

**DANIEL - PART 10**  
**Delivered!**  
**Dr. Derek Morris**

Preaching passage: Daniel 10-12  
Subject: How the great struggle between good and evil will end  
Complement: The Lord will triumph and He will deliver His people  
Exegetical idea: In the great struggle between good and evil, the Lord will triumph and deliver His people.  
Homiletical idea: **God will triumph over evil, and He will deliver all those who put their trust in Him.**  
Purpose: To remind my hearers in the midst of the great struggle between good and evil and we will be delivered!

Introduction

What a journey we've been on together these past weeks, studying the great book of Daniel! I've been blessed! Have you? Whenever we humbly and prayerfully study the Word of God, we will be blessed! The Psalmist was right when he said, "Your Word is a lamp to my feet and a light to my path."

Today we come to the last three chapters of the book of Daniel: chapters 10, 11, and 12. An initial reading of these last three chapters reveals that they are actually one thought unit. Perhaps you're thinking, if these 3 chapters are actually one thought unit, why is this section divided in three? Good question! As you know, the Scriptures, both Old and New Testaments, were not originally organized in chapters and verses. Jewish scholars began to divide up the books of Moses into reading blocks in the 6<sup>th</sup> century BC. Modern chapter divisions for the Hebrew Scriptures appeared in the Masoretic texts between the 7<sup>th</sup> and 10<sup>th</sup> centuries AD.

A similar process occurred with the New Testament. The chapter divisions of the New Testament were the work of Stephen Langdon, Archbishop of Canterbury in the 13<sup>th</sup> AD. The

verse divisions of the New Testament were the work of several Bible scholars in the 16<sup>th</sup> AD. (Robert Estienne for the first Greek NT (1551) and William Whittingham for the first English NT). Whittingham also worked on the first English translation of the Bible, Old and New Testament, to have chapters and verses. This was known as the Geneva Bible, published in AD 1560.)

So when the book of Daniel was written, there were no chapter divisions. And is clear as we read the last 3 chapters of the book that chapters 10, 11, and 12 are one thought unit. So we need to study all three chapters as a whole.

The key character in this last section of the book of Daniel is not Daniel himself. Daniel was the key character in Daniel 6. The character in this last section of the book is not one of Daniel's friends, like Shadrach, Meshach and Abednego. They were the key characters in Daniel 3. The key character in this last section of the book is not one of the ruling monarchs, like King Nebuchadnezzar. He was the key character in Daniel 4. The key character in this last section of the book of Daniel is not a fierce nondescript beast that rises up out of the waters, or a little horn religious/political power that speaks words against the Most High and persecutes the saints of the Most High. They were the key characters in Daniel 7.

So who is the key character in this last section of the book of Daniel? He appears at the beginning of this last section, in Daniel chapter 10:5-6. "....."

What is the setting for this glorious revelation? Well, Daniel 10:1 tells us that we are in the third year of the reign of Cyrus, king of Persia. 536/535 BC. And Daniel has been mourning and fasting for three weeks. Why is he so distressed? He doesn't tell us. But we can read between the lines. The first decree granting the exiled Jews permission to return to their

homeland had been issued by Cyrus in 538 BC. Only a relatively small contingency responded to that decree, under the leadership of Sheshbazzar, prince of Judah. (Ezra 1:8). But the returning exiles encountered fierce opposition when they returned home. Hostile neighbors started rumors that the returning exiles were disloyal to the king of Persia. It was time of suspicion and turmoil. Just when Daniel thought that a new day had finally dawned, things seemed to be going from bad to worse.

As a result, Daniel is mourning and fasting for 7 times the normal 3 days of fast. He is distressed to the limit. And in his great time of need, on the 24<sup>th</sup> day of the first month, he receives a glorious revelation. Now the date, the 24<sup>th</sup> day of the first month, may not mean that much to us. But that was right after Passover. Which means that Daniel had been fasting and praying right through this most sacred festival of the Jewish year. A festival which pointed back to God's great deliverance of His people from Egyptian bondage and a festival which pointed forward to God's great deliverance through Messiah who was to come.

It is in the context of this earnest seeking after God in the midst of a time of trouble that a glorious revelation is given to Daniel. Let's look again at the record in Daniel 10:5-6.

“.....”

This glorious being is referred to as “a certain man”, but he is obviously not “a man”. He is appearing in human form. But no ordinary man has a face like the appearance of lightning and eyes like torches of fire.

Who is this glorious being that appears to the aged prophet Daniel? Please notice in Daniel 10:5 that the glorious being is clothed in linen, and he is wearing a golden sash around his waist. This linen garment is the clothing of the priest, and also the clothing of the High Priest on

Yom Kippur, the Day of Atonement. The sash was also worn by the priest and the High Priest. But this glorious being is no regular priest. Or even a human High Priest. This glorious being wears a sash of gold. His body is like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze, and the sound of his words like the voice of a multitude.

Do you recognize that description from anywhere else in the Sacred Scriptures? Listen to the testimony of the prophet Ezekiel, a contemporary of Daniel. Ezekiel also describes a glorious scene shown to him in vision. **Ezekiel 1:26-28.** “.....” Do you notice that the prophet is struggling for words to describe the glory that he is seeing. It’s the likeness of this and the likeness of that! Ezekiel also speaks of lightning (Ex 1:14), and the sound of many waters (Ex 1:24).

That sounds like the glorious being who appeared to Daniel, doesn’t it? Where else in the Scriptures do we see this glorious imagery? That’s right. The book of Revelation. Chapter 1. This is exciting! Turn to the last book of the New Testament, the book of **Revelation 1:12-18.** “.....”

Who is this glorious being who appears in Revelation 1? It is none other than the Lord Jesus Christ, the Risen Lord, the Son of God! And it is this same Son of God, more than 500 years earlier, who appears to Daniel on the banks of the great river Tigris.

And Daniel records in **Daniel 10:7,** “.....” Why was it that Daniel alone saw the vision? And why was it that those around Daniel experienced terror and fled to hide themselves? That description of people running in fear and trying to hide themselves from the glory that was revealed to Daniel reminds me of these words recorded by the prophet John

also in the book of **Revelation 6:14-19**. “.....”

In contrast, according to the prophet Isaiah, when the glory of the Lord is revealed others will look up with joy and say, “This is our God; we have waited for Him, and He will save us. This is the LORD’ we have waited for Him. We will be glad and rejoice in His salvation.”

### **Isaiah 25:9**

What makes the difference? Why was Daniel open to receive this glorious revelation, while those around him ran in terror and sought to hide themselves? It was the condition of their hearts. Daniel’s heart was open to experience communion with the Almighty God. It’s true that no strength remained in him. It’s true that Daniel was shaking like a leaf. After all, He was in the presence of the King of kings and Lord of lords. He was in the presence of the One who spoke the worlds into existence. He was in the presence of the One who commanded, and it stood fast! So Daniel was shaking. After his encounter with the glorious Son of God, with the sound of the Lord’s words still ringing in his ears, Daniel found himself laying face down on the ground, stunned! But he did not run in terror. He did not try to hide.

So this last section of the book of Daniel begins with a glorious revelation of the Son of God. The middle portion of this final section of Daniel’s book outlines a continuing struggle between good and evil. The great controversy continues. The main characters in this section are the king of the north and the king of the south. There have been many interpretations of the king of the north and the king of the south, described in Daniel chapter 11. For the Jews in Palestine, the king of the south was Egypt, and the king of the north was Syria. You may remember that after the death of Alexander the Great, the Greek empire was divided up among Alexander’s generals. Do you remember the four heads of the leopard in Daniel chapter 7, and

the four horns that come up on the goat after the great horn is broken in Daniel chapter 8? Well, one of those four Greek generals, Ptolemy, established his dynasty in Egypt, and his descendants became the rulers of Egypt. Another of those Greek generals, Seleucus, established his dynasty in Syria, to the north, and his descendants were the kings of Syria. During the 3<sup>rd</sup> century BC, Palestine was governed by the king of the south, Egypt. But in 200 BC, the king of the north, the Syrian King, Antiochus the Great, seized control of Palestine. It was Antiochus the Great's son, Antiochus Epiphanes, who tried to destroy Judaism, and desecrated the Temple in Jerusalem. That desecration of the Temple resulted in the Jewish revolt led by Judas Maccabees.

But as you study Daniel chapter 11, it becomes apparent that the king of the south represents much more than the kingdom of Egypt. And the king of the north represents much more than Syria. The symbolism of Daniel chapter 11 illustrates that "God's people are being attacked by false religion from the north, which would include the Syrian kings, and pagan Rome, and the little horn power of Daniel chapter 7. And God's people are also being attacked by anti-theistic and secular philosophy forces from the south, which would include Egypt, and any other power that manifests anti-theistic and humanistic views.

Sometimes those forces that are anti-theistic or atheistic battle for power against those forces religious/political forces that seek to enforce false or apostate religion. And so sometimes in Daniel chapter 11, the king of the south and the king of the north contend against each other. Other times those opposing forces form an alliance in their common opposition toward the people of God. But one thing is certain. There is a continued great controversy between good and evil. And that great controversy continues, even to this day.

But that's not the end of the story. The struggles and contentions of the king of the north

and the king of the south in Daniel chapter 11 are followed by the word of hope in Daniel chapter 12. Look with me at Daniel 12:1-3. “.....” Just like the imagery of Daniel chapter 10:5-7, this passage in Daniel 12:1-3 evokes thoughts about the end of time, the time when God will finally put an end to the great struggle between good and evil.

I have a question for you in regards to Daniel 12:1. Who is Michael? He is described here at the “great prince.” His name means “Who is like God?” or “One like God.” He is described in Daniel 10:13 as one of the chief princes. He is clearly a heavenly being, because Michael comes to the aid of the heavenly messenger in Daniel chapter 10.

The author of the book of Jude tells us that Michael is the archangel, the leader of the angels. We learn more about Michael in the book of Revelation, chapter 12, beginning with verse 7. Rev 12:7-9. “.....”

Michael is the leader of the loyal angels. When Lucifer rebelled against God and became Satan, the one who opposes, Satan used his cunning and deceit to convince other angels to join him in his rebellion against God. The result was war in heaven. And Satan and those angels who had joined with him in his rebellion were cast out of heaven, having been defeated by Michael and the loyal angels.

So, at the very least, Michael, the archangel is the leader of the loyal angelic host. Would you agree? But there are some Bible scholars who are convinced that Michael is much more than an angelic being. Is it possible to be the leader of the angels and not be a created being like the other angels? Michael’s name is a cryptic clue regarding His true identity. The name Michael means “Who is like God?” or “One like God.” Could it be that Michael is none other than the Son of God? He presents himself to the angelic host in a form that they can relate to, as

Michael the archangel.

I personally hold to that view. That Michael is another name, another appellation, for the eternal Son of God. Now please don't misunderstand what I'm saying. I am not saying that the Son of God who came to earth as Jesus, Messiah, Savior, Risen Lord, great High Priest and soon coming King, I am not saying that the Son of God is an angel, like Gabriel, or the rest of the created heavenly beings. I am suggesting the Michael, the leader of the angelic host is none other than the eternal Son of God, one with the Father and with the Holy Spirit from eternity past.

But let's remember what is most important. We've come to the end of the book of Daniel, and the conclusion is clear. God wins in the great controversy between good and evil! Did you hear what I said? God wins! God has revealed to Daniel sweeping revelations of the history of this planet in rebellion. Kingdom succeeding kingdom. Rebellion and apostasy. But when it is all said and done, God triumphs over evil. God wins! And God delivers all those who put their trust in Him. If you have read these last chapters carefully, you may still have questions about the 1290 days and the 1335 days. You may have questions about why Michael is called one of the chief princes. But this much is clear: When the story ends, God wins! God triumphs over all forces of evil, and God delivers all those who trust in Him!

I heard a story many years ago about a little girl who loved to read. She would rather read than play. She would rather read than watch television. One day she was reading a book, and she looked very sad. Her daddy asked her, "Why do you look so sad?" With a tear in her eye and a quivering lip, the little girl recounted the story in the book that she was reading. The bad guys were always beating up the good guy. It just wasn't fair. Daddy reminded her that it

was just a book. She shouldn't take it so seriously. Some time later, Daddy noticed that his daughter was smiling. There was a sparkle in her eye. Every once in a while she would quietly whisper, "Don't worry. Don't worry." Daddy was curious. Perhaps his daughter had listened to his counsel. Perhaps she wasn't taking her reading so seriously. So Daddy asked his daughter, "Are things going better now?" "Oh, no, Daddy," she replied. "The bad guys are still beating up the good guy . Things don't look too good at all! But I took a few minutes to read the end of the book, and it's all going to turn out right in the end!"

My friends, we've read the end of the book. And it's all going to turn out right in the end!" God is going to triumph in this great controversy between good and evil. We've read the end of the book. God wins! And God will deliver His people. God will deliver all those who put their trust in Him. Things may look bleak right now. The king of the north and the king of the south may be battling all around us, but we've read the end of the book. And so we can have peace in the midst of the dark valley. Because we know the end of the story. It's all going to turn out right in the end. God will triumph and God will deliver all those who put their trust in Him.