

Chapters 10, 11, and 12 of Daniel are a continuous narrative, with Chapter 10 serving as the introduction. In it we have a glimpse of battles between good and evil beings in the unseen world.

Verse 13 tells of an angel encountering resistance and delay from “the prince of the kingdom of Persia.” We assume that prince to be a fallen angel, or demon, a subordinate of Satan. Some other instances in Scripture of demons opposing men or angels are:

1. In Job, Satan is allowed to torment the righteous Job to demonstrate God’s sovereignty and superiority to human wisdom.
2. In 2 Chronicles 18 a lying spirit entices Ahab to his death.
3. Zechariah 3 describes Satan accusing the high priest Joshua.

Demons are given room to act only to further God’s purposes. It is wise to be aware of them but that knowledge should drive us to seek the protection of God. *Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.* (Eph. 6:11-12:)

Daniel 10 has another lesson for us. Daniel, though greatly beloved by God, has to endure three weeks of fasting and privation before receiving a response to his prayers. At the end of the three weeks he learns the reason for delay: Although the messenger set forth at the moment Daniel petitioned God (v. 12) his voyage had been hindered by forces in the unseen realm.

At times our prayers are not answered in the time or way that we want. We would do well to consider the unseen factors in God’s response: His knowledge of our hearts that may be hidden from even us, the prayers of our brothers and

sisters arising with ours, matters beyond our understanding in the spiritual realm, and above all God’s abiding purposes. But even while acknowledging these we can know with complete certainty of His love and desire for our good. We may not receive the glimpse that Daniel did behind the veil but we have God’s word that we are beloved for the sake of His Son.

### Notes on Daniel 10

**10:2** Cyrus issued the command for the temple to be rebuilt in his first year. Daniel has not returned with the exiles. He may simply be too aged for the trip, being now at least eighty years old, or it could be that he has been called as a prophet of the exile only.

**10:2,12** As in Chapter 9, Daniel humbles himself to gain understanding of God’s purposes for his people.

**10:4** The Tigris river would have been in the vicinity of Babylon.

**10:5-6** The description is strikingly similar to that of the Savior in Revelation 1. There are two views on the identity of the magnificent figure: Some say it must be an angel, as the Lord could not have been withstood as related in verse 13. Other commentators maintain that the speaker in verse 10 and after is a different personage and the splendid image is indeed the Lord.

**10:7** Like the appearance of the Lord to Saul in Acts 7, the vision is only apparent to the one to whom it is given.

**10:13** It appears that nations have angels specifically associated with them. The prince of the kingdom of Persia is an opponent of the Jews. The archangel Michael defends them: In verses 13 and 21 of this chapter, in Daniel 12:1, and in Revelation 12:7.

**10:14** This vision, and all those given to Daniel, concerns his people, the Jews.