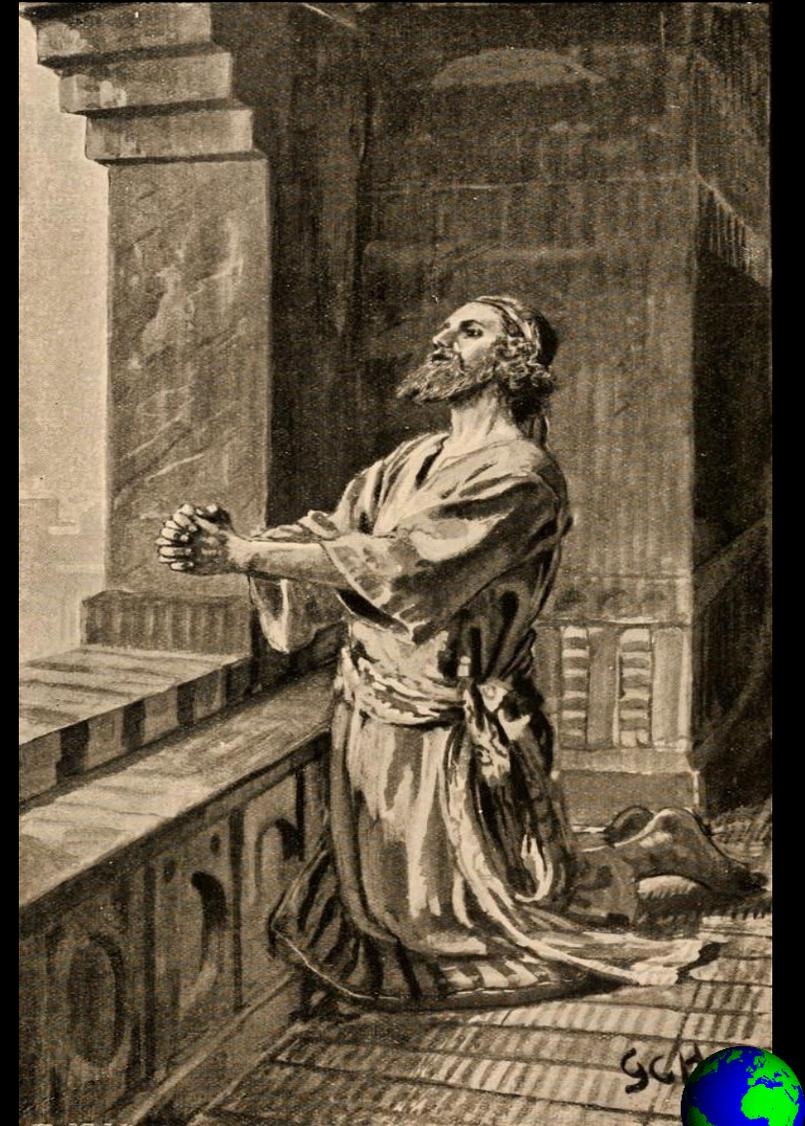
One may wonder how Gabriel worked. Details are not given, but one thing is sure: until the moment of a nation's rejection, angels are always in the midst of their councils. Men will be led to take positions for the truth, not knowing the real reason for their own decisions. The Holy Watcher is a constant witness in legislative halls to-day, and every just decree is the result of an impulse from the throne of God. This influence was at work in the heart of Cyrus, and so pressing were the petitions offered by Daniel that Christ himself came in person to help Gabriel. To Daniel doubtless it seemed that his prayer was unheard, but God was working out the answer in a way unknown to the prophet. Had he ceased to make intercession at the end of one week, or at the end of two weeks, the history of an entire people would have been changed. The promise is, "Before they call I will answer, and while they are yet speaking I will hear." God is often testing the strength of our desires when he withholds an immediate answer to our prayer. SDP 158.1



Conclusion

The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man “greatly beloved” (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honoured prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: “We do not present our supplications before thee for our righteousness, but for thy great mercies.” “We have sinned, we have done wickedly.” He declares: “I was speaking, and praying, and confessing my sin and the sin of my people... .” (Daniel 9:18, 15, 20)... .

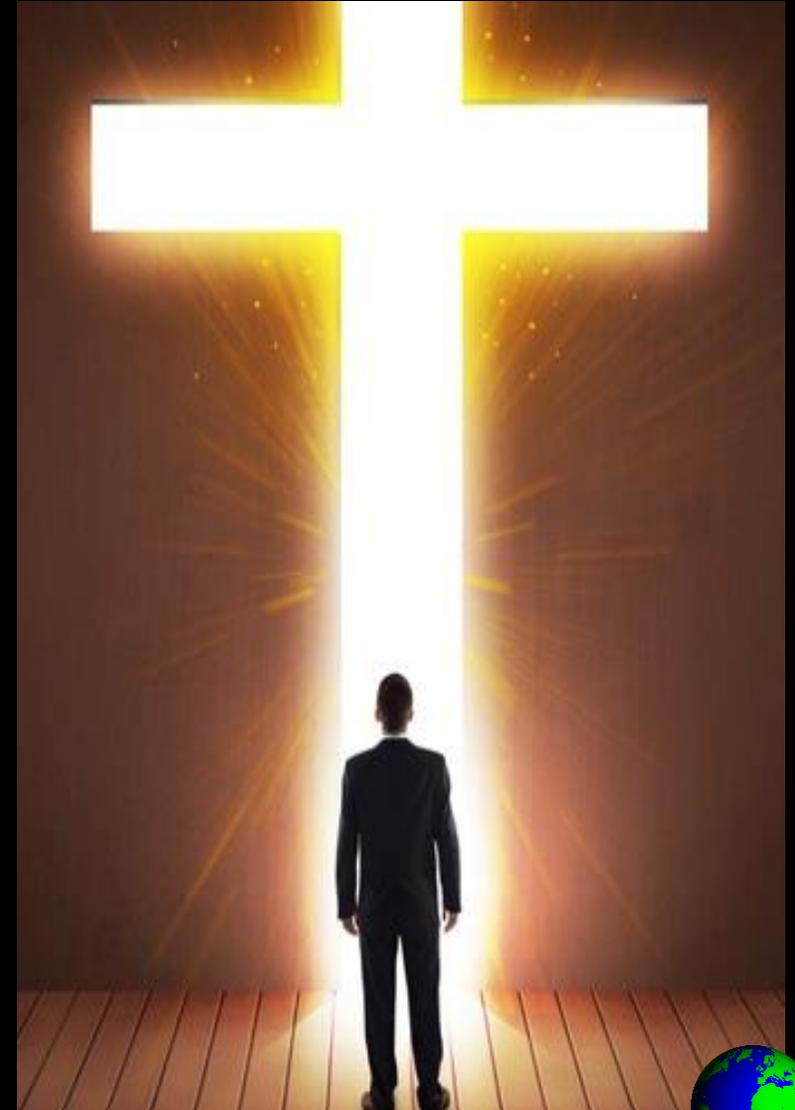
There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary’s cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.—Maranatha, p. 235.



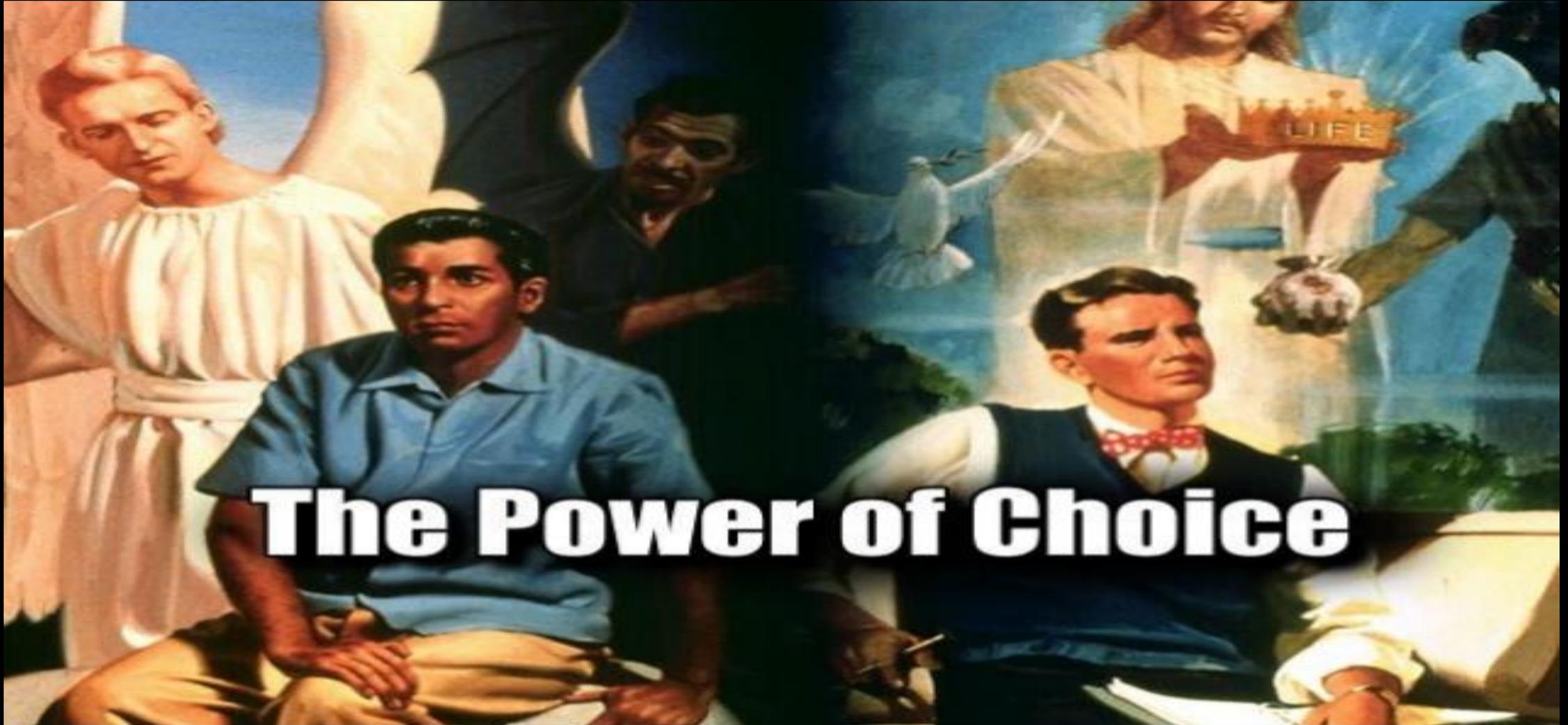
Conclusion (cont'd)

"I Daniel alone saw the vision... . And there remained no strength in me: for my comeliness was turned in me into corruption" (Daniel 10:7, 8)... . **All who are truly sanctified will have a similar experience.** The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible... .

So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of heaven veiled the brightness of his presence and appeared to the prophet as *"one like the similitude of the sons of men"*. By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God. It is when men are separated from God, when they have very indistinct views of Christ, that they say, **"I am sinless; I am sanctified."** — Reflecting Christ, p. 90.

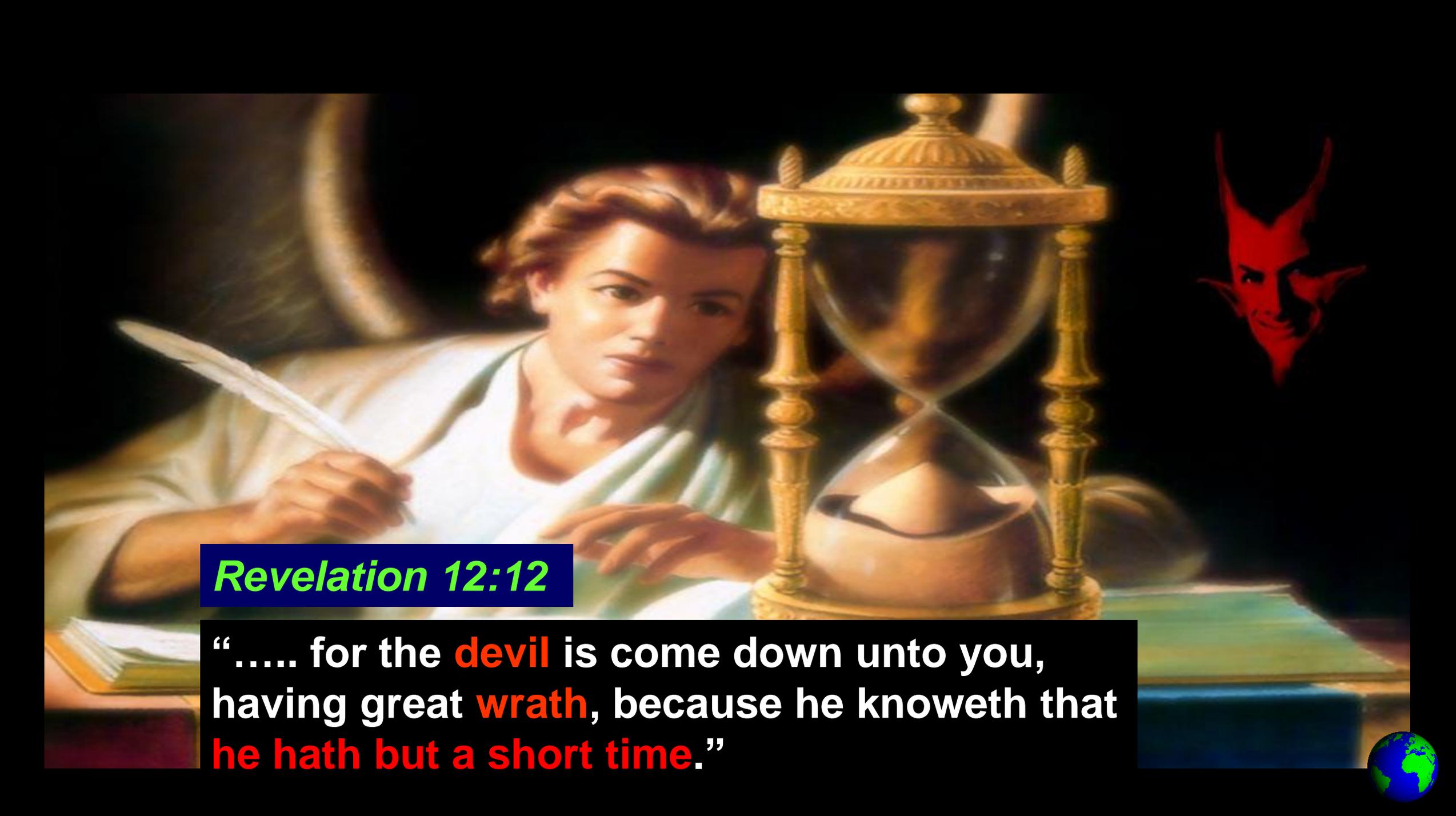


God has given all:



The Power of Choice



An angel with a halo and wings is shown writing in a book with a quill pen. To the right of the angel is a large, ornate golden hourglass. In the background, a red devil's face with horns is visible. The scene is set in a dimly lit room with a book on a desk.

Revelation 12:12

“..... for the **devil** is come down unto you, having great **wrath**, because he knoweth that **he hath but a short time.**”



Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –
Revelation 3:20





THE END



ARE YOU READY TO MEET JESUS?