

# A STUDY IN THE BOOK OF DANIEL

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## DANIEL, A MAN BELOVED

*“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.”*

Daniel 10:11

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# DANIEL, A MAN BELOVED

Daniel 10:11

“Daniel was taken captive in 605 B.C. Cyrus overwhelmed the Babylonian empire about 536 B.C.” (Criswell. Vol 4. P. 129) If Daniel had been in his mid-teens when he was taken from Jerusalem, he would be almost 85 years old by the time he wrote chapter 10 of the book of Daniel. Yet, he was not content to retire from the service of God in Babylon. Here in the third year of Cyrus, king of Persia he is still praying for his people and receiving visions from God that would predict the future of the Jews and the rest of the world till the day God calls an end of the age of man. This shows us that even old age can still be a time of intense spiritual activity and accomplishment.

As Daniel was praying for his people, he was sad and mourning because of his people the Jews. *“In those days I Daniel was mourning three full weeks. 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.”* (Vs. 2-3)

In chapter 9, the first year of Darius' reign, (Ezra 1:1 – March 14, 445 B.C.) he prayed that the people would be allowed to return to Jerusalem to rebuild the city and the walls. Chapter 10 is written in the third year of Cyrus' reign. It is now three years later and "Cyrus had already written the decree allowing Israel to return. The people were at liberty to rebuild their sanctuary. The response, however, was disheartening in the extreme." Historians tell us that to this point only 42,000 of the multitudes of Jews had returned to Jerusalem. (Criswell, Vol 4. P.130) The people had settled down in Babylon. They were prosperous and comfortable. They were immersed and enmeshed in the world they had come to love. Thus, the decree of Cyrus allowing Israel to return was greeted with indifference and unconcern." (Criswell, Vol 4. P.129) This no doubt prompted Daniel's sadness and concern. His people had become too comfortable in their captivity and did not want to go back to their home land. It is much the same today in the church of Jesus Christ. Many believers claim to be citizens of Heaven yet they are captive

to worldly thinking and content to remain in the world rather than separate from worldliness and obey Paul's words to "*come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*" (II Corinthians 6:17b)

Daniel is approached and strengthened by "*a certain man.*" This man is described in verses 5 and 6. The description is very similar to descriptions of the Lord Jesus found in Daniel 7:9-10; Revelation 1:13-15 and Ezekiel 1:26. It is natural, therefore, to identify this "certain man" as the Lord Jesus in an Old Testament appearance called a Christophany. The Lord Jesus is aware of his children's burdens and is anxious to strengthen them in the midst of the burden.

He informs Daniel that even though he had been praying for over three weeks, his prayer was heard on the first day "*that thou didst set thine heart to understand, and to chasten thyself before thy God.*" (Vs. 12) The Lord had attempted to come to him on that first day but the "*prince of the kingdom of Persia*" had hindered his coming. This expression means "the fallen angel that guides the destiny of the Persians."

(Criswell. Vol 4. P.136) The question arises, how could Jesus be hindered on His mission to help His child? That is a formidable question and the answer may never be fully understood. In all things, we must acknowledge that in the sovereignty of God He would never be hindered except it would be in the will and plan of God. Do we not at times hinder the will of God in our own lives? Our sin and stubbornness often cause us to miss the blessings of God and thwart His plan. He will not force His will on his children but will allow the child the blessing of submitting to Him willingly. "There is such a thing as opposing God and hindering God and thwarting the will of God. But it is temporary. Always there is ultimate and final triumph of God in heaven." (Criswell. Vol. 3, P. 137-138)

We find the theme verse of the final three chapters of Daniel in verse 14. "*Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.*" Chapters 10 – 12 form one vision. Chapter 10 is the introduction to this vision. Jesus has come to Daniel to reveal the meaning to Daniel to

help him understand the meaning of the following vision.

The vision that Daniel saw was so intense that it took all the strength from him so that he could not even stand. *“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.”* (Vs. 16b-17) Often the servant of God is asked to do something that he just does not have the strength or ability to do. In those times he must depend on the strength of the Lord to do the task. The Lord knew that Daniel was too weak to speak. He had been fasting for three weeks (Vs. 2-3). The Lord touched him and gave him strength. *“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.”* (Vs. 19) At this point the Lord begins the explanation of the vision. We find that explanation in chapter 11. Chapter 10, however, ends with Jesus

telling Daniel that He would rejoin the conflict with Satan in Persia. He would also be in conflict with the spiritual power of Grecia. *“Now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.”* (Vs.20) He says that *“there is none that holdeth with me in these things, but Michael.”* “Holdeth” here has the meaning of “strengthens himself.” There is none who will assist the Lord in the conflict but Michael (“he who is as God”). Here we learn that Michael is the spiritual guardian of Israel. Moses asked the people of Israel, “Who is on the Lord’s side?” (Ex.32:26) There is a spiritual battle raging. All the forces of Satan are pitted against the child of God. Our Lord fights for us. I would be in the fight on the Lord’s side. I want to stand with Israel who is the chosen of God. He will win the battle.

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