

Chapter 10

THE SCRIPTURE OF TRUTH

CHAPTERS TEN, ELEVEN, TWELVE

The last three chapters of the Book of Daniel belong together, and there should be no chapter divisions. The three chapters for clearness may be divided into three parts.

PART ONE

The Relation of Supernatural Beings to the Earth

[Dan. 10:1](#)—[Dan. 11:1](#)

PART TWO

The Pre-written History of the Kings of the North and the South

[Dan. 11:2-35](#)

PART THREE

The "Time of the End"

[Dan. 11:36](#)—[Dan. 12:13](#)

The Relation of Supernatural Beings to the Earth

[Dan. 10:1](#)—[Dan. 11:1](#)

THE TIME OF THE VISION

*"In the **THIRD YEAR of Cyrus King of Persia** a thing was revealed unto Daniel, whose name was Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the Vision."* [Dan. 10:1](#).

This, Daniel's last Vision, came to him in the "Third Year" of the reign of King Cyrus, which was B. C. 533. Daniel at this time was over ninety years of age, and probably was no longer active in public affairs, as we are told in [Dan. 1:21](#), that he continued only unto the first year of King Cyrus. Why Daniel did not return three years before with those who took advantage of King Cyrus' Decree, we are not told. [Ezra 1](#). It may have been his age, but more likely because God had some further revelations to give him, and restrained the Prophet from going.

Relieved from the burden of public affairs, Daniel doubtless spent his time in inquiring as to the success of those who had returned to Jerusalem in building up the walls and restoring the Temple. He doubtless was disappointed in the number that returned, only 42,360. [Ezra 2:64](#). The great majority of the priests and chief of the people preferred the houses which they had built, and the gardens which they had planted, in Babylonia, to the desolation of their homeland. How numerous were those who remained we may learn from the Book of Esther. Possibly, too, he had been informed that the Samaritans, irritated by the refusal of the Jews to accept their help and alliance, were hindering the work by every means in their power, and were about to seek an injunction from the Persian Court. [Ezra 4:1-6](#). Thus disheartened by the fact that so many of his people were not interested in the restoration of Jerusalem and the Temple, and that those who returned were a "feeble folk," dispirited, and harassed on every side by their enemies, is it any wonder that the Prophet fasted and mourned.

*"In those days I Daniel was **mourning THREE FULL WEEKS**. I ate no pleasant bread, neither came flesh or wine in my mouth, neither did I anoint myself at all, till **three whole weeks were fulfilled**."*

[Dan. 10:2-3.](#)

This does not mean that he did not eat or drink anything, but that he refrained from all dainties, and restricted his fare to the simplest articles of diet. And this he did for twenty-one days, and doubtless would have continued to do, if an angelic being had not come to his relief.

THE VISION OF THE SON OF MAN



*"And in the four and twentieth day of the First Month, as I was by the side of the great river, which is Hiddekel (Tigris); 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: 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 color to polished brass, and the **VOICE** of His words like the voice of a multitude."* [Dan. 10:4-6.](#)

Who was this "**CERTAIN MAN**?" He was no other than the "**LORD OF GLORY.**" If the Lord appeared to Abraham ([Gen. 18:1-8](#)), and to Moses at the Burning Bush ([Exod. 3:1-6,13-14](#)), why not to Daniel? To find out who is meant, all we have to do is to turn over to the Book of Revelation, and compare the description there of the "**SON OF MAN**" as He appeared to John on the Isle of Patmos, to see that the descriptions are of the **same person.**

*"And I turned to see the voice that spake with me. And being turned, I saw seven Golden Candlesticks (Lamp-stands); and in the midst of the seven Candlesticks one like unto the **SON OF MAN**, clothed with a garment down to the foot, and girt about the paps (breast) with a **GOLDEN GIRDLE.** His **HEAD** and His **HAIRS** were white like wool, as white as snow; and His **EYES** were as a flame of fire; and His **FEET** like unto fine brass, as if they burned in a furnace; and His **VOICE** as the sound of many waters."* [Rev. 1:12-15.](#)

Daniel had been told, in the Vision of the "Seventy Weeks," that the "Messiah" when He came would be "**CUT-OFF**" (Crucified). What more reasonable then than that the "Messiah" should appear to him at this time, when he was filled with perplexity and anxiety. Daniel saw the Lord before His "Incarnation" and John beheld Him after His "Ascension," but in both instances His appearance was the same. The effect of the "Visions" of Daniel and John upon themselves was the same. Daniel says—"There remained no strength in me: for my comeliness was turned in me into corruption, . . . then was I in a deep sleep on my face, and my face toward the ground." [Dan. 10:8-9.](#) That is, Daniel fainted. John says—"When I saw Him, I fell at His feet as dead." [Rev. 1:17.](#) John also fainted. Thus the similarity of the effect of the "Visions" of Daniel and John upon them is proof that the "**Certain Man**" that Daniel saw was no other than the **LORD OF GLORY.**

"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. 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. 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." [Dan. 10:7-9](#).

That the "Certain Man" Daniel saw was the "Lord of Glory," and not Michael the Archangel, as some claim, is clear from a comparison of Daniel's experience as given above, and the experience of Saul of Tarsus when the Lord appeared to him on the way to Damascus. [Acts 9:1-9](#).

THE HEAVENLY MESSENGER

"And, behold, a **hand touched me**, which set me upon my knees and upon the palms of my hands. And he (the Heavenly Messenger) 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**." [Dan. 10:10-11](#).



From this we see that the Lord of Glory was not alone in this Vision. He was accompanied by a "Heavenly Messenger," who was no other than the Angel Gabriel. This we know from the words and conduct of the Angel. All we have to do is to compare this "Vision" with that of the "Ram and He-Goat" seen by Daniel six years before. [Dan. 8:15-19](#). In it we were told that as Daniel was standing by the river Ulai there stood between the banks of the river, supported possibly by a cloud, the "appearance of a man." While Daniel did not at that time describe him, he doubtless was the same person as the "**Certain Man**" of this Vision, the Lord of Glory. Daniel heard this "man" call the Angel Gabriel and command him to interpret Daniel's Vision. And Daniel, who had fallen into a faint, as in this instance, was aroused by Gabriel and instructed. Then in the "Vision of the Seventy Weeks," while Daniel was speaking, and praying, and confessing the sins of his people, Gabriel was sent to him again. This time he saluted Daniel as the one "**GREATLY BELOVED**." And in this "Vision" we are now considering the "Heavenly Messenger" **twice** uses the same salutation. [Dan. 10:11,19](#). Surely he could have been no other than Gabriel. As further proof that it was Gabriel and not the "Certain Man" that touched Daniel is the fact that the one who touched Daniel had to call on Michael, one of the Chief Princes, to free him from the grip of the "Prince of Persia," a thing the Lord of Glory would not have had to do, for He would have smitten him with the "Two-edged Sword of His Mouth." [Rev. 1:16](#); [19:15](#). It is clear from the language of the one who touched and assisted Daniel to his feet, that he was a servant, a subordinate, and not the Lord of Glory.

THE PRINCE OF PERSIA

"Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words (sake, R. V.). 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." [Dan. 10:12-13](#).

The words—"I remained" are translated in the margin of the Revised Versions—"I was not needed." Later Gabriel said he would return to fight with the "Prince of Persia."

The first words that Gabriel spoke to Daniel were an explanation of his delay in answering Daniel's prayer. He said that he had been detained for twenty-one days, the same length of time Daniel had been praying, by the "Prince of Persia," and if Michael, the Archangel ([Jude 1:9](#)) had not come to his rescue he would have been there still. Here the veil is lifted, and we are shown something of the workings of the "UNSEEN WORLD," and of the connection between the "Spirit World" and the affairs of men and nations on the earth. This "Prince of Persia" was not Cyrus the King of Persia. No one for a moment would think that a mere human being like Cyrus could withstand a **supernatural being** like Gabriel, with a message from God, for twenty-one days. The Scriptures clearly teach that there is a

"KINGDOM OF DARKNESS"

over which Satan reigns as KING ([Matt. 12:24-30](#)), and that his Kingdom is composed of "PRINCIPALITIES," "POWERS," "AGE RULERS OF DARKNESS," and "WICKED SPIRITS." All this is revealed in [Eph. 6:12](#), where Paul says—"We wrestle not against FLESH and BLOOD (human beings), but against PRINCIPALITIES, against POWERS, against the RULERS OF THE DARKNESS OF THIS WORLD (Age), against SPIRITUAL WICKEDNESS in High Places (the Heavens)." Satan is the "PRINCE OF THE POWERS OF THE AIR" ([Eph. 2:2](#)), and the "GOD OF THIS WORLD" (Age). [Eph. 2:2](#). It was no false claim he made when he offered to give to Jesus the "Kingdoms of this World, and the Glory of them." [Matt. 4:8-9](#).

From this we see that Satan has his Kingdom organized in a wonderful manner. It is divided into Kingdoms and Principalities. These divisions correspond with the Kingdom divisions of our earth. If Satan has a "Prince of Persia" and a "Prince of Grecia," why not a Prince for every nation? Satan has his limitations. He is not omnipresent, neither is he omnipotent or omniscient. He has to depend upon his agents. And so great and powerful are his "Princes" that it takes a supernatural being, like Michael the Archangel, to overcome them. That Michael is a match for even Satan himself is seen in two recorded instances in the Scriptures. In [Jude 1:9](#) we are told that Michael contended with Satan as to the body of Moses, and while victorious, he had to treat him respectfully, for Satan is a great and "Mighty Potentate." And in [Rev. 12:1-9](#) we are told that there is to be "War in Heaven" and that Michael and his angels shall prevail over Satan and his angels, and they shall be cast out of the Heavens on to the earth. [See the Larkin's book *The Spirit World*.] We know from [Dan. 12:1](#) that Michael is the "Guardian Angel" that standeth for the "Children of Israel." The purpose of the "Prince of Persia" in detaining Gabriel was because his Master—Satan, was hostile to the Jews, and did not want his plans revealed to Daniel. This is seen in the purpose of Gabriel's visit as outlined in the next verse.

THE PURPOSE OF GABRIEL'S VISIT

"Now I am come to make thee **understand what shall befall Thy People (the Jews) in the 'LATTER DAYS:'** for yet the Vision is for **MANY DAYS.**" [Dan. 10:14](#).

This is a very important statement, and gives us the "Key" to the interpretation of the remainder of the book. But before Gabriel reveals what is to befall Daniel's People in the "Latter Days," there is a "Prelude" which describes in detail the wars of the "Ptolemies" and "Seleucidae," two of the "Four Kingdoms" into which Alexander the Great's Empire was divided, and which are spoken of as the wars of the "King of the North" and the "King of the South," and carry us down to the end of the reign of Antiochus Epiphanes, B. C. 164. This "Prelude" ends with [Dan. 11:31](#), and [Dan. 11:32-35](#) cover the whole period from the time of the Maccabees, B. C. 166, down to the "TIME OF THE END," and verse [Dan. 11:36](#) introduces

us to the "**Wilful King**"—**ANTICHRIST**, and from there to the end of the Book we have an account of what shall befall Daniel's People in the "**LATTER DAYS.**"

THE PROPHET STRENGTHENED

*"And when he (Gabriel) had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men **touched my lips**: then I opened my mouth, and spake, 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. 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." [Dan. 10:15-17](#).*

When Daniel realized the import of Gabriel's words he was dumb, until one like the "similitude of the sons of men" touched his lips. Then he opened his mouth and spake. This reminds us of the Seraphim that touched Isaiah's lips with a coal of fire from off the altar. [Isa. 6:6-7](#). While Daniel addresses this angelic being as "lord," the word does not begin with a capital "L," which shows that he was not the Lord of Glory. After the Seraphim had restored Daniel's speech, Gabriel again approached him and strengthened him.

*"Then there came again and touched me one like the appearance of a man (all angels appeared as men), and he strengthened me, and said, O man **GREATLY BELOVED**, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? 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. But I will shew thee that which is noted in the '**SCRIPTURE OF TRUTH**:' and there is none that holdeth with me in these things but **MICHAEL your Prince**. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him." [Dan. 10:18-11:1](#).*

The angelic being that here again touched Daniel was the same angelic being that touched him in [Dan. 10:10](#). For he uses the same salutation, "**Greatly Beloved**," and declares that he is about to return to fight the "Prince of Persia," and that he and Michael are co-workers against the Satanic powers, for it was through the co-operation of Michael that the Fall of Babylon was brought about in the first year of Darius the Mede.