

## The Glory of Jesus Christ Revealed

Daniel 10:1-9

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In the Book of Daniel we see God revealing Jesus as Prophet in declaring what is to come, as Priest in saving and making intercession for His people, and as King in ruling over the nations.

For example, in Daniel 5 (at the profane feast of King Belshazzar), it was Jesus that writes the king's judgment upon the wall (Prophet). In Daniel 7 (Belshazzar's dream of the beasts), He comes as the Son of Man before the Ancient of Days to receive a kingdom that will that will never end, and He will crush all the kingdoms of the world (King). In Daniel 9 (the prophecy of the 70 weeks), He is Messiah, the Prince, who shall accomplish redemption for His people (A King and Priest).

And here in Daniel 10, Jesus appears in a vision to Daniel clothed as our Great High Priest and King who saves His people from their sins/enemies. The Lord would have us to see Jesus by faith in the pages of Scripture, but also to see Him by faith daily in whatever comes to us by way of trial or blessing. To the degree that we see Jesus by faith in whatever we face, to that degree we will not fall into despair but will in hope see Him at work in the world, the nations, the church, our families, and in our lives. We will by faith see ourselves as more than conquerors through Jesus Christ.

Seeing Jesus as Prophet, Priest, and King every day in what we face (not as a distant stranger) is not a secret hidden in God's Word. This is the key to living a life that overcomes the world, the flesh, and the devil (Philippians 1:21). The main points from our text are: (1) Daniel's Use of God's Means of Grace (Daniel 10:1-3); (2) The Glorious Vision of the Lord Jesus (Daniel 10:4-6); (3) Daniel's Reaction to This Vision (Daniel 10:7-9).

### I. Daniel's Use of God's Means of Grace (Daniel 10:1-3).

#### A. The year of this final recorded vision/revelation to Daniel.

1. It was in the first year of Cyrus that the Jews were set free to return and rebuild the temple (ca. 537/538 B.C.). This is now the third year of Cyrus (535/536 B.C.). Daniel was about 84 years old (if he was around 15 years old when he was taken into captivity by Nebuchadnezzar in 605 B.C. at the first deportation from Jerusalem to Babylon).

2. In Daniel 1:21, it states that Daniel continued unto the first year of Cyrus (that probably means in his official civil capacity). This is now two years later, and though Daniel is still living, he may have retired and was no longer serving in any official capacity.

#### B. Daniel prefaces the vision with a general statement.

1. This last recorded vision given to Daniel begins in Daniel 10, continues in Daniel 11, and ends in Daniel 12.

2. Daniel introduces this vision in Daniel 10:1 in a more formal way by referring to himself in the 3<sup>rd</sup> person, and reminds all who read this prophetic revelation that he is the same Daniel, also named by the Babylonians, Belteshazzar (Daniel 1:7), that was given this vision.

3. The vision given to Daniel was not a figment of his imagination, but he testifies that it was a true revelation from God concerning which he was given an accurate understanding (this is one of the most precise accounts of specific history in all of Scripture—Daniel 11). Where our English Version states, "but the time appointed was long" would be better translated, "but the warfare was great", referring to the extended time of warfare that is found in Daniel 11 of this vision.

#### C. Daniel flees to the mercy of God for help by means of fasting.

1. In Daniel 10:2, he now switches to the more familiar 1<sup>st</sup> person and explains how he

fasted for a period of 21 days (“three full weeks”). This was not a full fast from all food, but a partial fast from certain ordinary foods and drinks and from ordinary personal grooming (anointing). Why does Jesus say to anoint oneself when fasting? Daniel’s fast was secluded; Jesus is addressing a fast when around others.

2. What is biblical fasting? It is an ordinance of God wherein the natural appetite for food (completely or partially) is denied to the body in order that we might turn our attention to our greater need for Christ and His truth. We turn from a physical hungering to a spiritual hungering to be fed by our merciful and gracious God (Matthew 4:4).

3. Biblical fasting is humbling ourselves before God that we might exalt Him and do His will rather than our own. It is to say that some situation in our life (or in the life of others) or some event in the church or in the nation/world is of such consequence that we need to stop our ordinary business and humble ourselves before God to plead for His help.

4. Biblical fasting is ordained by God and practiced by His people in the Old and New Testaments (Joel 2:12-13; Matthew 6:16 [“When ye fast...”]; Acts 14:23). How long to fast is usually left to us.

5. Biblical fasting is not a superstitious or mechanical way to manipulate that Lord and to get what we want from Him. God does not promise that if we will fast, He will automatically grant us what we have sought from Him. It is not bargaining with God—if I fast, He will give me what I seek. It is taking a step beyond prayer (though never separated from fervent prayer) to acknowledge we are needy (Mark 9:29).

6. Biblical fasting is not meritorious in earning God’s favor. Rather it reveals our weakness, sin, and need of Christ and His mercy.

7. We are not specifically told why Daniel was fasting, but the Jews had recently returned to Jerusalem and faced various problems from discouragement/enemies (Ezra 4). This was not necessarily a personal crisis that Daniel was experiencing, but it was a crisis for God’s people, and Daniel felt it personally. Our love for one another should send us to our knees to pray and fast for others and for peace among us.

## **II. The Glorious Vision of the Lord Jesus (Daniel 10:4-6).**

### **A. The day and location of the vision.**

1. Notice the month and day that this vision appeared to Daniel. It was on the 24<sup>th</sup> day of the 1<sup>st</sup> month. The Lord appointed the Passover to be celebrated on the 14<sup>th</sup> day of the 1<sup>st</sup> month (Leviticus 23:5). The Passover would have fallen within the time of Daniel’s fast. What is interesting is that there is no mention of Daniel celebrating the Passover—only his fasting. In fact, there is no mention of the Passover being celebrated during the captivity (or during the time in which the temple was desolate). The sacrificial lamb could not be offered anywhere but where the Lord appointed (Deuteronomy 16:5-6). But immediately when the Jews are restored to their land and the temple is rebuilt, then the Passover is celebrated (Ezra 6:19). The Passover and the temple stand or fall together it would appear. And yet in modern Judaism, the Passover continues to be celebrated with all manner of foods and activities not prescribed by God’s Law and they celebrate it on the 15<sup>th</sup> day of the 1<sup>st</sup> month (as do Messianic Jews). Jesus/the Lord’s Supper is our Passover.

2. The location where Daniel received this vision was beside “the great river, which is Hiddekel (i.e. the Tigris River). Actually, the Euphrates River runs through Babylon (where Daniel had served as a chief officer). He is a distance from Babylon which may relate to him no longer serving in his official capacity in Babylon. If he had celebrated the Passover, why would he not be with God’s people in Babylon?

### **B. We come now to the vision revealing the glory of our Jesus.**

1. As we consider this vision, we are confronted with differing views as to who this glorious person was in this vision: Gabriel, another important angel, or the Lord Jesus.

a. Gabriel has already appeared to Daniel, and he is not given any such description, nor is any other angel (Daniel 8:15-17; Daniel 9:21; Luke 1:11ff [Zacharias]; Luke 1:26 [Mary]). However, the description that we find here in Daniel 10:5-6 is nearly the same that we find of Jesus in Revelation 1:13-15. Their reaction is similar—unconsciousness.

b. One objection raised against this person in the vision being the Lord Jesus is that it is claimed that he appealed for help from Michael (the archangel) in Daniel 10:13 (which would seem to make Michael the greater angel or at least make this person in need of help).

c. My response is that the glorious Person seen in the vision was Jesus (Daniel 10:5-9), but beginning at Daniel 10:10, the one that touched Daniel and interpreted the vision for him throughout Daniel 10-12 was Gabriel (similar to Daniel 8:15-18; Daniel 9:20-22). Jesus is the glorious Person in the vision, and Gabriel is the one sent to help Daniel understand the vision beginning in Daniel 10:10.

2. This vision of the Lord Jesus views Him clothed in royal/priestly garments. Jesus is revealed here as our royal Priest who alone brings us to God through His sacrifice and intercession. He is the only Mediator between God and man (1 Timothy 2:5).

a. **Clothed in linen**—white for the righteousness of Christ’s life in fulfilling all righteousness for us out of love for us.

b. **Having a golden girdle**—this speaks of the preciousness of Christ’s work of redemption—His work of redemption was free to us but costly to Him. Nothing can be added to it by us.

c. **A body like beryl** (literally, “like Tarshish” stone)—which was a transparent stone from Tarshish in the south of Spain. It reflected the light with great glory—a glory that only Jesus has (John 1:14). What Daniel saw in vision, John saw in reality. We only reflect Christ’s glory—we cannot add to it.

d. **A face as lightning**—a great brilliance of light beaming from His face (Matthew 17:2). He is the light that lightens our paths with knowledge and truth that we may receive everlasting life (Psalm 36:9). All knowledge and wisdom dwell in Christ (Colossians 2:3).

e. **Eyes as lamps of fire**—He sees all. Nothing can be hid from Him. This is the unbeliever’s greatest fear, but a great comfort to the believer. He that knows me best loves me most. He understands me.

f. **Arms and feet like polished brass**—Jesus does not have arms and feet of wax, clay, or wood, but He is strong and mighty like polished brass to bring salvation and help to His people and to crush all His and our enemies.

g. **A voice like a multitude**—He speaks not with a weak voice of one, but with a mighty, authoritative voice of many in unison. His commands, His ordinances, His institutions, His promises are all spoken with absolute authority—there is no higher authority (Matthew 28:18). How foolish for people to rebel against Him who speaks with supreme authority and before whom all will stand in judgment. No fear.

### III. Daniel’s Reaction to This Vision (Daniel 10:7-9).

A. The reaction of those with Daniel.

1. Those with Daniel may have been escorts to protect such a highly honored man even by the kings of Babylon and Persia.

2. Though Daniel alone saw the vision, those with him saw Daniel’s reaction to the vision and fled in fear to hide themselves.

B. The reaction of Daniel.

1. Upon seeing this vision of the exalted and glorious Christ and upon hearing His supreme voice of authority, Daniel, who is beloved of the Lord, who is highly honored among men for his faithfulness to the Lord becomes so bodily weak that he cannot stand, but collapses unconscious to the ground.

2. We might reason, “Well of course he reacted in this way before such an amazing revelation of Christ. So would I if I were given such a revelation of Jesus.” But I ask you, dear ones, have you not been given such a revelation (and in fact a much more glorious revelation of Christ) in the New Testament (a more sure word of prophecy, 2 Peter 1:9—not in respect to truth, but in respect to continued transmission to all ages)? All that was represented in that vision of Christ was fully realized in the incarnation, life, miracles, teaching, obedience, love, grace, suffering, death, resurrection, ascension, and enthronement of Jesus Christ.

Ought we not to be so filled with the glory of Christ that we see our utter weakness before Him and His absolute majesty and glory in God's revelation of Him in the New Testament? May God help us to live, breathe, learn, love, and obey in awe of Jesus Christ. It will change our lives and lift us up in hope (even in the darkest of days) as nothing else can do.

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