

Old Book for a New Day

Seminar on the Bible book of Daniel - #12

Daniel 10 - *Daniel's Last and Best Vision*

I. Introduction to Daniel's Final Prophetic Outline

- A. Chapters 10-12 form a single unit which concludes the book of Daniel, and can be sub-divided as follows:
 1. Chapter 10:1 to 11:1 - Introduces and sets the stage for the what follows.
 2. Chapter 11:2-39 - Traces history from Daniel's time to the "time of the end,"
 3. Chapter 11:40 to 12:3 - Outlines events during the "time of the end" -- the final conflict of this world's powers as they relate to God's faithful people.
 4. Chapter 12:4-13 - is somewhat of an epilogue, binding off the entire book.
- B. No new "historic-prophetic" vision -- Just further explanation of prior visions of chapter 7 and 8.

II. The Curtain Pulled Aside - The scene behind the scene

- A. Time if Daniel 10 = _____ -- ____ years after chapter 9
- B. Daniel is in mourning, fasting and prayer - Rebuilding in Judea had been halted
- C. Daniel's final vision - vs.5,6 -- A vision of _____

Daniel 10:5-12 (868)

v.5 Man
 v.5 Clothed in linen
 v.5 Waist girded with gold of Uphaz
 v.6 Face like appearance of lightning
 v.6 Eyes like torches of fire
 v.6 Arms and feet like burnished bronze
 v.6 Sound of words as voice of a multitude
 v.8,9 No strength retained; Deep sleep
 v.10 "A" hand touched me
 v.12 "Do not fear"

Revelation 1:13-17 (1214)

v.13 One like the Son of man
 v.13 Garment down to the feet
 v.13 Golden band about the chest
 v.16 Countenance like the sun
 v.14 Eyes like a flame of fire
 v.15 Feet like refined brass
 v.15 Voice as sound of many waters
 v.17 Fell at His feet as dead
 v.17 Laid "His" right hand on me
 v.17 "Do not be afraid"

D. The Scene behind the scenes

1. v.12 - God went to work the moment Daniel went to prayer
2. RSV - vs.13,14,20 - "The prince of the kingdom of Persia withstood me twenty-one days; but Michael, one of the chief princes, came to help me, so I left him there with the prince of the kingdom of Persia and came to make you understand what will befall your people in the latter days. For the vision is for days yet to come.... But now I will return and fight against the prince of Persia; and when I am through with him, lo, the prince of Greece will come.
 - a. "Prince of Persia" - Cambyses, son of Cyrus, was known for his hatred of foreign cults, and may have co-ruled Judea at this time under his father.
 - b. "Withstood me 21 days" - v.2 - God will not force the FREE human will
 - c. "Michael" came to help -- Who is Michael? See below
 - 1) Reinforcement in the battle
 - 2) Freed the angel to go talk with Daniel
 - d. "I have come to tell you"
 - 1) No word about the immediate concern of Daniel
 - 2) Plenty about the long term issues and final victory
 - e. "The vision refers to many days yet to come" - See 8:17,19,26
 - f. "I must return and fight" -- God's job is never done. He continually fights for us
 - 1) Present -- with Persia
 - 2) Future -- with Greece
 - 3) As also in the past -- Darius (11:1).
3. 11:1 - How was Darius confirmed and strengthened by God? - See 6:20-27

III. Who is Michael? -- Not an issue necessary for salvation!

A. Michael -- "Who is like God"

1. OT - Appears 13 times - 10 refer to ordinary person's name - 3 refer to supernatural being
 - a. Daniel 10:13 (868) - "One of the chief princes"
 - b. Daniel 10:21 (869) - "Your prince"
 - c. Daniel 12:1 (871) - "The great prince who stands watch over the sons of your people"
2. NT - Appears 2 times - Both refer to a supernatural being
 - a. Jude 9 (1212) - "The archangel"
 - b. Revelation 12:7 (1223) - "Michael and his angels" fought the "dragon and his angels"

B. Angel: Hebrew = *malakh* (213 times); Greek = *angelos* (194 times) - Means "messenger"

1. Human messenger
 - a. Judges 6:35 (251) - Messengers sent out by Gideon to gather troops
 - b. Haggai 1:13 (913) - "Haggai, the Lord's messenger"
 - c. Malachi 2:7 (926) - The priest "is the messenger of the Lord of Hosts"
 - d. Luke 7:24 (1015) - Messengers sent from John the Baptist to Jesus
 - e. Luke 7:27 (1015) - Jesus, referring to John the Baptist
 - f. James 2:25 (1195) - Israelite spies to Jericho
2. A situation - 2 Corinthians 12:7 (1147) - Refers to Paul's "thorn in the flesh"
3. Supernatural created beings - On God's side
 - a. Genesis 28:12 (27) - Angels on the ladder in Jacob's dream
 - b. Daniel 6:22 (863) - An angel shut the lions' mouths
 - c. Matthew 4:11 (945) - Angels ministered to Jesus in the wilderness
 - d. Luke 9:26 (1019) - Jesus will come with all the holy angels
 - e. Revelation 12:7 (1223) - Michael and his angels fought the dragon
4. Supernatural created beings - On Satan's side
 - a. 2 Corinthians 11:14 (1146) - Satan transforms himself into an angel
 - b. Revelation 12:7 (1223) - Satan and his angels fought Michael
5. **GOD Himself** - A non-created eternal being -- Many Bible references refer to the "Angel of the God," or "Angel of the Lord." Some of these clearly refer to God or a member of the Godhead.
 - a. Exodus 3:2-7 (56) - The "Angel" in the burning bush was GOD, the I AM.
 - b. Exodus 13:21,22 (68); 14:19 (69) - The "Angel" in the pillar of cloud
 - c. Judges 2:1 (245) - The "Angel" of the Lord at Gilgal
 - d. Judges 6:11-23 (250) - Gideon and the "Angel" of the Lord
6. Conclusion - The word "angel" is a generic term for "messenger. It defines a function, not a species. God Himself, any of his creation, or even a situation can function as a messenger or "angel." We can draw NO conclusions concerning the origin of the messenger from the word itself. We must draw ALL our conclusions from the context in which the word is situated.

C. Archangel: Greek = *archangelos* (2 times) - Only in NT - Means "Chief messenger"

1. 1 Thessalonians 4:16 (1169) - Voice of archangel raises the dead at 2nd coming
2. Jude 9 (1212) - "Michael the archangel"

D. Simple geometry theorem -- If A=B and B=C then A=C

1. Jude 9 (1212) - Michael is "the archangel"
2. 1 Thessalonians 4:16 (1169) - The voice of archangel raises the dead at the Second Coming
3. John 5:28,29 (1050) - The dead will be raised by Jesus' voice.

E. Final considerations - I find no theological difficulty in identifying Michael with Jesus Christ

1. Jesus is referred to by multiple names which represent His functions
Matthew 1:21,23 (943); Isaiah 7:14 (670); 9:6 (672)
2. What one believes about the divinity of Jesus is irrelevant to whether or not He could be Michael, since "angel" elsewhere refers to human, supernatural created, and Divine beings.
3. The role of Jesus fits the role of Michael
 - a. Jesus is the mediator between God and man - 1 Timothy 2:5 (1172)
 - b. Jesus ultimately fought and defeated and cast down Satan - John 12:31 (1061)
4. Michael appears to be a name applied to Christ prior to when He came to earth as Messiah. Both of the NT references to Michael depict events prior to the birth of Christ.
5. Agreement on this subject is not vital to salvation, or to our fellowship together in Christ!