

Hearing God's Voice; Daniel 10:10-21 FBC Canton Sunday am September 28, 2025

Introduction: The war over understanding God's Word rages in the unseen.

Ephesians 6:10-24



We are going to get a picture of the war for Daniel to understand.

We are going to see that Jesus himself is engaged in this war, and he sends angels to aid and assist us.

Today I want you to be prepared in this war over hearing the Word of God.

I. The Battle is necessary, the future of the war is certain. Romans 10:14-17

Daniel receives a vision of the latter days of his people and of the whole world. The details are so perfect, that many have claimed Daniel could not have written the future with such accuracy. They are right...God wrote the future...because he is not bound by time.



The enemy does not want you to hear the Word of God. So he wars against you in this battle. We cannot stop him from fighting, but we can be prepared.

a. What does the battle require?

1. Persistence. V. 2

3 full weeks Daniel was in mourning over this vision. He prayed for 3 full weeks for the understanding of the vision.

2. Denial of Self. V. 3

- i. No pleasant foods...no meat, no wine...no anointing.

3. Fear of the Lord. V. 7

- 1. When Daniel sees Jesus;
 - a. He was alone.
 - b. He lost his strength. 3x he says that.
 - c. No vigor left in him...he melted.
 - d. Deep sleep, face to the ground.
 - e. Face planted.

4. Who is willing to pay the price?

b. What does the Battle supply?

1. Visions of Jesus. V. 5-9, 16-17.

2. Touched by an angel; probably Gabriel. V. 10, 18

- i. Down on hands and knees.
- ii. Stand trembling.

3. Window into the war between angels and demons. V. 13-15, 20-21

4. Answers to prayer. V. 12

- i. Immediately heard, yet delayed because of the war.
- ii. So many never hear the answer because they give up too soon.
- iii. How many times have we given up, when the answer was so close?

5. Encouragement.

- i. Greatly Beloved. V. 11
- ii. Do not fear.
- iii. Given peace.

- iv. Strength.
- v. Ability to receive understanding.
- c. What If we do not engage in the battle?
 - 1. Too late for the born again.
 - 2. You will never:
 - i. See the vision for your people. V. 1-2
 - ii. Be a part of the victory. V. 20-21
 - iii. Hear a voice greater than a multitude. V. 6
 - iv. Know the Scripture of Truth. V. 21

Conclusion: Greater is he that is in you than he that is in the world. 1 John 4:4

4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world

David Guzik

Study Guide for Daniel 10

CIRCUMSTANCES OF THE FINAL VISION

A. Daniel's vision of the mysterious man.

1. ([Daniel 10:1-3](#)) Introduction: Daniel's state of heart.

In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message **was** true, but the appointed time **was** long; and he understood the message, and had understanding of the vision. In those days I, Daniel, was mourning three full weeks. I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

a. **In the third year of Cyrus**: By this time, the first wave of exiles had returned under the leadership of Ezra ([Ezra 1-2](#)).

b. **The message was true, but the appointed time was long**: [Daniel 10](#) sets the stage for the spectacular prophecy (**message**) of [Daniel 11](#), which described a time of great persecution and testing for the people of Israel.

i. Walvoord on **the appointed time was long**: "The implication is that the period in view is a long and strenuous one involving great conflict and trouble for the people of God."

c. **Mourning three full weeks**: Some think that Daniel was in mourning because so few Jews had returned with Ezra from exile. Others believe it was because Ezra faced severe opposition in rebuilding the temple.

i. Daniel did not go back with Ezra's group of exiles because he was about 84 years old at this time. Daniel could serve the exiles better from his high position in government than he could with them in Jerusalem.

ii. "I think too that Daniel's sorrow was occasioned partly by the repetition of those words to him: 'The vision is true, but the time appointed is long.' " (Spurgeon)

d. **I ate no pleasant food, no meat or wine came into my mouth**: It would be wrong to call what Daniel did fasting. The Biblical idea of fasting is to abstain from food altogether, drinking only water. Daniel definitely practiced a form of self-denial, but it was not fasting.

2. **(Daniel 10:4-6) Daniel sees a glorious man on the banks of the Tigris River.**

Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris, I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

a. **A certain man clothed in linen**: Commentators divide over the identity of this **certain man**. Some say this is Jesus, noting that the description is remarkably like what John saw in [Revelation 1:12-16](#).

b. **A certain man clothed in linen**: Some others think that the **certain man** is an unnamed angel of high rank, noting that Jesus would not need the assistance of Michael, mentioned in [Daniel 10:13](#).

i. We also know that Ezekiel saw angelic figures **clothed in linen** ([Ezekiel 9:2](#)).

3. **(Daniel 10:7) Daniel's companions are terrified, yet unseeing.**

And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.

a. **I, Daniel, alone saw the vision**: This shows that there was something supernatural about this vision. Daniel saw what he saw regarding the glorious man, but his companions could not see it.

i. This is like the latter instance of Saul on the road to Damascus, when his companions could not hear the same voice from heaven that he heard. These cases remind us that we can be close to the presence and power of God, yet miss the message through lack of spiritual perception.

b. **They fled to hide themselves**: Of course they couldn't see the vision if they were hiding from it.

4. **(Daniel 10:8-9) Daniel's reaction to the sight of the man.**

Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength. Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground.

a. **No strength remained in me**: As godly as Daniel was, he was undone by this vision of the glorious man. Daniel's experience shows us that even the holiest of men fall short before God and even before His closest associates.

b. **My vigor was turned to frailty**: Wood says of this word **frailty**, "The word suggests a death-like paleness, combined with a grotesque wrenching of facial features."

i. "To judge by the description, the trance experienced was not one to envy." (Baldwin)

B. The message to Daniel.

1. **(Daniel 10:10-11) The certain man introduces himself to Daniel.**

Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. And he said to me, "O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling.

a. **A hand touched me**: As Daniel was laid out in weakness by this experience, he was strengthened by the touch of **a hand**.

b. **O Daniel, man greatly beloved**: This was the second time Daniel was called **greatly beloved** (**Daniel 9:23** previous to this). Each time it was in relation to Daniel's being favored with a great and significant revelation of the future.

i. "It did not do Daniel any harm to know that he was greatly beloved of God; or else he would not have received that information from heaven. Some people are always afraid that, if Christian people obtain full assurance, and receive a sweet sense of divine love, they will grow proud, and be carried away with conceit. Do not you have any such fear for other people, and especially do not be afraid of it for yourselves. I know of no greater blessing that can happen to any man and woman here, than to be assured by the Spirit of God that they are greatly beloved of the Lord." (Spurgeon)

c. **Stand upright**: When it was time for Daniel to hear and understand, he needed to **stand** at attention.

2. ([Daniel 10:12-14](#)) The angel explains his coming to Daniel, and the opposition he faced on the way.

Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. Now I have come to make you understand what will happen to your people in the latter days, for the vision **refers to many days yet to come.**”

a. **From the first day... your words were heard**: God responded to Daniel's prayer the very moment he made his request known. Daniel had been in great and serious prayer for *three full weeks* ([Daniel 10:2](#)).

b. **I have come because of your words**: We can't pass this over lightly. *An angel was dispatched because of Daniel's prayer*. This is another of many reminders in the Book of Daniel that prayer matters. It isn't merely a therapeutic exercise for the one who prays.

c. **The prince of the kingdom of Persia withstood me**: Since this **prince** was able to oppose the angelic messenger to Daniel, we know this was more than a man. This **prince** was some kind of angelic being, and we know he was an evil angelic being because he opposed the word of God coming to Daniel and stood against the angelic messenger.

i. The word **prince** has the idea of a ruler or authority. This fits in well with the New Testament idea that angelic ranks are organized and have a hierarchy ([Ephesians 1:21](#), [Ephesians 6:12](#), [Colossians 1:16](#), [Colossians 2:15](#)). These angelic ranks seem to include both faithful angels and fallen angels.

ii. Apparently, this was a demon of high rank that opposed the answer to prayer. On three occasions, Jesus referred to Satan as *the prince of this world* ([John 12:31](#), [14:30](#), and [16:11](#)).

d. **Withstood me twenty-one days**: Since the angel was dispatched immediately and Daniel's period of prayer and self-denial was 21 days (the *three full weeks* of [Daniel 10:2](#)), we see that the answer to the prayer was delayed by **the prince of the kingdom of Persia**.

i. The correlation between Daniel's time of self-denial and prayer and the duration of the battle between the angels and the **prince of the kingdom of Persia** establishes a link between Daniel's prayer and the angelic victory. Since the angelic victory came on the 21st day, we can surmise that if Daniel would have stopped praying on the 20th day, the answer may not have come.

ii. “There may be hindering factors of which a praying Christian knows nothing as he wonders why the answers to his requests are delayed. Nevertheless, he is to keep on praying. It may

be that he will not receive an answer because he has given up on the twentieth day when he should have persisted to the twenty-first day.” (Archer)

e. **Michael, one of the chief princes, came to help me**: In other passages **Michael** is associated with the battle between good angels and evil angels ([Revelation 12](#), [Jude 9](#)).

i. **Came to help me**: This phrase may be the most compelling reason to think that this “**me**” is not Jesus, despite the remarkable similarity between the **certain man** of [Daniel 10](#) and the vision of Jesus in [Revelation 1](#). Though Jesus received angelic assistance as an incarnate man ([Mark 1:13](#) and [Luke 22:43](#)), it is difficult to think of Him needing or receiving angelic help before the incarnation.

f. **Now I have come**: God allowed this kind of conflict because He had a purpose in allowing it. He certainly **could have** blasted away in a moment any demonic opposition. God’s plan probably was to use the time of delay to develop Daniel as a man of persistent prayer.

i. Persistence in prayer is necessary, but not because God is reluctant and needs to be overcome; rather, it is necessary to train us.

ii. Daniel’s success makes us reflect on our failures. How much angelic assistance or insight has never been realized, or greatly delayed, because of a lack of persistence in prayer?

g. **What will happen to your people in the latter days**: The vision of [Daniel 11](#) and [12](#) was focused on the **latter days**, though it also relates to the closer time of Antiochus Epiphanes.

3. ([Daniel 10:15-19](#)) Daniel is strengthened in his weakness.

When he had spoken such words to me, I turned my face toward the ground and became speechless. And suddenly, [one](#) having the likeness of the sons of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, “My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength. For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me.” Then again, [the one](#) having the likeness of a man touched me and strengthened me. And he said, “O man greatly beloved, fear not! Peace [be](#) to you; be strong, yes, be strong!” So when he spoke to me I was strengthened, and said, “Let my lord speak, for you have strengthened me.”

a. **I turned my face toward the ground and became speechless**: Daniel started on the ground ([Daniel 10:9](#)), then stood up ([Daniel 10:11](#)), and now was back on his **face** again.

b. **Because of the vision my sorrows have overwhelmed me**: The ancient Hebrew word translated **sorrows** has the thought of twisting or writhing pain. It is used in several places in the Old Testament for labor pains in childbirth. Daniel was so severely affected by this vision that he could barely breathe, much less could he deal with prophetic complexities.

c. **One having the likeness of a man touched me and strengthened me**: This was not God, but an angel. God touched Daniel through an intermediary.

4. **(Daniel 10:20-11:1)** The angel introduces his message to Daniel.

Then he said, "Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come. But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince. Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him)."

a. **I must return to fight with the prince of Persia**: Daniel was about to receive the answer to his prayer, but the battle was not over for his heavenly messenger. First he must battle **the prince of Persia**, then **the prince of Greece**. God watched out for Israel, working behind the scenes in the spiritual realm.

i. "The heavenly warfare is to be directed against first Persia and then Greece, because each of these in turn will have power over God's people." (Baldwin)

b. **No one upholds me against these, except Michael your prince**: Michael seemed to be an angelic guardian of Israel, battling against the demonic representative of Persia or any other who opposed God's people. On earth, Israel seemed lowly and weak; but in the heavens, Israel had the mightiest representative of all.

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3. Spurgeon, Charles Haddon "The New Park Street Pulpit" Volumes 1-6 and "The Metropolitan Tabernacle Pulpit" Volumes 7-63 (Pasadena, Texas: Pilgrim Publications, 1990)
4. Walvoord, John F. "Daniel: The Key to Prophetic Revelation" (Chicago, Illinois: Moody Press, 1971)
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Updated: August 2022

Chapter 10 Chuck Smith

Now in chapter 10,

In the third year of Cyrus the king of Persia a thing was revealed unto Daniel, whose [Babylonian or Chaldean] name was Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning for three full weeks. And I ate no pastries, neither meat nor wine, neither did I anoint myself at all, until the three whole weeks were fulfilled ([Dan 10:1-3](#)).

So, again, a time of special waiting upon God. The denying of his flesh by not eating any pastries or any meat, just on a vegetarian type of a diet. Not drinking any wine. And after the twenty-first day,

And in the four and twentieth day of the first month, I was by the side of the great river, which is Hiddekel; And then I lifted up my eyes, and I looked, and behold a certain man who was clothed in linen, whose loins were girded with the fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me did not see the vision; but a great quaking fell on them, so that they fled to hide themselves ([Dan 10:4-7](#)).

Those are the kind of friends you want--something goes a little wrong and they flee. And so Daniel is left alone. But as he describes this man in linen, girded with gold, the appearance is extremely similar to John's vision of Christ in Revelation, chapter 1, and if you put those two passages side by side it would appear that they are describing the same person indeed. John said he turned to see the one who was walking in the midst of the seven golden candlesticks. And he was clothed with a garment down to his foot. And around the chest he had a golden girdle. His head and his hair were white like wool, as white as snow. His eyes were like flames of fire. His feet like unto fine brass and his voice like the sound of many waters. And so you find parallel descriptions. And because of the parallel descriptions, many Bible scholars affirm that who John actually saw here was none other than the Lord Jesus Christ. This also is confirmed in their minds by the reaction that the appearance of this man had on Daniel, verse 8.

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned into corruption, and I retained no strength ([Dan 10:8](#)).

The effect of seeing Him was just devastating to Daniel. He would... just became weakened, no strength and his beauty just turned into corruption. This is the effect of any man who has a real vision of God.

Isaiah said, "In the year that king Uzziah died, then I saw the Lord high lifted up sitting upon the throne His train did fill the temple. Then said I, 'Woe is me for I am undone. I am a man of unclean lips. I dwell amongst a people of unclean lips.'" The effect of seeing the Lord is always seeing yourself in the true light. We don't see ourselves in a true light because we see ourselves in the light of others. And I say, "Oh, I'm not so bad. Look at him." You see, and I'm comparing myself with others. But

Jesus said, "You do error in that you compare yourself with men." To see myself in the real light as God sees me, I must see myself in the light of Jesus Christ. And looking at myself in the light of Jesus Christ, all I can do is bow my head and say, "I'm ugly. I'm filled with corruption. I'm unrighteous. I'm unholy. Oh God, depart from me. I'm a sinful man," as Peter declared. "My comeliness, my beauty was turned into corruption. And I was weak, I was faint."

And I heard the voice of his words: and when I heard the voice of his words, then I was in a deep sleep on my face, my face towards the ground ([Dan 10:9](#)).

It just sort of wiped him out. He was just down on his face on the ground. And John, when he saw the vision of Christ, he fell on his face and it was as he was dead. And so the same effect on John as it had on Daniel here.

Now, the difficulty with this bright, glorious creature that Daniel saw as being Jesus Christ comes in the next passage, or in the next portion of the passage.

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee ([Dan 10:11](#)),

Well,

And, behold, a hand touched me, and set me on my knees and upon the palms of hands. And said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand up straight: for unto thee am I now sent. And when he had spoken these words unto me, I stood trembling. And then he said unto me, Fear not, Daniel: for from the first day that you did set your heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me for twenty-one days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I might come to make thee understand what shall befall thy people in the latter days: for yet the vision is in [the future,] many days ([Dan 10:10-14](#)).

So I'm gonna give you again an insight what's going to happen to your people in the days to come.

Now, it is inconceivable that the prince of Persia, which of course is Satan, the power behind the earthly thrones, you remember Satan said to Jesus, "All of the kingdoms of the earth belong to me; they are mine. I can give them to whomever I will." And so even as in Ezekiel the king of Tyrus, Satan is addressed through the king of Tyrus, so Satan is referred to through the prince of Persia. For we wrestle not against flesh and blood but against these principalities and powers these evil spirit entities that are working in the high places of world governments. Really, Satan is not so much interested in you as he is in the world leaders, over which he can influence so many people by the edicts and all of the world rulers. He sends out his little puny cohorts after us, but really we're no match for them.

You're fortunate you never dealt with the guy himself. You'd have no chance at all except, of course, greater is He that is in us than he that is in the world. So thank God through Christ we triumph. But he is dealing with the world leaders then so this one who was dispatched to Daniel was dispatched at the time that Daniel began his fast. But for twenty-one days he was restrained until Michael that great prince came and set him free.

Now Michael is always fighting with Satan it seems. And he is a match for him. They were disputing with each other over the body of Moses. Remember in the book of Jude when Michael was disputing with Satan over the body of Moses. Michael dared not to bring any railing accusation against him, but said, "The Lord rebuke thee." In the book of Revelation, in the last final great battle, then Michael the great prince will stand up against Satan and fight against him and his armies. So this battle's been going on between Michael and Satan. And here this angel was held captive, or this messenger was held captive until Michael came and delivered him.

Now, those who interpret the vision to be of Christ do see in verse 10 a change of personages. Where he declares, "And behold a hand touched me." Now we would in reading assume that that hand was the one of the person that he saw. But those who interpret the one that he saw as Christ say that Christ came, but also other messengers, because in chapter 12 one of the others, when he was declaring the Great Tribulation was coming, said, "How long until the end of these things?" And there's conversations going on between them. So that one of the other messengers, one of the angels that was with Christ touched Daniel and set him on his knees, and it is the angel that is talking to him from here on through the end of the chapter. I do not believe that you can be dogmatic on this issue. It would certainly appear that this is the description of Jesus Christ, especially as compared with Revelation, chapter 1. And I tend to lean in that direction and I do see the change of persons in verse 10. It does appear that that is likely. There is no other angel so described as is this personage described. And because it so parallels the description of Jesus Christ, it would appear to me that it is none other than Jesus Christ. However, that's a matter of opinion, and you can take it for what it's worth.

But the main thing is that Daniel is to be given now understanding of the things that are going to take place towards the end.

And when he had spoken such words unto me, I set my face be toward the ground, and I became dumb [speechless]. And, behold, one like the similitude of the sons of men touched my lips ([Dan 10:15-16](#)):

You see, there are other persons here.

then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I've retained no strength ([Dan 10:16](#)).

I'm wiped out. God, you know, because these visions, I'm just wiped out. Don't show me anything else, I can't take it. I'm just...I'm totally whipped. I'm beat; I've had it.

For how can thy servant of this my lord talk with this my lord? for as for me, immediately there remained no strength in me, neither was there any breath in me ([Dan 10:17](#)).

Remember, and John fell at his feet as dead and so he describes, "I had no strength, there was no breath, I was just wiped out."

Then there came again and touched me one ([Dan 10:18](#))

And you see there are several personages here.

like the appearance of a man, and he strengthened me, and he said, O man greatly beloved, fear not: peace be unto thee; be strong, yea be strong ([Dan 10:18-19](#)).

Glorious word of faith.

And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for you have strengthened me ([Dan 10:19](#)).

Daniel said, "Hey, I can't talk with you. I've had it, you know. I was...I'm wiped out; I have no strength." And so he touches him and said, "Be strong. Be strong." And he says, "Okay, now you can talk. I'm strengthened."

Then he asked Daniel, "Do you know why I have come to you?"

Knowest thou wherefore I have come unto thee? and now I will return to fight with the prince of Persia ([Dan 10:20](#)):

Hey, I'm going to head back into the battle. That thing was going great and I want to get back there, you know, with the prince of Persia.

and when I am gone forth, lo, the prince of Grecia shall come ([Dan 10:20](#)).

So the prince of Persia is gonna be replaced by the prince of Grecia.

But I will show thee that which is noted in the scripture of truth: there is none that holdeth with me in these things, but Michael your prince ([Dan 10:21](#)).