SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



THE COMPLETE STUDY

Daniel

Chapter Ten

The Unseen Warfare — Deep Dive and Workbook Companion in One

NASB 1995 | LESSON 10 | DEEP DIVE | THREE VOICES

Every workbook question from *Discovering Daniel* lesson 10 — the Scripture written out, each answer in one sentence, cross references, three teachers, critical thinking and a key question — with the **Deep Dive** woven in verse group by verse group: the Hebrew behind the vision, **Amir Tsarfati**, **John MacArthur** and **David Guzik** at length, and diagrams of the third year of Cyrus, the man in linen beside the risen Christ, the twenty-one days, the unseen ranks, and the three touches.

THE PASSAGE

Daniel 10:1–21

The mourning · the vision · the war

THE METHOD

Workbook + Deep Dive

Capture · Analyze · Compare · Execute

WHAT'S INSIDE

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One workbook lesson, one chapter, and the Deep Dive inside it — movement by movement

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"From the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words." — Daniel 10:12

BEFORE YOU BEGIN · THE PASSAGE

Daniel 10:1–21

The Unseen Warfare — From the First Day Your Words Were Heard

† How to Read This Study

The workbook lesson runs in the order you work it at the table — **Capture the Scene**, **Analyze the Message**, **Compare This Passage with the Rest of Scripture**, **Execute** — with every question from *Discovering Daniel* written out, the NASB95 text under it, an answer in one sentence you can copy into the book, a cross reference, the three teachers, a point of critical thinking and a key question. Because the whole chapter is one lesson, *Capture the Scene* is read in four verse groups, and after each group the book pauses for **Going Deeper**: the Deep Dive movement for those verses — the passage marked, the Hebrew Daniel wrote, and the same three voices at length. Diagrams sit where the calendar and the warfare matter. The book ends with the passage set inside the whole Bible, the three voices side by side, and questions for the table.

- **Capture the Scene** — what do I see? Observation, straight from the text, in four verse groups.
- **Going Deeper** — after each group, the Deep Dive for those verses: Hebrew, history and the three teachers.
- **Analyze the Message** — what does it say and mean? With *Discovering Daniel* open.
- **Compare** — how is it supported elsewhere in the Bible? Every cross reference written out.
- **Execute** — how does this affect my life? Off the page and into the week.

AMIR TSARFATI · Discovering Daniel | JOHN MACARTHUR · Grace to You | DAVID GUZIK · Enduring Word

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · DANIEL 10:12

Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.

† Before the Passage

Chapter 10 opens in the third year of Cyrus, about 536 BC. Two years earlier the exiles had gone home under Cyrus's decree; now the word has come back that the work on the temple has been stopped by local opposition (Ezra 4:4–5, 24), and that only a remnant went at all. Daniel, now near ninety and still in Persia,

does what he did in chapter 9: he turns to God. For three weeks — weeks that run straight through Passover and the Feast of Unleavened Bread — he eats no choice food, no meat, no wine, and uses no ointment. It is not a total fast; it is humbling, the posture of the Day of Atonement (Leviticus 16:29–31).

Chapters 10, 11 and 12 are one vision — the longest and last in the book. Chapter 10 is the prologue: the messenger's arrival, the delay that explains why heaven's answer took three weeks, and the prophet strengthened to receive what chapter 11 will spell out. The chapter is the Bible's clearest window into the unseen warfare: a prince of Persia who withstands an angel for twenty-one days, Michael who comes to help, a prince of Greece on his way. What happens on earth among kings reflects a conflict in the heavens — and the exiles, a handful of returned Jews, have the mightiest defender: "Michael your prince."

Hold one word over the whole chapter: **strength**. Daniel has none (vv. 8, 16, 17); he is touched three times (vv. 10, 16, 18); and he receives it (v. 19). The chapter does not scold the prophet for his weakness; it strengthens him, and tells him three times that he is a man of high esteem. Tsarfati reads the chapter for Israel's defender and the warfare still being fought over her; MacArthur presses the prayer that was heard the first day and the sovereignty that runs the heavenly battle; Guzik walks the dates, the man in linen, the prince of Persia and the three touches. All three agree on the sermon: the delay was not God's slowness. There was a battle.

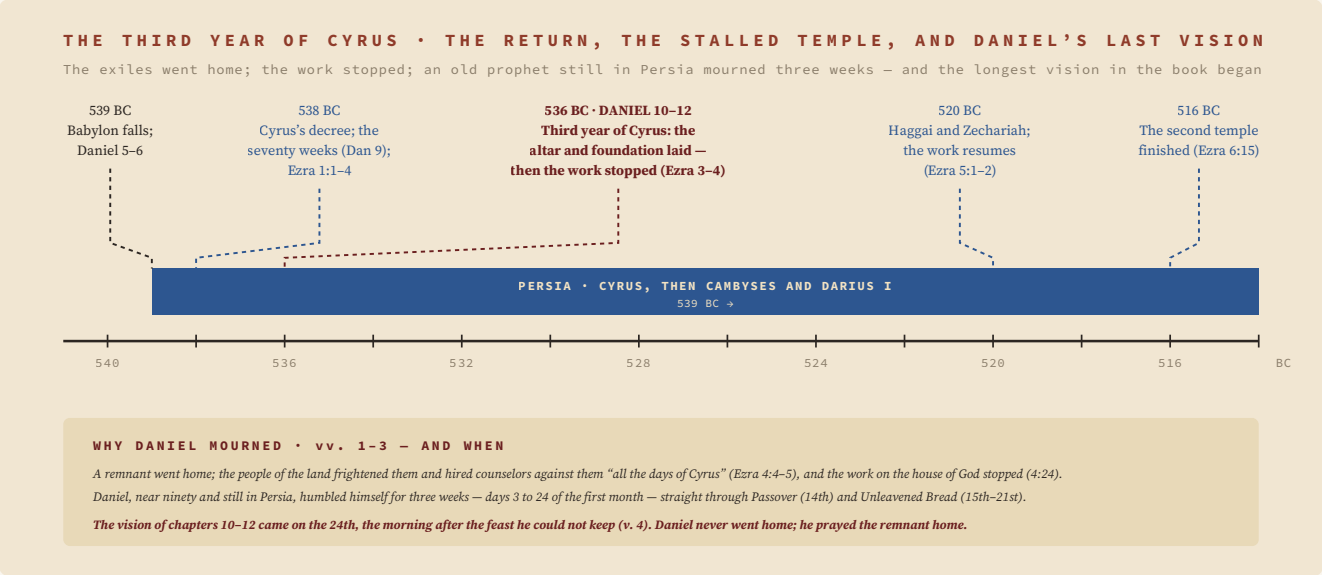


FIGURE 1 · THE THIRD YEAR OF CYRUS — THE RETURN, THE STALLED TEMPLE, AND DANIEL'S LAST VISION

PART ONE · DISCOVERING DANIEL · LESSON 10

DANIEL 10:1–21 · CAPTURE THE SCENE, WITH THE DEEP DIVE

The Unseen Warfare

In the third year of Cyrus, with the returned exiles stalled and opposed, an old prophet mourns three weeks through Passover — and by the Tigris sees a man in linen and loses all strength. A messenger tells him his words were heard the first day, that a prince of Persia withstood the answer for twenty-one days until Michael came, and touches him three times until he can say, "May my lord speak."

IN THIS PART

- Capture the Scene — twelve questions on Daniel 10, verse by verse, in four groups
- Going Deeper I — *Three Weeks of Mourning* (10:1–3)
- Going Deeper II — *The Man in Linen* (10:4–9), and the vision beside Revelation 1
- Going Deeper III — *From the First Day Your Words Were Heard* (10:10–14), the twenty-one days, and the unseen ranks
- Going Deeper IV — *Strengthened for the Writing of Truth* (10:15–21), and the three touches

01 CAPTURE THE SCENE

What do I see? · verses 1–3

USING YOUR BIBLE, ANSWER THE FOLLOWING QUESTIONS.

KEY VERSE · DANIEL 10:12 NASB95

Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.

1 **Read Daniel 10:1-3. What happened to Daniel, and how did he respond?** P. 215

Daniel 10:1 · NASB95

1 *In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision.*

Daniel 10:2-3 · NASB95

2 *In those days, I, Daniel, had been mourning for three entire weeks.* 3 *I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.*

IN MY WORDS

God revealed a true message to Daniel about great conflict, and it hit him so hard that he mourned and gave up rich food, meat, wine, and ointment for three full weeks.

CROSS REFERENCE **Nehemiah 1:4** Nehemiah also sat down, wept, and mourned and fasted for days when he heard hard news about his people — grief driving a man to prayer is the pattern.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that this is now the third year of Cyrus, which means Daniel is in his mid-eighties and the first wave of exiles has already gone home under the decree of Cyrus. Daniel did not go with them. He stayed at his post in Persia, and what troubles him is not his own comfort but what he has just been shown about the future of his people.

DAVID GUZIK · Enduring Word

Guzik points out that Daniel does not fast because a rule told him to. He fasts because he is genuinely grieving, and food simply lost its appeal. Notice the detail about ointment — in that climate skin care was ordinary daily hygiene, so setting it aside is the ancient equivalent of a man who stops shaving and stops caring how he looks because his heart is somewhere else.

CRITICAL THINKING

Daniel says he understood the message — and understanding it is exactly what made him mourn. We usually assume that if we just understood God's plan we would feel better. Here, clarity produced grief, because what Daniel now saw clearly was trouble coming in the latter days to the people he loved.

KEY QUESTION

When God makes something clear to me that I would rather not know, do I take it to prayer the way Daniel did, or do I distract myself until the weight passes?

2 What clues do you see in verses 1-3 that spiritual warfare was taking place?

P. 215

Daniel 10:1 · NASB95

1 *In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision.*

IN MY WORDS

The message itself is described as one of great conflict, and Daniel's three weeks of mourning line up exactly with the twenty-one days the messenger was later held up, so the battle was already underway while Daniel was praying.

CROSS REFERENCE **Ephesians 6:12** "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."

JOHN MACARTHUR · Grace to You

MacArthur observes that the text gives us the human side first and the heavenly side second, which is the order we actually live in. Daniel felt the resistance for three weeks before he was ever told what it was. The believer's experience of spiritual conflict is usually the burden first and the explanation much later, if at all.

AMIR TSARFATI · Discovering Daniel

Tsarfati draws attention to the phrase rendered "great conflict" — the Hebrew carries the sense of warfare or a great army. The subject of the vision is conflict, the delivery of the vision was contested by conflict, and the man receiving it was worn down by conflict. The whole chapter is soaked in it.

CRITICAL THINKING

The timing is the clue most readers walk past. Daniel mourned for three entire weeks, and the messenger says he was withstood for twenty-one days. Those are the same three weeks. Daniel's prayer was answered on day one; what took twenty- one days was the delivery, not the hearing.

KEY QUESTION

Am I willing to keep praying into week three about something that felt like silence in week one?

GOING DEEPER · FROM THE DEEP DIVE

Movement I · Three Weeks of Mourning

DANIEL 10:1–3 · The third year of Cyrus, a message of great conflict, and an old prophet humbling himself through Passover

Before the workbook moves on to the vision, read the first three verses as the Deep Dive reads them — the Hebrew for *great conflict* and *mourning*, the calendar that runs the fast through Passover, and the three teachers on why a prophet near ninety grieved for a temple he would never see.

> *"[1] In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision. [2] In those days, I, Daniel, had been mourning for three entire weeks. [3] I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed."*
>
> DANIEL 10:1-3

צָבָא גָּדוֹל

TSAVA GADOL · "GREAT CONFLICT"

Literally "a great host," a great warfare — hard service, the word for an army on campaign. The message revealed to Daniel is *true* (*emeth*) and it is about conflict: Walvoord calls it a period "long and strenuous … involving great conflict and trouble for the people of God." Verse 1 is the heading over all three chapters; the ESV and NIV bring it out — "a great conflict," "a great war."

מִתְאַבֵּל

MITABBEL · "MOURNING"

Aval, to mourn, lament. Three entire weeks — from the third day of the first month to the twenty-fourth (v. 4), so through Passover (the fourteenth) and Unleavened Bread (fifteenth to twenty-first). No *chamudoth*, tasty things (the same root as "man of high esteem"), no meat, no wine, no ointment: not a total fast but a humbling (*anah*, v. 12), the posture God required on the Day of Atonement.

AMIR TSARFATI · Discovering Daniel

Tsarfati sets the scene in Persia, two years after the decree. The exiles who went home are a remnant, and the remnant is stuck — the altar is up, the foundation laid, and the work stopped by the people of the land (Ezra 4). Daniel is too old to go and too faithful to stop praying. For Tsarfati this is Israel's posture in every return: a small, opposed, discouraged people, and an intercessor who will not let go of God for them. The warfare in heaven in this chapter is over that remnant.

JOHN MACARTHUR · Grace to You

MacArthur notes the understatement of verse 1: the message was true, it was about great conflict, and Daniel *understood* it — the man who was sick for days over chapter 8 has grown into the revelation. He reads the three weeks as the discipline of a man who takes God's word seriously enough to grieve: Daniel does not shrug at a stalled temple. He mourns, he humbles himself, and he keeps it up for twenty-one days with no answer. That is where the chapter begins — in persistence without sight.

DAVID GUZIK · Enduring Word

Guzik supplies the reasons for the mourning — the small return, the halted work, Ezra 4 — and the calendar: the mourning ran through Passover and Unleavened Bread, feasts Daniel could not keep in Persia and would not pretend to. He describes the fast precisely: pleasant food, meat, wine and oil set aside, the body humbled so the heart could seek. He also notes the name: "Daniel, who was named Belteshazzar" — seventy years in, the book still remembers what Babylon tried to call him.

01 CAPTURE THE SCENE

continued · verses 4–9

3 **What did Daniel see when he stood by the Tigris River (see verses 4-6)?** P. 216

Daniel 10:4-6 · NASB95

4 On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, 5 I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. 6 His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

IN MY WORDS

I see a glorious man dressed in linen with a belt of pure gold, a body like gemstone, a face like lightning, eyes like flaming torches, arms and feet like polished bronze, and a voice that sounded like a roaring crowd.

CROSS REFERENCE **Revelation 1:14-15** "His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters."

DAVID GUZIK · Enduring Word

Guzik notes how carefully the description is built out of things Daniel could name — linen, gold, beryl, bronze, lightning — because Daniel is reaching for earthly words to describe someone who does not belong to earth. The linen and the gold belt are priestly and royal at once.

AMIR TSARFATI · Discovering Daniel

Tsarfati treats this figure as a Christophany, an appearance of the Son of God before His incarnation, and points to how closely John's vision of the risen Christ in Revelation 1 tracks these same details. He also observes that the glorious man of verses 5-6 and the speaking messenger of verses 10-14 behave differently — the second one can be delayed by a demonic prince; the first is never said to be.

CRITICAL THINKING

The location matters. Daniel is standing on the bank of the Tigris — open ground, in the heart of the empire, not in a temple and not in a private room. God's most overwhelming self-disclosures in Scripture rarely happen where religion is conducted; they happen where the servant happens to be standing.

KEY QUESTION

Am I expecting God to meet me only in the places I have labeled spiritual, and therefore missing Him on the riverbank of an ordinary Tuesday?

4 How did Daniel's companions respond (see verse 7)?

P. 216

Daniel 10:7 · NASB95

7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.

IN MY WORDS

They did not see the vision at all, but a great dread fell on them anyway and they ran off to hide.

CROSS REFERENCE **Acts 9:7** The men traveling with Saul on the Damascus road stood speechless, hearing the voice but seeing no one — a companion can be caught in the edge of an encounter without receiving it.

JOHN MACARTHUR · Grace to You

MacArthur points out that the vision was given to Daniel and to no one else, yet the presence of God was heavy enough that men who saw nothing still felt something and fled. The reaction of the companions is evidence that this was not a private psychological event but an objective presence in that place.

CRITICAL THINKING

Their instinct was to hide, and hiding is the oldest reflex in the Bible — Adam hid in the garden the moment holiness came near. Daniel stays and is drained; the companions leave and are spared. Proximity to God costs Daniel his strength, and it is the men who kept their strength who went home with nothing.

KEY QUESTION

When God's presence turns uncomfortable, do I stay in the room and let it cost me something, or do I find a reason to be somewhere else?

5 What happened to Daniel physically in response to this vision (see verses 8-9)?

P. 217

Daniel 10:8-9 · NASB95

8 So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength. 9 But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.

IN MY WORDS

All my strength drained away, my face went deathly pale, and the moment I heard his voice I collapsed face-down into a deep sleep.

CROSS REFERENCE **Revelation 1:17** John, seeing the glorified Christ, fell at His feet like a dead man — the same collapse, the same reason.

DAVID GUZIK · Enduring Word

Guzik notes that this is the consistent biblical response of even the most godly man to genuine glory. Daniel is the man who faced lions without flinching; here he cannot stay on his feet. The difference is not courage, it is company.

JOHN MACARTHUR · Grace to You

MacArthur connects this to Daniel 8:17-18, where the prophet also fell frightened on his face and sank into a deep sleep until he was touched and set upright. The pattern is that God overwhelms first, then restores — He never leaves the man on the floor.

CRITICAL THINKING

Daniel did not faint at the sight; he collapsed at the sound. Verse 8 has him weakened by what he saw, but verse 9 says it was hearing the words that put him under. The word of God is heavier than the vision of God, which is exactly why God gave us a book and not a photograph.

KEY QUESTION

Do I handle Scripture as something weighty enough to knock a prophet flat, or have I gotten so used to it that it no longer moves me at all?

GOING DEEPER · FROM THE DEEP DIVE

Movement II · The Man in Linen

DANIEL 10:4–9 · By the Tigris, a figure of beryl and lightning and bronze — and a prophet with no strength left

Questions 3 to 5 asked what Daniel saw, how his companions responded, and what happened to him. The Deep Dive adds the Hebrew of the description and of the prophet's collapse, the two readings of who the man is, and the three teachers on glory that levels the one who sees it.

> *"4 On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, 5 I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. 6 His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult. 7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves. 8 So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength. 9 But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground."*
>
> DANIEL 10:4–9

אִישׁ־אֶחָד לָבוּשׁ בַּדִּים

ISH-ECHAD LAVUSH BADDIM · "A CERTAIN MAN DRESSED IN LINEN"

Bad is the white linen of the priest on the Day of Atonement (Leviticus 16:4). Gold of Uphaz at the waist, a body like *tarshish* (beryl), a face like lightning, eyes like torches, arms and feet like polished bronze, a voice like a *hamon*, the roar of a multitude. The description matches John's vision of the risen Christ almost line for line (Revelation 1:13–15) and Ezekiel's throne vision (Ezekiel 1:26–28). Who is he? The teachers divide, and the chapter may show two figures.

נֶהְפַּךְ עָלַי לְמַשְׁחִית

NEHPAKH ALAI LE-MASHCHIT · "TURNED TO A DEATHLY PALLOR"

Literally "my splendor was turned upon me to ruin" — his face was wrecked. The companions saw nothing and still ran; Daniel saw everything and could not stand (compare Paul's companions on the Damascus road, Acts 9:7). "No strength was left in me … I retained no strength": the chapter's word, *koach*, enters by its absence. Then the voice, and he is face-down and unconscious.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads the man in linen as the preincarnate Christ — the same figure John falls before on Patmos, in the same linen and gold, with the same eyes and feet and voice. He notes the place, the Tigris, outside the land, and the date, the day after Unleavened Bread ends: the Lord meets His prophet in exile on the morning after the feast he could not keep. For Tsarfati the point is who stands behind the warfare of this chapter: not merely angels, but the Lord of hosts Himself.

JOHN MACARTHUR · Grace to You

MacArthur takes the man of verses 5–6 as a vision of the glorified Christ and the one who touches and speaks in verses 10–21 as an angel — because the Son of God is not withstood by a demon for three weeks or helped by Michael. He draws the lesson from Daniel's collapse: exposure to the glory of God does not make a man feel strong; it levels him, as it leveled Isaiah, Ezekiel and John. Every true vision of Christ begins with the prophet on his face.

DAVID GUZIK · Enduring Word

Guzik lays out both readings — Christ before His incarnation, or a great angel — and the common solution: the figure of verses 5–6 is the Lord, the messenger who follows is an angel, likely Gabriel, who explained the visions of chapters 8 and 9. He quotes Baldwin: the experience was "not one to envy." And he notes that the sound came before the sense — Daniel heard the voice and fell before he understood a word.

THE MAN IN LINEN · DANIEL 10:5–9 BESIDE REVELATION 1:13–17

Two old prophets in exile, five hundred years apart, see the same figure and fall the same way — and are touched and told the same thing

BY THE TIGRIS	DAN	ON PATMOS
dressed in linen	10:5	*"clothed in a robe reaching to the feet"* Rev 1:13
a belt of pure gold of Uphaz	10:5	*"girded across His chest with a golden sash"* Rev 1:13
his face had the appearance of lightning	10:6	*"His face was like the sun shining in its strength"* Rev 1:16
his eyes were like flaming torches	10:6	*"His eyes were like a flame of fire"* Rev 1:14
his arms and feet like the gleam of polished bronze	10:6	*"His feet were like burnished bronze"* Rev 1:15
the sound of his words like the sound of a tumult	10:6	*"His voice was like the sound of many waters"* Rev 1:15
I fell into a deep sleep on my face	10:9	*"I fell at His feet like a dead man"* Rev 1:17
a hand touched me … "do not be afraid"	10:10, 12	*"He placed His right hand on me, saying, 'Do not be afraid'"* Rev 1:17

Who is he? Christ before His incarnation (vv. 5–6), say most — and the one who speaks and is withstood from v. 10 an angel, perhaps Gabriel. Either way: the Lord of hosts stands behind the war.

FIGURE 2 · THE MAN IN LINEN — DANIEL 10:5–9 BESIDE REVELATION 1:13–17

01 CAPTURE THE SCENE

continued · verses 10–14

6 Read verses 10-11.

P. 218

Daniel 10:10-11 · NASB95

10 *Then behold, ☆ a hand touched me and set me trembling on my hands and knees.* 11 *He said to me, "O Daniel, ☆ man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up trembling.*

a. What did the visitor do to Daniel?

IN MY WORDS

He touched me with his hand and raised me from flat on my face up onto my hands and knees, then told me to stand upright — and I stood, still trembling.

CROSS REFERENCE **Daniel 8:18** "Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright."

b. What endearing words did this visitor say to Daniel?

IN MY WORDS

He called me "O Daniel, man of high esteem" — the older translations render it "man greatly beloved," meaning heaven held me dear.

CROSS REFERENCE **Daniel 9:23** "...and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision."

AMIR TSARFATI · Discovering Daniel

Tsarfati highlights that Daniel is lifted in stages — first to his hands and knees, then to his feet — and that the strengthening comes with a name and a term of affection attached. Heaven does not merely issue Daniel an order; it tells him who he is to God before it tells him what is coming.

DAVID GUZIK · Enduring Word

Guzik notes that Daniel stood up trembling. The touch restored his ability to stand but did not remove the awe. Being loved by God and being undone by God are not opposites.

CRITICAL THINKING

The command is "understand the words" before it is "stand upright." The messenger asks a man who cannot even hold himself off the ground to engage his mind first. God's comfort here is not a feeling delivered to a passive man; it is truth delivered to a man expected to think.

KEY QUESTION

Do I actually believe God speaks of me the way he spoke of Daniel — and if I believed it this week, what would I stop apologizing for?

7 According to verse 12, when did this visitor begin his journey to respond to Daniel?

P. 219

Daniel 10:12 · NASB95

12 *Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.*

IN MY WORDS

He set out on the very first day I set my heart to understand and humbled myself before God — my words were heard immediately.

CROSS REFERENCE **Isaiah 65:24** "It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear."

JOHN MACARTHUR · Grace to You

MacArthur emphasizes that there was no delay whatsoever on God's end. The prayer was heard on day one and the answer was dispatched on day one. Every day of the twenty-one belongs to the journey, not to God's deliberation.

AMIR TSARFATI · Discovering Daniel

Tsarfati points out the two things named as the trigger — Daniel set his heart on understanding, and he humbled himself. Both are present tense choices, not achievements. God responded to a posture, not to a performance.

CRITICAL THINKING

Daniel spent three weeks assuming nothing was happening, and he was wrong the entire time. The answer was already en route on day one of what felt like silence. Nothing in Daniel's experience told him this — he only learned it afterward, from the messenger's own mouth.

KEY QUESTION

What am I currently calling unanswered prayer that may simply be an answer still in transit?

8 How long did it take for this visitor to reach Daniel, and why (see verse 13)?

P. 220

Daniel 10:13 · NASB95

13 *"But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.*

IN MY WORDS

It took twenty-one days, because the prince of the kingdom of Persia stood against him until Michael, one of the chief princes, came to help.

CROSS REFERENCE **Daniel 12:1** "Now at that time Michael, the great prince who stands guard over the sons of your people, will arise." — Michael is repeatedly the one assigned to Israel's defense.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads the prince of Persia as a demonic power assigned to that kingdom, not the human ruler — a human king could not detain an angelic messenger for three weeks. Behind the visible empires of the earth are invisible powers contending for influence over them.

DAVID GUZIK · Enduring Word

Guzik cautions that Scripture pulls the curtain back only this far and no further. We are told there is real resistance in the heavenly places and that God's purpose is not stopped by it. We are not given a system, a map, or a technique for fighting these princes ourselves — and the silence is deliberate.

JOHN MACARTHUR · Grace to You

MacArthur notes that Michael is called "one of the chief princes," and Jude 9 names him the archangel who, disputing with the devil over the body of Moses, would not pronounce a railing judgment but said, "The Lord rebuke you!" Even the archangel defers the verdict to God.

CRITICAL THINKING

Notice what the delay did not do: it did not change the message, shorten it, or stop it. The enemy's best effort against the word of God bought twenty-one days and nothing else. Delay is the most the adversary managed here, and even that ended the moment reinforcement arrived.

KEY QUESTION

Do I treat resistance as evidence that I am on the wrong road, when it may be evidence that I am on exactly the right one?

9 What was the visitor's reason for coming to Daniel (see verse 14)?

P. 221

Daniel 10:14 · NASB95

14 *"Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future."*

IN MY WORDS

He came to give me understanding of what will happen to my people, Israel, in the latter days, because the vision is about days still in the future.

CROSS REFERENCE **Amos 3:7** "Surely the Lord GOD does nothing unless He reveals His secret counsel to His servants the prophets."

AMIR TSARFATI · Discovering Daniel

Tsarfati stresses "your people" — this is about Israel, and the chapters that follow in Daniel 11 and 12 spell it out in detail. The messenger crossed a war zone for one purpose: so that a praying man would understand prophecy.

JOHN MACARTHUR · Grace to You

MacArthur observes that God expended heavenly resources — a messenger, a twenty-one day conflict, an archangel's intervention — to deliver understanding. That is God's own estimate of how much prophecy matters.

CRITICAL THINKING

The whole cost of this chapter was paid for information about the future. Not for rescue, not for healing, not for provision — for understanding. Whatever we think of Bible prophecy as optional or advanced material, heaven fought over its delivery.

KEY QUESTION

If God went to this much trouble to make prophecy understandable, why have I been content to leave it in the too- complicated pile?

GOING DEEPER · FROM THE DEEP DIVE

Movement III · From the First Day Your Words Were Heard

DANIEL 10:10–14 · A hand, a name, an answer sent the first day — and twenty-one days of resistance from the prince of Persia

The heart of the chapter. For each: the text marked, the Hebrew that carries it (*man of high esteem*, *from the first day*, *withstanding*, *Michael*), and the three teachers on a prayer heard on day one, a war that took three weeks, and a prophet who never addressed the prince.

> *“10 Then behold, a hand touched me and set me trembling on my hands and knees. 11 He said to me, “O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you.” And when he had spoken this word to me, I stood up trembling. 12 Then he said to me, “Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. 13 “But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. 14 “Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future.””*
>
> DANIEL 10:10–14

אִישׁ־חֲמֻדוֹת

ISH-CHAMUDOTH · “MAN OF HIGH ESTEEM”

Literally “a man of desires” — a man greatly treasured, the same root as the tasty food he gave up. Said to Daniel here, in verse 19, and in 9:23. A hand touches him and sets him trembling on his hands and knees; a voice tells him to stand. Spurgeon: the assurance that you are loved by God does not make a man proud; it humbles him. Daniel stood up trembling.

מִן־הַיּוֹם הָרִאשׁוֹן

MIN-HAYYOM HARISHON · “FROM THE FIRST DAY”

The verse the whole chapter turns on. From the first day Daniel set his heart to understand and humbled himself (*anah*, the Day of Atonement word), his words were heard and the messenger was sent. The answer was not delayed in heaven; it was delayed on the way. “The prince (*sar*) of the kingdom of Persia was withstanding me” — *amad le-neged*, stood in front of, opposed — for twenty-one days, the exact length of the mourning. No human king withstands an angel for three weeks; this is a spiritual power over an empire. Then Michael, “Who is like God?”, one of the chief princes, the archangel (Jude 9; Revelation 12:7).

AMIR TSARFATI · Discovering Daniel

Tsarfati calls verses 12–13 the clearest statement in Scripture of what is happening behind the headlines: a demonic prince assigned to the empire that rules Israel, resisting the answer to a Jewish prayer, and Michael — Israel's prince (12:1) — coming to break through. He reads it forward: the nations that have ruled Jerusalem have always had something behind them, and the Jewish people have always had Michael. The prayer was heard on day one; the war took three weeks.

JOHN MACARTHUR · Grace to You

"Your words were heard." MacArthur presses the sovereignty: God heard the first day, God dispatched the answer the first day, and God permitted a conflict that delayed it — not because He was outmatched but because the battle is real and He has chosen to fight it through His servants. He also draws the caution: Daniel did not address the prince of Persia. He did not bind, rebuke or name him. He humbled himself before God and kept praying, and heaven did the fighting.

DAVID GUZIK · Enduring Word

Guzik works through the ranks: Satan as ruler of this world, powers and principalities (Ephesians 6:12; Colossians 2:15), demonic forces behind nations (Deuteronomy 32:8), Michael the archangel. He quotes Archer's warning: a believer might quit praying on the twentieth day when the answer is almost there. And he notes the purpose clause of verse 14: the messenger came to give understanding of "what will happen to your people in the latter days" — which chapter 11 will deliver in detail.

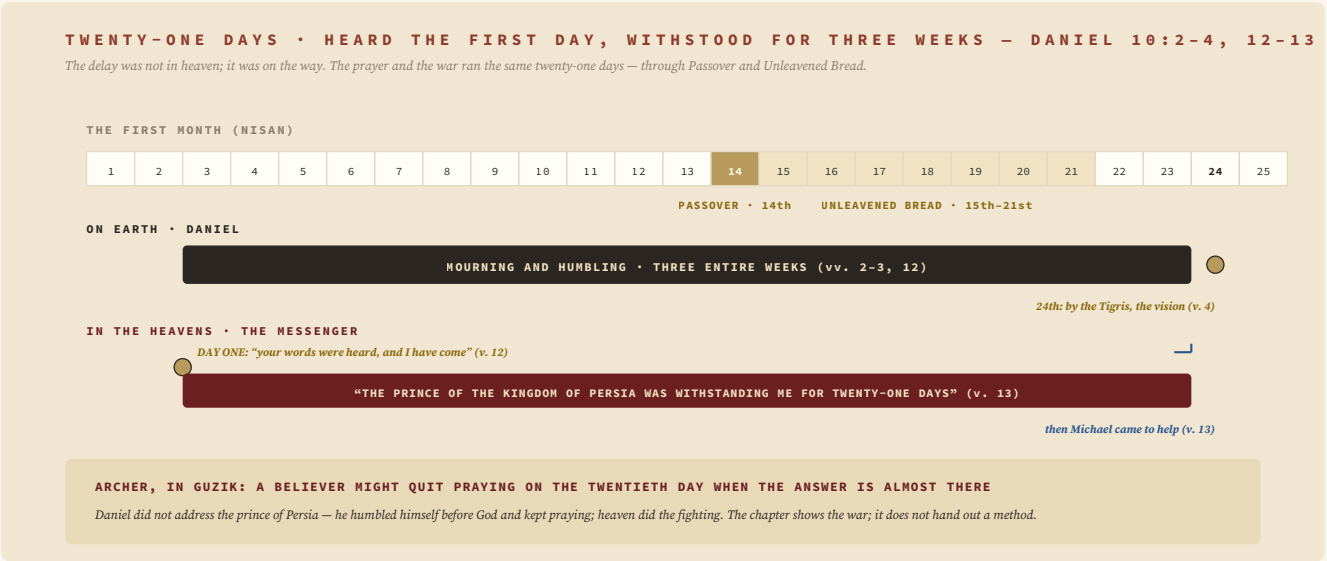


FIGURE 3 · TWENTY-ONE DAYS — HEARD THE FIRST DAY, WITHSTOOD FOR THREE WEEKS (10:2-4, 12-13)



FIGURE 4 · THE UNSEEN RANKS — WHO IS FIGHTING WHOM IN DANIEL 10

01 CAPTURE THE SCENE

continued · verses 15–21

10 **What was Daniel's emotional and physical response at this point (see verses 15-17)?** P. 222

Daniel 10:15-17 · NASB95

15 *When he had spoken to me according to these words, I turned my face toward the ground and became*
speechless. 16 *And behold, one who resembled a human being was touching my lips; then I opened my mouth*
and spoke and said to him who was standing before me, "O my lord, as a result of the vision anguish has come
upon me, and I have retained no strength. 17 *For how can such a servant of my lord talk with such as my*
lord? As for me, there remains just now no strength in me, nor has any breath been left in me."

IN MY WORDS

I turned my face to the ground and went speechless, and when my lips were touched I could only say that the vision had brought anguish on me and left me with no strength and no breath.

CROSS REFERENCE **Isaiah 6:5** "Woe is me, for I am ruined! Because I am a man of unclean lips..." — Isaiah's mouth also failed him and also had to be touched before he could speak.

DAVID GUZIK · Enduring Word

Guzik notes the progression across the chapter: Daniel loses his color, then his strength, then his speech, then his breath. Each fresh word from heaven takes something more out of him, and each time he is touched and given back enough to continue.

JOHN MACARTHUR · Grace to You

MacArthur points out that Daniel's protest is not "this is too frightening" but "how can such a servant talk with such as my lord?" It is not fear of harm; it is the sense of being unqualified for the conversation.

CRITICAL THINKING

Daniel's anguish comes from the content of the vision, not from the appearance of the messenger. He is not upset that an angel is in the room. He is undone by what the angel has just told him is coming to his people — this is a man grieving over a nation, not a man startled by the supernatural.

KEY QUESTION

Does what God says about the future actually cost me anything emotionally, or have I learned to read the hardest prophecies without ever feeling them?

11 What encouragement did the visitor give Daniel (see verse 18)?

P. 223

Daniel 10:18-19 · NASB95

18 *Then this one with human appearance touched me again and strengthened me. He said, "O* ☆ *man of high esteem*, *do not be afraid*. *Peace be with you;* *take courage and be courageous*!" 19 *Now as soon as he spoke to me, I received* ⟳ *strength and said, "May my lord speak, for you have* ⟳ *strengthened me."*

IN MY WORDS

He touched me a second time and strengthened me, calling me a man of high esteem and telling me not to be afraid, to have peace, and to take courage — and the strength came the moment he spoke.

CROSS REFERENCE **Joshua 1:9** "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go."

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that Daniel is touched three times in this chapter — to lift him, to open his mouth, and now to strengthen him. God does not deliver one dose of grace and expect it to last; He meets the man again at each point of collapse.

DAVID GUZIK · Enduring Word

Guzik observes the order in verse 19: strength came as soon as he spoke. Not after Daniel worked up his resolve, and not before the word was given. The words themselves carried the strength.

CRITICAL THINKING

The messenger repeats the same title he opened with — "man of high esteem." Daniel has done nothing in between except go to pieces and lose his voice. His standing before God did not move an inch while his strength was going to pieces.

KEY QUESTION

When I am at my weakest, do I assume God thinks less of me — and where did I learn that, since He clearly does not?

12 For what reason did the visitor say, "I must return" (see verse 20)?

P. 224

Daniel 10:20-21 · NASB95

20 Then he said, "Do you understand why I came to you? But I shall now return to fight against the ⚠ prince of Persia; so I am going forth, and behold, the ⚠ prince of Greece is about to come. 21 However, I will tell you what is inscribed in the △ writing of truth. Yet there is no one who stands firmly with me against these forces except ☆ Michael your prince."

IN MY WORDS

He had to return to keep fighting against the prince of Persia, and he warned that the prince of Greece was about to come next.

CROSS REFERENCE **Daniel 8:21** The male goat of Daniel's earlier vision represents the kingdom of Greece — the empire that would in fact replace Persia.

JOHN MACARTHUR · Grace to You

MacArthur draws out that the conflict does not end because the message was delivered. The messenger returns to the same fight he was just released from. There is no chapter of Scripture in which the war is described as over before the end.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the striking detail that the prince of Greece is named as coming next — the very succession of empires Daniel had already been shown in chapters 2, 7, and 8. The spiritual conflict tracks the political map exactly, which is why the two chapters that follow read like history written in advance.

CRITICAL THINKING

The messenger says only Michael stands with him. That is a startlingly small coalition for a heavenly war — and it is said without a hint of worry. The outcome is never in question in this chapter; the cost simply is not hidden.

KEY QUESTION

Am I praying like a man who believes there is a live conflict going on over the things I am asking for?

GOING DEEPER · FROM THE DEEP DIVE

Movement IV · Strengthened for the Writing of Truth

DANIEL 10:15–21 · Speechless, doubled over, touched twice more — and told what is inscribed before it happens

The strengthening and the commission. The Hebrew for *anguish* and *the writing of truth*, and the three teachers on a prophet handled gently until he could say "speak," and on history read from a record with Israel's defender named.

> *"15 When he had spoken to me according to these words, I turned my face toward the ground and became speechless. 16 And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength. 17 For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me." 18 Then this one with human appearance touched me again and strengthened me. He said, "O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!" 19 Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have strengthened me.""*
>
> DANIEL 10:15–19

נֶהֶפְכוּ צִירַי עָלָי

NEHEFKHU TSIRAI ALAI · "ANGUISH HAS COME UPON ME"

Tsir is a pang, the pains of childbirth — Daniel is doubled over. Three touches in the chapter: a hand sets him on his hands and knees (v. 10), one like a man touches his lips so he can speak (v. 16), and he is touched again and strengthened (v. 18). Three times he has no strength; three times he is called a man of high esteem; twice he is told not to fear. Then: "Peace be with you; take courage (*chazaq*, be strong) and be courageous!" — and "I received strength."

AMIR TSARFATI · Discovering Daniel

Tsarfati stays on the touches. The prophet is not rebuked for his weakness; he is handled gently — set up, given speech, strengthened — and told again who he is to God. He reads it as the pattern of God with Israel in the hard chapters: not "be stronger," but a hand, a word, and strength given. The man who could not breathe says, "May my lord speak," and the longest prophecy in the book follows.

JOHN MACARTHUR · Grace to You

MacArthur reads verses 15–19 as the anatomy of grace under revelation. Daniel's weakness is total and honest — "how can such a servant of my lord talk with such as my lord?" — and heaven's response is not a lecture but a touch. He sets it beside 2 Corinthians 12:9: power perfected in weakness. The prophet who receives the writing of truth is the one who has nothing left to bring to it but open hands.

DAVID GUZIK · Enduring Word

Guzik counts the touches and the words — strength, high esteem, do not be afraid — and notes that the messenger does not hurry the man. He is patient with a trembling, speechless, breathless prophet until the prophet can say "speak." He draws Isaiah 40:29–31 across the scene: He gives strength to the weary. And he notes that Daniel's one request, when he can finally talk, is for more of the word that flattened him.

"[20] Then he said, "Do you understand why I came to you? But I shall now return to fight against the ⚠ prince of Persia; so I am going forth, and behold, the ⚠ prince of Greece is about to come. [21] However, I will tell you what is inscribed in the △ writing of truth. Yet there is no one who stands firmly with me against these forces except ☆ Michael your prince.""

DANIEL 10:20–21

כְּתָב אֱמֶת

KETHAV EMETH · "THE WRITING OF TRUTH"

"I will tell you what is inscribed in the writing of truth" — God's settled record, history written before it happens (Psalm 139:16; Isaiah 46:9–10). The messenger must go back to the fight with the prince of Persia, and "the prince of Greece is about to come" — the empires of chapters 2, 7 and 8 in their order, each with a power behind it. And the last word of the chapter is Israel's defender: no one stands with the messenger against these forces "except Michael your prince."

AMIR TSARFATI · Discovering Daniel

Tsarfati reads verses 20–21 as the key to chapter 11: Persia now, Greece next, and behind each a prince that is not a man. He takes "Michael your prince" personally for Israel — the archangel assigned to the Jewish people, who will stand up for them in the time of distress (12:1) and throw the dragon down (Revelation 12:7). The writing of truth is why the next chapter can name kings a century and more before they are born.

JOHN MACARTHUR · Grace to You

"What is inscribed in the writing of truth." MacArthur notes that the messenger does not speculate; he reads from a record. History is not improvised in heaven; it is written, and the prophets are shown the pages. He sets Psalm 139:16 beside it — all the days ordained, written before one of them was — and draws the comfort: the warfare is real, the outcome is recorded, and the people of God are defended by name.

DAVID GUZIK · Enduring Word

Guzik quotes Baldwin: "The heavenly warfare is to be directed against first Persia and then Greece" — the same sequence the earlier visions gave for the earthly empires. What happens among kings on earth reflects a conflict above. He closes on the last clause: a handful of returned exiles, with an unfinished temple and a hostile province, have the archangel for a prince. The chapter that began with an old man mourning ends with Israel defended by the mightiest power in creation but One.

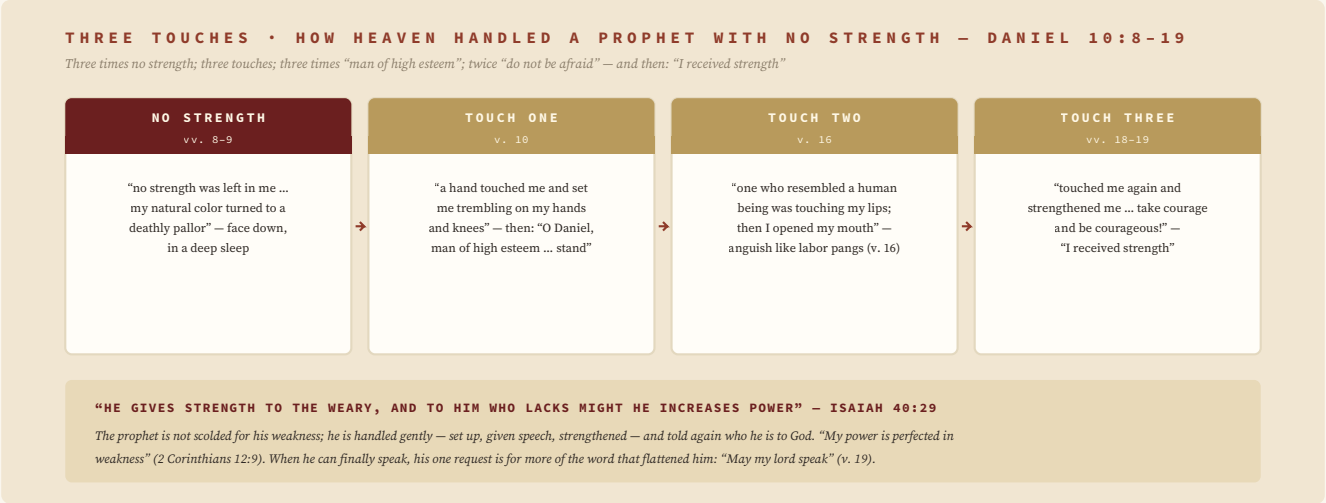


FIGURE 5 · THREE TOUCHES — HOW HEAVEN HANDLED A PROPHET WITH NO STRENGTH (10:8–19)

PART TWO · DISCOVERING DANIEL · LESSON 10

DANIEL 10 · WHAT IT MEANS, WHERE ELSE IT IS TAUGHT, HOW I LIVE IT

Analyze, Compare, Execute

With the vision captured and the Deep Dive read, the workbook turns to meaning: the chaos of the world and the army behind it, where the battles are fought, what the ESV and NIV bring out in verse 1, what "greatly beloved" and the prayer heard the first day tell us, why answers are delayed — then Daniel 10 beside Revelation 1, the others God called beloved, the demonic strategy, and how to pray and stand in the warfare.

IN THIS PART

- Analyze the Message — eight questions with *Discovering Daniel*: Ephesians 6, Satan's minions, the heavenly battles, verse 1 in three translations, "greatly beloved," James 5:16, delayed answers, and the delayed messenger
- Compare — Daniel 10:5–6 and Revelation 1; Abraham, David, Mary and John; Matthew 16 and Genesis 3 on the demonic strategy
- Execute — why Daniel was beloved; Hosea 4:6 and Ephesians 4:14; Ephesians 6:18 and James 4:7 on prayer; Daniel 10:2–3 and Jeremiah 20:9 on being burdened
- Closing Thoughts, and the study helps that close the book

02 ANALYZE THE MESSAGE

What does it say and mean?

USING BOTH YOUR BIBLE AND YOUR COPY OF THE BOOK DISCOVERING DANIEL, ANSWER THE FOLLOWING QUESTIONS.

1 **How do we account for all the chaos, hatred, and misery in the world (see page 216 in Discovering Daniel)?** P. 216

Ephesians 6:12 · NASB95

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

IN MY WORDS

The chaos, hatred, and misery are not merely human problems — they trace back to a real spiritual conflict, with Satan and his forces at work behind what we see.

CROSS REFERENCE **1 John 5:19** "We know that we are of God, and that the whole world lies in the power of the evil one."

AMIR TSARFATI · Discovering Daniel

Tsarfati argues that a purely political or psychological explanation for the world's condition will always come up short, because it accounts for the symptoms and never for the source. Scripture is not squeamish about naming a personal adversary behind human evil.

JOHN MACARTHUR · Grace to You

MacArthur is careful to hold both truths: men are genuinely responsible for their own sin, and there is a real adversary. Blaming the devil for what my own flesh wanted is not biblical realism, it is an excuse.

CRITICAL THINKING

The Bible's diagnosis is worse than the world's and its prognosis is better. Secular explanations of evil tend to be optimistic about the cause — bad systems, bad education — and pessimistic about the cure. Scripture reverses both.

KEY QUESTION

Where have I been treating a spiritual problem in my life as though it were only a scheduling, personality, or willpower problem?

2 **What does Satan's army of minions do (see page 217 in Discovering Daniel)?** P. 217

1 Peter 5:8 · NASB95

Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

IN MY WORDS

They work to tempt, deceive, accuse, discourage, and hinder God's people, and to keep the world blind to the truth about God.

CROSS REFERENCE **2 Corinthians 4:4** "...the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ..."

DAVID GUZIK · Enduring Word

Guzik notes that Peter's picture is a lion prowling and looking, not a lion that has already pounced. The devil's power over a believer is real but bounded — he is described as seeking someone to devour, which implies he does not simply take whomever he wants.

AMIR TSARFATI · Discovering Daniel

Tsarfati emphasizes that the primary work of these forces is against knowledge — keeping people from understanding God's plan for Israel, the church, and the nations. Ignorance is not a neutral condition; it is a strategic objective.

CRITICAL THINKING

Note the specific tactic in Daniel 10: not violence against Daniel, but interference with a message. The enemy's first move in this chapter is censorship, not attack — which tells you what he actually fears.

KEY QUESTION

Is there a part of Scripture I have quietly stopped reading, and who benefits from that?

3 Where do the battles between good and evil take place, and what effects do these skirmishes have (see pages 217-218 in Discovering Daniel)?

PP. 217-218

Ephesians 6:12 · NASB95

...against the spiritual forces of wickedness in the heavenly places.

2 Corinthians 10:3-4 · NASB95

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

IN MY WORDS

The battles are fought in the unseen heavenly realm, but their effects spill over into our world in real ways — in nations, in circumstances, and in the delays and difficulties God's people experience.

CROSS REFERENCE **Job 1:6-12** The scene in Job opens in the heavenly court, and everything that happens to Job on earth follows from a conversation he never hears.

JOHN MACARTHUR · Grace to You

MacArthur observes that Scripture consistently shows the invisible realm driving visible events, but never invites us to speculate beyond what is written. We are told enough to pray with confidence and not enough to build a system.

DAVID GUZIK · Enduring Word

Guzik points out that Paul says our weapons are not fleshly, which means the response to spiritual conflict is prayer, truth, and obedience — not clever human strategy and not aggressive spiritual technique.

CRITICAL THINKING

The effect on Daniel was a delay, not a defeat. That is a narrower and more useful definition of what the enemy can do than most spiritual-warfare talk allows. He cost Daniel three weeks. He did not cost him one word of the message.

KEY QUESTION

When something in my life stalls, do I ask God what He is doing in the wait — or do I just get frustrated and quit asking?

4 How do the ESV and NIV more accurately translate Daniel 10:1 (see page 219 in Discovering Daniel), and why do you think this distinction is significant?

P. 219

Daniel 10:1 · NASB95

1 In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision.

Daniel 10:1 (ESV)

In the third year of Cyrus king of Persia a word was revealed to Daniel, who was named Belteshazzar. And the word was true, and it was a great conflict. And he understood the word and had understanding of the vision.

Daniel 10:1 (NIV)

In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war. The understanding of the message came to him in a vision.

IN MY WORDS

Where older versions say the appointed time was long, the ESV says the word "was a great conflict" and the NIV says it "concerned a great war" — and that matters because it tells me the subject of the chapter is warfare, not merely a long wait.

CROSS REFERENCE **Daniel 10:13** The chapter itself proves the point — "the prince of the kingdom of Persia was withstanding me for twenty-one days" is a battle report, not a timetable.

AMIR TSARFATI · Discovering Daniel

Tsarfati makes the point that the underlying Hebrew word carries the sense of warfare or a great army, and that translating it as conflict or war rather than as a long appointed time sets the reader up correctly for everything that follows in verses 12-21.

DAVID GUZIK · Enduring Word

Guzik notes that the NASB95 itself preserves this sense with "one of great conflict," and its own margin offers "warfare" as the alternate reading. The translations are converging on the same thing: this chapter announces a war.

CRITICAL THINKING

Look at what the NIV additionally does — it collapses the two statements into one, so that the vision becomes the *means* by which Daniel understood, rather than a second thing he understood. The NASB95 and ESV keep them parallel. Small connectives carry real freight.

KEY QUESTION

Do I ever compare translations on a verse that troubles me, or do I settle for the first rendering I read and move on?

5 **What does the fact Daniel was called "man greatly beloved" tell you about how the Lord viewed Daniel (see page 222 in Discovering Daniel)? Why do you think this is important with regard to God revealing this and other visions to Daniel?** P. 222

Daniel 10:11 · NASB95

11 *He said to me, "O Daniel, ☆ man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up trembling.*

Daniel 9:23 · NASB95

"At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision."

IN MY WORDS

It tells me the Lord genuinely delighted in Daniel and held him precious, and that is important because God entrusts His deepest revelation to people who love Him and are close to Him.

CROSS REFERENCE **John 15:15** "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that Daniel is addressed this way three separate times in the book, and always in connection with receiving revelation. Affection and disclosure travel together — God tells His secrets to His friends.

JOHN MACARTHUR · Grace to You

MacArthur is careful to say this esteem was not earned as a wage. It reflects a life of consistent faithfulness over some seventy years in a pagan court, but the love came first and produced the life, not the other way around.

CRITICAL THINKING

Every time God calls Daniel beloved, it is immediately followed by an instruction to understand. The affection is not sentimental — it is the ground on which difficult truth gets handed over. God tells the hardest things to the people He has first made secure.

KEY QUESTION

Do I know I am loved by God well enough that He could tell me something hard without it destroying me?

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6 **James 5:16 — "The effective, fervent prayer of a righteous man avails much" — tells us of the cause and effect of prayer. In Daniel 10:12, the messenger said to the prophet, "I have come because of your words." When it comes to our own prayers, why do you think it is helpful for us to keep this cause and effect in mind?** P. 223

James 5:16 · NASB95

Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

Daniel 10:12 · NASB95

12 *Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.*

IN MY WORDS

It helps me because it proves my prayers actually cause things to happen in heaven, so I keep praying instead of assuming nothing is moving.

CROSS REFERENCE **Revelation 8:3-4** The prayers of the saints rise before God from the golden altar — Scripture treats prayers as things that arrive and are acted upon.

JOHN MACARTHUR · Grace to You

MacArthur emphasizes that James's word rendered "effective" describes prayer that is actually working, not merely loud. Fervency in Scripture is measured by persistence and sincerity, not volume.

DAVID GUZIK · Enduring Word

Guzik notes that the messenger's phrase is "in response to your words" — a direct causal link between a man on his knees in Babylon and movement in the heavenly realm. Prayer is not therapy for the one praying; it does something.

CRITICAL THINKING

Daniel's prayer was answered before he ever felt answered — which means the feeling of being heard and the fact of being heard are two different things, and only one of them is reliable. Daniel had the fact for twenty-one days without the feeling.

KEY QUESTION

What have I stopped praying about because I could not feel anything happening?

7 List some of the reasons given for delayed answers to prayer, according to pages 224-225 of Discovering Daniel.

PP. 224–225

Isaiah 55:8–9 · NASB95

"For My thoughts are not your thoughts, nor are your ways My ways," declares the LORD. "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."

IN MY WORDS

Answers can be delayed because God's timing is different from mine, because He is growing my faith and perseverance through the wait, because unconfessed sin or wrong motives are in the way, because the answer is no or not yet, and — as in Daniel 10 — because there is real spiritual opposition to the answer's delivery.

CROSS REFERENCE **James 4:3** "You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures."

AMIR TSARFATI · Discovering Daniel

Tsarfati's point is that Daniel 10 adds a reason most believers have never considered — that the delay may have nothing to do with them at all. Daniel had no sin to confess and no motive to correct. The holdup was in the heavenlies.

JOHN MACARTHUR · Grace to You

MacArthur cautions against the reflex of assuming every delay is discipline. Sometimes it is; sometimes it is the ordinary shape of a faith that God intends to make durable.

CRITICAL THINKING

The most humbling reason on the list is the one Daniel got: the delay was not about him. We instinctively read every silence as a verdict on ourselves, and Daniel 10 says that sometimes the universe is simply busy with something larger.

KEY QUESTION

Which delay in my life am I taking personally that God may not intend personally at all?

8 **God sent a messenger in response to Daniel's prayer, but the messenger was delayed by "the prince of the kingdom of Persia" (Daniel 10:13). This prince of Persia evidently did not want Daniel to receive an answer to his prayer. What thoughts come to your mind as you consider the existence of the very real world of unseen spiritual warfare?** P. 225

Daniel 10:13 · NASB95

13 *"But the ⚠ prince of the kingdom of Persia was withstanding me for ◷ twenty-one days; then behold, ☆ Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.*

2 Kings 6:16-17 · NASB95

So he answered, "Do not fear, for those who are with us are more than those who are with them." Then Elisha prayed and said, "O LORD, I pray, open his eyes that he may see." And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.

IN MY WORDS

It sobers me and steadies me at the same time — my prayers matter enough to be opposed, and the opposition never gets the last word.

CROSS REFERENCE **Romans 8:38-39** "For I am convinced that neither death, nor life, nor angels, nor principalities... will be able to separate us from the love of God, which is in Christ Jesus our Lord."

DAVID GUZIK · Enduring Word

Guzik warns against two opposite errors here — treating the demonic as fiction, and becoming fascinated by it. Daniel is not told to engage the prince of Persia. He is told to understand the words and stand upright.

AMIR TSARFATI · Discovering Daniel

Tsarfati's application is that this should make believers pray more, not less. If an adversary considers a praying old man in Babylon worth a twenty-one-day blockade, prayer is evidently more powerful than we treat it.

JOHN MACARTHUR · Grace to You

MacArthur adds that the believer's confidence is not in his own strength against these powers but in Christ's finished victory over them at the cross, where the rulers and authorities were disarmed and publicly triumphed over.

CRITICAL THINKING

Elisha's servant and Daniel's companions saw the same category of thing and reacted in opposite ways — one was calmed, the others fled. The difference was that Elisha's servant was shown the armies on God's side too. A half-open curtain is terrifying; a fully open one is not.

KEY QUESTION

Do I live as though the unseen realm is mostly threatening, when Scripture keeps insisting that those who are with me are more than those who are with them?

03 COMPARE THIS PASSAGE WITH THE REST OF SCRIPTURE

How is it supported elsewhere in the Bible?

CROSS-REFERENCE THE PASSAGE AND LET SCRIPTURE INTERPRET SCRIPTURE.

1 **Read Daniel 10:5-6 and compare it with Revelation 1:12-16. What similarities do you see between the two passages? (This serves as affirmation that Daniel saw a Christophany, or a preincarnate appearance of the Son of God.)** P. 226

Daniel 10:5-6 · NASB95

5 *I lifted my eyes and looked, and behold, there was* △ *a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz.* 6 *His body also was like beryl, his face had the appearance of lightning,* △ *his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.*

Revelation 1:12-16 · NASB95

Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters. In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

IN MY WORDS

Both describe a man in a long garment with a gold sash, eyes like fire, feet or limbs like glowing bronze, a face shining like lightning or the sun, and a voice like a roar — and in both cases the prophet collapses at His feet.

CROSS REFERENCE **Revelation 1:17** "When I saw Him, I fell at His feet like a dead man." — John's response matches Daniel's exactly, and Christ's answer, "Do not be afraid," matches the words spoken to Daniel.

AMIR TSARFATI · Discovering Daniel

Tsarfati holds that Daniel 10:5-6 is a Christophany — the Son of God appearing before Bethlehem — and points to Joshua's encounter with the captain of the LORD's host outside Jericho as another instance of the same kind of visitation.

DAVID GUZIK · Enduring Word

Guzik notes the strongest structural argument: the figure in verses 5-6 is never said to be hindered, while the speaker of verses 12-14 was withstood for twenty-one days and needed Michael's help. That difference is best explained if they are not the same person.

JOHN MACARTHUR · Grace to You

MacArthur's emphasis falls on the effect rather than the identification — wherever the glory of Christ is genuinely seen in Scripture, the response is never enthusiasm. It is a man on the ground unable to speak.

CRITICAL THINKING

The one detail Revelation adds is the sword out of His mouth. John sees the same glory Daniel saw, plus the weapon — and the weapon is His word. Daniel 10 is a chapter about a word that an enemy tried to stop; Revelation shows that same word as the thing that finally ends him.

KEY QUESTION

If the risen Christ appeared in the room right now the way John describes Him, would anything about how I spent this week look different?

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2 **In Daniel 10:11, the prophet was told he was a "man greatly beloved." What similar affirmations do we see given to...** P. 226

Isaiah 41:8 · NASB95

"But you, Israel, My servant, Jacob whom I have chosen, Descendant of Abraham My friend,"

1 Samuel 13:14 · NASB95

"But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you."

Luke 1:28 · NASB95

And coming in, he said to her, "Greetings, favored one! The Lord is with you."

John 21:7 · NASB95

Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea.

a. **Abraham in Isaiah 41:8?**

IN MY WORDS

God calls him "Abraham My friend" — the man He chose and drew near to as a friend.

CROSS REFERENCE **James 2:23** "...and he was called the friend of God." — the New Testament repeats the title, so it is God's settled description of Abraham, not a one-time phrase.

b. **David in 1 Samuel 13:14?**

IN MY WORDS

God calls him "a man after His own heart" — someone whose desires ran in the same direction as God's.

CROSS REFERENCE **Acts 13:22** "I have found David the son of Jesse, a man after My heart, who will do all My will." — Paul quotes it centuries later as David's defining description.

c. Mary in Luke 1:28?

> **IN MY WORDS**
>
> Gabriel greets her as "favored one" and tells her the Lord is with her — she was the object of God's particular grace.

CROSS REFERENCE **Luke 1:30** "Do not be afraid, Mary; for you have found favor with God." — the same reassurance given to Daniel: named, told not to fear, then told what is coming.

d. John in John 21:7?

> **IN MY WORDS**
>
> He is simply called "that disciple whom Jesus loved" — the name he chose for himself was the fact that Christ loved him.

CROSS REFERENCE **John 13:23** The same disciple is described as reclining on Jesus' bosom at the last supper — the affection was not a claim he made but a closeness others could see.

JOHN MACARTHUR · Grace to You

MacArthur observes that in every one of these cases the affirmation precedes or accompanies a hard assignment. Abraham was asked for Isaac, David for a lifetime of pursuit and warfare, Mary for a sword through her own soul, John for exile on Patmos. God's endearments are not decorations; they are provisions.

DAVID GUZIK · Enduring Word

Guzik notes that John never names himself in his own gospel. Of all the titles available to an apostle and eyewitness, the one he keeps is the one that describes what Jesus felt toward him rather than anything he accomplished.

CRITICAL THINKING

Three of these four are said *by* God or His messenger; John's is said by John about himself. He is not boasting — he is doing what a believer is supposed to do with an affirmation like Daniel's: take it as his own identity and live out of it.

KEY QUESTION

If I had to describe myself in one phrase the way John did, would the phrase be about what I do or about what God feels toward me?

3 **In Daniel 10, the curtain is pulled back and we're given a glimpse of how a demonic spirit attempts to prevent Daniel from receiving an answer to his prayer. This is the way Satan has operated since the beginning, in the Garden of Eden. He does all he can to hinder God's communication to His own or to cause them to misunderstand God. How do we see this manifest in Matthew 16:21-23?** P. 227

Matthew 16:21-23 · NASB95

From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

Genesis 3:1 · NASB95

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

IN MY WORDS

Right after Jesus revealed God's plan of the cross, Satan used Peter's own mouth to contradict it — the same tactic as in Eden, attacking God's word the moment it is spoken.

CROSS REFERENCE **2 Corinthians 11:14** "...for even Satan disguises himself as an angel of light." — the opposition often arrives sounding protective and well-meaning.

AMIR TSARFATI · Discovering Daniel

Tsarfati's point is that the pattern is consistent from Genesis 3 to Daniel 10 to Matthew 16: whenever God speaks clearly about His plan, the adversary moves immediately to block, twist, or contradict it. In Eden he questioned the word; in Daniel he delayed the word; in Matthew he opposed the word through a friend.

JOHN MACARTHUR · Grace to You

MacArthur underscores how Jesus diagnoses it — "you are not setting your mind on God's interests, but man's." Peter was not conscious of serving Satan. He thought he was defending his Lord. That is precisely what makes the tactic effective.

DAVID GUZIK · Enduring Word

Guzik notes the sequence: Peter had just made the great confession that Jesus is the Christ, and minutes later he is called Satan. The high point and the low point are back to back, which should keep any of us from assuming we are past being used this way.

CRITICAL THINKING

In Daniel the opposition came from a hostile prince; in Matthew it came from a devoted friend. The second is far harder to spot. The adversary's most effective delivery system for a lie is a person who loves you and means well.

KEY QUESTION

Whose well-meant advice have I been following lately without ever holding it up against what God has actually said?

04 EXECUTE

How does this affect my life?

TAKE IT OFF THE PAGE AND INTO THE WEEK.

1 **What do you think are some of the reasons Daniel was called "man greatly beloved" in Daniel 10:11? List them here. Which one or two of these characteristics would you like to strengthen in your own life? What are some ways you can make growth happen?** P. 227

Daniel 10:11-12 · NASB95

11 *He said to me, "O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up trembling.*
12 *Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.*

IN MY WORDS

Daniel was uncompromising, prayerful, humble, hungry to understand God's word, faithful over decades, and burdened for his people — and the two I most want to strengthen are humility and a persistent hunger to understand what God has said, by keeping a fixed daily time in the Word and praying through what I read instead of just finishing the chapter.

CROSS REFERENCE **Daniel 6:10** Daniel prayed three times a day with his windows open toward Jerusalem, "as he had been doing previously" — the habit was decades old before it was ever tested.

JOHN MACARTHUR · Grace to You

MacArthur repeatedly points to the fact that Daniel's character was formed in obscurity long before it was displayed in crisis. The teenager who would not defile himself with the king's food in chapter 1 is the same man on his face by the Tigris in chapter 10 — seventy years apart, unchanged.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that Daniel could have gone home to Jerusalem under Cyrus's decree and did not. At nearly ninety, he stayed where God had placed him and kept interceding for the people who did go. Faithfulness is often the decision to stay at a post nobody is watching.

CRITICAL THINKING

Every quality on that list is unspectacular on any given day. Daniel was not beloved for a heroic moment; he was beloved for a pattern of ordinary Tuesdays repeated for seventy years. Which means the growth question is not "what will I do?" but "what will I still be doing in ten years?"

KEY QUESTION

What is one small habit I could still be keeping in ten years, and have I actually started it — or am I still planning to?

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2 **On page 226 of Discovering Daniel, we read that "there are demonic spirits today that do not want anyone to know God's plan for Israel, the church, or the nations." In what ways do we make ourselves spiritually vulnerable when we're ignorant of what God teaches us in Scripture?** P. 226

Hosea 4:6 · NASB95

My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.

Ephesians 4:14 · NASB95

As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

IN MY WORDS

When I do not know what God has said, I have no way to recognize a counterfeit, so I am easily frightened by events, misled by teachers, and drained of the hope prophecy was given to supply.

CROSS REFERENCE **Matthew 4:4** Jesus met every temptation in the wilderness with "It is written" — the defense He used was the text itself, which is only available to someone who knows it.

AMIR TSARFATI · Discovering Daniel

Tsarfati's core argument in this chapter is that the enemy is delighted when churches do not teach prophecy, because prophecy is the part of Scripture that shows how the story ends — and it ends with God winning. Keeping believers ignorant of the ending keeps them despairing about the middle.

DAVID GUZIK · Enduring Word

Guzik notes that Hosea does not say the people were destroyed for lack of sincerity or lack of effort. It was lack of knowledge. Zeal without content has never protected anyone.

CRITICAL THINKING

Ignorance does not feel like vulnerability — that is what makes it dangerous. A man who does not know the Bible does not walk around feeling exposed; he walks around feeling fine, which is exactly the condition an adversary would design if he could.

KEY QUESTION

What is the one book or section of Scripture I have avoided the longest, and what would it cost me to start it this month?

3 **Spiritual warfare is a constant in the Christian life. Why do you think prayer is such a vital tool for us when we face spiritual battles?** P. 227

Ephesians 6:18 · NASB95

With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.

James 4:7 · NASB95

Submit therefore to God. Resist the devil and he will flee from you.

IN MY WORDS

Because prayer is how I fight a battle I cannot see with weapons I do not personally possess — it puts God's power, not mine, between me and the enemy.

CROSS REFERENCE **2 Corinthians 10:4** "...the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses."

DAVID GUZIK · Enduring Word

Guzik draws attention to the order in James 4:7 — submit first, then resist. A man who has not submitted to God has no standing from which to resist the devil, which is why resistance so often fails.

JOHN MACARTHUR · Grace to You

MacArthur observes that in Ephesians 6 prayer is not listed as a seventh piece of armor but as the manner in which the whole armor is worn. There is no way to use any of it apart from dependence on God.

AMIR TSARFATI · Discovering Daniel

Tsarfati's application from Daniel 10 is direct: Daniel's weapon was three weeks of prayer and fasting, and it moved heaven. He never confronted the prince of Persia; he prayed, and God sent someone who did.

CRITICAL THINKING

Daniel never addressed the enemy once in this entire chapter. He prayed to God, and God handled the prince of Persia. That is a quieter model of spiritual warfare than we are often sold, and it is the one the text actually gives us.

KEY QUESTION

When I am under pressure this week, will prayer be my first response or the thing I get to after everything else has failed?

4 **Daniel was deeply burdened by what God revealed to him. Can you think of a recent example of a time when a specific Bible passage weighed heavily on your heart? What passage was it, and what do you believe God was trying to teach you?** P. 227

Daniel 10:2-3 · NASB95

2 *In those days, I, Daniel, had been mourning for three entire weeks.* 3 *I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.*

Jeremiah 20:9 · NASB95

But if I say, "I will not remember Him or speak anymore in His name," then in my heart it becomes like a burning fire shut up in my bones; and I am weary of holding it in, and I cannot endure it.

IN MY WORDS

Daniel 10 itself has weighed on me — the reminder that my prayers are heard instantly even when the answer takes weeks to arrive, and that God was calling me to keep praying through a silence I had already given up on.

CROSS REFERENCE **Hebrews 4:12** "For the word of God is living and active and sharper than any two-edged sword... and able to judge the thoughts and intentions of the heart."

JOHN MACARTHUR · Grace to You

MacArthur teaches that Scripture is meant to be felt as well as understood. A passage that only informs a man and never disturbs him has not yet been read the way it was written to be read.

DAVID GUZIK · Enduring Word

Guzik notes that Daniel's grief was not despair. He mourned and he prayed at the same time, for three straight weeks. Biblical sorrow moves a man toward God rather than away from Him.

CRITICAL THINKING

Daniel's burden lasted twenty-one days and produced a chapter of Scripture. Most of us give a heavy passage about twenty-one minutes before we move on to the next thing. The weight Daniel carried was not a mood — it was sustained attention.

KEY QUESTION

What is the last passage that genuinely troubled me — and did I stay with it long enough to find out why?

Closing Thoughts · Lesson 10

Spiritual warfare is real. Satan is determined to defeat us. Though he can never take away our salvation, and he can never separate us from Christ's love, he will do all he can to discourage us, impede our spiritual growth, or lure us into sin through various kinds of temptations. His attacks against us will be relentless.

First Peter 5:8 urges us to be of sober spirit and on the alert, because our adversary the devil prowls around like a roaring lion, seeking someone to devour. This is why 1 Peter 1:13 calls us to prepare our minds for action and keep sober in spirit — the older wording is to gird up the loins of the mind. We are to be watchful and alert.

James 4:7 gives insight on the best first step we can take when it comes to spiritual battle: "Submit therefore to God. Resist the devil and he will flee from you." Submit to God — only then can we resist the devil. Here, to submit means being fully yielded. Our inclination is to cling to favorite little sins in the corners of our lives, and to think such sins aren't all that harmful to us. But to do this hurts us because it means we are less than wholly submitted to God.

All through the book of Daniel, we have seen the prophet characterized by an uncompromising life. As one fully submitted to God in all things, he is our example of what it takes to resist the influences of a secular culture and to stand strong in spiritual battle. At times, the intensity of the warfare overwhelmed Daniel and left him feeling worn out. This will happen to us as well. But Daniel did not surrender. He endured. And with God's enablement, so can we.

Remember what this chapter actually reports. Daniel prayed, and he was heard on the first day. An answer was dispatched immediately. A hostile power delayed that answer for twenty-one days and accomplished nothing else — it did not change one word of what God intended to say. Then help came, the message was delivered in full, and the man who had been undone three times was touched, strengthened, and set back on his feet with the words, "O man of high esteem, do not be afraid."

...Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.

Daniel 10:12

The battle over your prayers is real, and it is already decided. Keep praying into the silence. Heaven heard you on day one.

STUDY HELPS · CROSS-REFERENCES

The Passage in the Whole Bible

The One in linen, the prayer heard the first day, the war in the heavens, and the strength God gives

> *"His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters."*
>
> REVELATION 1:14–15

> *"It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear."*
>
> ISAIAH 65:24

> *"For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."*
>
> EPHESIANS 6:12

> *"Then Elisha prayed and said, "O LORD, I pray, open his eyes that he may see." And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha."*
>
> 2 KINGS 6:17

> *"But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!""*
>
> JUDE 9

> *"And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war,"*
>
> REVELATION 12:7

> *"He gives strength to the weary, And to him who lacks might He increases power."*
>
> ISAIAH 40:29

> *"Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them."*
>
> PSALM 139:16

AMIR TSARFATI · Discovering Daniel

Revelation 1 is Daniel 10:5–6 seen again by another old prophet in exile; Revelation 12:7 is Daniel 10:13 at the end of the age — Michael and his angels against the dragon. Tsarfati reads the chain for Israel: the Lord in linen, the prince of Persia and his successors, Michael her defender, and the war that will end when the dragon is thrown down. Ephesians 6:12 is the church's version of verse 13; the same ranks, the same war.

JOHN MACARTHUR · Grace to You

Isaiah 65:24 is verse 12 in a promise: before they call, I will answer. MacArthur reads Ephesians 6:12 and 2 Kings 6:17 together — the struggle is not against flesh and blood, and the mountain is full of chariots of fire — as the two halves of what Daniel saw: the enemy is unseen, and so is the army. Isaiah 40:29 is the three touches; Psalm 139:16 is the writing of truth. The war is real; the outcome is written; the weary are strengthened.

DAVID GUZIK · Enduring Word

Guzik lines them up: the One in linen (Revelation 1), the prayer heard (Isaiah 65), the ranks (Ephesians 6), the unseen army (2 Kings 6), the archangel (Jude 9; Revelation 12), the strength (Isaiah 40), the record (Psalm 139). He notes that Elisha's servant and Daniel's companions are opposites — one could not see the army, the others could not bear the vision — and that God opened the eyes of both kinds of men in His own time.

STUDY HELPS · THREE VOICES

At a Glance

Three voices, one chapter

The same chapter, read three ways. Tsarfati listens for Israel's defender and the warfare still fought over her; MacArthur presses the prayer heard the first day and the sovereignty behind the heavenly battle; Guzik walks the dates, the man in linen, the prince of Persia and the three touches. Together they keep Daniel 10 from becoming either a manual for binding spirits or a chapter to skip on the way to eleven.

THE MOMENT	TSARFATI · the times	MACARTHUR · sovereignty	GUZIK · text & history
Mourning (10:1–3)	Israel's posture in every return: small, opposed, interceded for.	Persistence without sight; the man who understood the revelation.	Ezra 4; through Passover and Unleavened Bread; still "Belteshazzar."
The man in linen (10:4–9)	The preincarnate Christ, by the Tigris, the morning after the feast.	Christ in vv. 5–6, an angel from v. 10; glory levels the prophet.	Both readings; Baldwin: not an experience to envy.
Heard the first day (10:10–14)	A prince behind the empire, Michael for the people; war took three weeks.	Heard, dispatched, permitted; Daniel never addressed the prince.	The ranks; Archer: do not quit on the twentieth day.
Strengthened (10:15–19)	Not "be stronger" but a hand, a word, and strength given.	Power perfected in weakness; open hands receive the word.	Three touches, three "high esteem," two "do not fear."
The writing of truth (10:20–21)	Persia, then Greece; Michael your prince; the key to chapter 11.	History read from a record, not improvised; defended by name.	Baldwin: heaven's war follows earth's empires in order.
The whole Bible	Revelation 1 and 12 are Daniel 10 seen again.	Isaiah 65:24 and 2 Kings 6:17: heard before, and the unseen army.	Elisha's servant and Daniel's companions, opposite blindnesses.

DANIEL 10 · A COMPARATIVE READING

† Key Insights to Carry

- **Chapters 10–12 are one vision.** Chapter 10 is the prologue — the messenger's arrival, the delay, the prophet strengthened; chapter 11 is the content; chapter 12 the end. Verse 1 is the heading: a great conflict. TEXT
- ***Strength* is the spine of the chapter.** None left (vv. 8, 16, 17); three touches (vv. 10, 16, 18); received (v. 19). The chapter does not scold weakness; it strengthens it. TEXT
- **The prayer was heard the first day.** "From the first day … your words were heard" (v. 12). The delay was on the way, not in heaven. Do not quit on the twentieth day. MACARTHUR

- **The prince of Persia is not a man.** No king withstands an angel for three weeks. A spiritual power over an empire, and behind every empire since (Ephesians 6:12; Deuteronomy 32:8). GUZIK
- **Daniel never addressed the prince.** He humbled himself before God and kept praying; heaven did the fighting. The chapter shows the war; it does not hand out a method for binding it. GUZIK
- **Michael is Israel's prince.** "One of the chief princes" (v. 13), "your prince" (v. 21), "the great prince who stands guard over the sons of your people" (12:1) — the archangel assigned to the Jewish people. TSARFATI
- **The man in linen is seen again on Patmos.** Linen, gold, eyes of fire, feet of bronze, a voice like many waters (Revelation 1:13–15). The Lord of hosts stands behind the warfare of this chapter. TSARFATI
- **History is read from a record.** "What is inscribed in the writing of truth" (v. 21; Psalm 139:16). Chapter 11 can name kings before they are born because the pages were already written. MACARTHUR

† Questions for the Table

1 **Daniel mourned for three weeks over a stalled work he could not go and fix. What is stalled in God's work around you that you have shrugged at instead of grieved over — and what would three weeks of humbling yourself about it look like?**

I will grieve what God grieves and humble myself over it instead of shrugging.

DANIEL 10:1-3

2 **Daniel saw the man in linen and had no strength left; his companions saw nothing and ran. When has a real encounter with God's glory leveled you — and what did He do next?**

The glory that leveled me is the glory that touched me; I will not fear being flattened by God.

DANIEL 10:5-9

3 **"From the first day … your words were heard." What prayer have you stopped praying on the twentieth day, assuming heaven was silent, when the answer may have been in the fight?**

I will keep praying past day twenty; heard on day one is not the same as answered on day one.

DANIEL 10:12-13

4 **Daniel did not bind, rebuke or name the prince of Persia; he humbled himself before God and prayed. Where has your spiritual warfare become about the enemy instead of about the throne?**

I will fight the way Daniel fought: face down before God, and let heaven handle the prince.

DANIEL 10:12-14

5 **Three times Daniel had no strength; three times he was touched; three times he was called a man of high esteem. Where do you need to hear who you are to God before you can receive what He wants to say?**

I will let God tell me I am treasured before I try to be strong.

DANIEL 10:15-19

6 **"What is inscribed in the writing of truth." How does knowing that history is read from a record — and that your people are defended by name — change how you watch the news and how you pray?**

The war is real, the outcome is written, and I am defended; I will watch and pray accordingly.

DANIEL 10:20-21

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An old man mourned three weeks for a stalled temple; the Lord in linen met him by the river and he could not stand. His words had been heard the first day — a prince of Persia held the answer for twenty-one, until Michael came. He was touched three times, called treasured three times, and told what was written before it happened.

Teaching the Word. Watching the Times. — Smith For Christ

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You) and David Guzik (Enduring Word) on Daniel 10; consult each author's own work for his exact words. Hebrew from the Masoretic Text. Historical dates follow Ezra and the standard chronology. · Smith For Christ · The Complete Study: Daniel 10 · Deep Dive + Discovering Daniel Lesson 10.