

bring in everlasting _____, and to seal up _____
and _____, and to anoint the _____.

EXPLANATIONS

1. Explain why Daniel prayed such a prayer of emphatic repentance.
2. Explain why Daniel was studying the "books" to understand the number of years of the Jewish captivity.
3. Explain why the "seventy" weeks are descriptive of the era of Jewish history from Perian release from captivity until the coming of the Messiah.
4. Explain what we know of the "70th week"—its beginning and ending.

CHAPTER TEN

IV. ANGELIC ASSISTANCE—10:1-21

a. ANGELIC APPEARANCE

TEXT: 10:1-9

- 1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare; and he understood the thing, and had understanding of the vision.
- 2 In those days I, Daniel, was mourning three whole weeks.
- 3 I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.
- 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel,
- 5 I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz:
- 6 his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude.

- 7 And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves.
- 8 So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength.
- 9 Yet heard I the voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward the ground.

QUERIES

- a. Why was Daniel so upset by this vision?
- b. Who was the "man" Daniel saw?
- c. What does Daniel mean, "my comeliness was turned in me into corruption"?

PARAPHRASE

In the third year of the reign of Cyrus, king of Persia, Daniel (who had been named Belteshazzar by the Babylonians) had another vision. It was a vision but what was revealed would certainly come to pass in exact detail. This vision of future history concerned great suffering which was to come upon the people of God. Daniel's understanding of this future history came to him by means of the vision given to him. In those days I, Daniel, continued in mourning for three full weeks. I ate none of the more pleasant foods; meat and wine did not cross my lips; I abstained completely from tending to the ease and comfort of my body and refrained from anointing myself until three full weeks were finished. And on the twenty-fourth day of Nisan (the first Jewish month), when I was standing beside the great Tigris River, I looked up and suddenly there before me stood a being in human form robed in pure white linen, with a wide belt of purest gold around his waist and his skin glowed like the Tarshish stone; from his face came blinding flashes like lightning, and his eyes glowed like flaming torches at night; his arms and feet glistened like polished brass, and his voice was like the roaring of a multitude of human voices or like the sea pounding the shore. But I, Daniel, alone saw this great vision; the men with men saw

nothing; but they sensed that an unusual manifestation of some sort was taking place and they were suddenly filled with unreasoning terror and ran to hide, and I was left alone. When I saw this fearful vision my strength left me; and whatever appearance of health and strength I had left me. Then this being spoke to me, and I fell to the ground unconscious, face downward.

COMMENT

V. 1-3 IN THE THIRD YEAR OF CYRUS KING OF PERSIA . . . Leupold makes an interesting observation: "The last three chapters of the book of Daniel contain the Last Revelation of Things to Come. Chapter ten is introductory; the body of this last revelation is found chiefly in chapter eleven; chapter twelve is a conclusion . . . There is hardly anything in the Bible that is just like these chapters, especially like chapter eleven. The word, the vision, and minute prediction are combined in a manner that is found nowhere else in the Scripture . . . Everything in chapter ten is preparatory to chapter eleven."

The "Last Revelation of Things to Come" is the last revelation of things to come upon the O.T. covenant people. Daniel recounts, in chapter eleven, in detail, the final centuries of Israel's history as it relates to the Ptolemies and the Seleucids. Chapter ten is an introduction to that prediction of history to come.

"In the third year of Cyrus . . ." indicates that Daniel did not return to Palestine with the first increment of returnees under Zerubbabel, but remained in Babylon. He was now an old man, and God had yet another revelation to give him on behalf of the covenant people. When God revealed such exciting things and such terrible things concerning the future, the prophet was inspired to mark such a momentous revelation in terms of definite time and circumstances. Here the day and the month of the year are marked when the prophet was given this terrifying vision. In order to understand the full significance of this entire revelation concerning the Ptolemies and Seleucids and other enemies (Samaritans) of God's people in the ending era of the O.T. covenant, one must understand that already obstacles (in the third year of Cyrus) had been placed in the way of

the first returnees to Palestine. The Samaritans had tried to persuade Cyrus that the Jews he allowed to return to Palestine were plotting treason against his rule. God tells Daniel that much more tribulation and persecution is to come upon the Jews in their restoration before the Messiah comes. The Jews, with carnal mindedness, took Daniel's prophecies in stride, endured the tribulations, but were hoping in a Messiah who would come to avenge all that took place during the abominations of the Seleucids. But Daniel never predicted a carnally-oriented Messiah—he predicted One who would accomplish spiritual victories (Dan. 9:24, etc.) and who Himself would be “cut-off” in the midst of the 70th week. Daniel intended to raise their hopes in God's highest purpose in their lives—but they could not raise their vision above the worldly, so they applied the hopeful tone of Daniel's prophecies to the carnal.

What Daniel saw was so unique he had to emphasize that “the thing was true.” The great “warfare” would be better translated the great “suffering.” The time of this suffering would be “great” or “long”—in fact it would last nearly 200 years; from the time of Alexander the Great and the division of his empire, to the revolt of the Maccabees.

The fact that Daniel was able to understand this vision caused him great turmoil of spirit. He mourned three whole weeks. Daniel put his body under subjection to conform to his spiritual penitence and sorrow. This harmony of the outward man with the inner man is most conducive to sincere communication with God. Daniel denied himself all forms of food and drink as well as the customary anointing at this particular time of the year (Passover).

v. 4-6 . . . BEHOLD, A MAN CLOTHED IN LINEN . . . On the 24th day of Nisan (the first month of the Jewish calendar) Daniel received this vision as he was beside the river Tigris (Hiddekel; cf. Gen. 2:14). The Passover feast begins on the 14th day of Nisan, followed by 7 days of unleavened bread. A very appropriate time for Daniel to mourn the coming tribulation of his people.

The being who appeared to Daniel with the revelation of God was dressed in linen (symbolizing purity); girded with pure gold (symbolizing high station); his body was

like a rare gem from Tarshish (berly) (symbolizing association with royalty); his face flashed with startling brilliance like lightning (symbolizing truth); his eyes flamed like torches burning in the night, (symbolizing judgment); his arms and feet glistened like polished brass (symbolizing power); his voice thundered like a roar of the mighty sea (symbolizing power also). This being appeared in the human form of man. Some have taken him to be a pre-incarnate appearance of the Lord Jesus because this man's appearance and the Lord's appearance in Revelation 1:13-15 are so similar. We believe, however, that this man was one of God's mighty angels—one on a par with other mighty angels like Michael. See our discussion of pre-incarnate appearances of the Lord Jesus on Daniel 3:24-25. See also the Special Study on Angels at the end of this chapter.

v. 7-9 . . . AND THERE REMAINED NO STRENGTH IN ME . . . Why his companions could not see the vision we are at a loss to explain. Perhaps it was because of their limited spiritual attainments—more likely it was simply because the Divine being retracted by his own choice and ability his appearance to Daniel only, for Divine reasons. They participated in the event enough to realize the manifestation was supernatural and enough to cause them to quake with fear and flee to hide from omnipotence. A parallel to this is Paul and his companions on the road to Damascus (Acts 9:3ff).

Daniel was severely affected by what he saw. Any sinner would be so affected, were he to come into contact with a holy being who had come from the presence of the Holiest of Holies. Many saints, both in the O.T. and N.T., expected sudden death when such a manifestation came to them. Such an appearance is not to be taken lightly. The directness of this revelation literally drained every bit of physical strength from Daniel. The prophet had to be resuscitated frequently to survive this experience. Whatever appearance of health and strength Daniel had disappeared. All the color left his face and when he heard the voice booming forth he fell flat on his face on the ground.

It would be well for those who treat visions from the Lord and visits from angels lightly, claiming many such visions indiscriminately, to note how severely even a saint

like Daniel was affected. Some who have claimed such visions speak of them as if they were almost natural, everyday occurrences with no particular effects such as Daniel had. And it may be for this very purpose God moved Daniel to record what seems insignificant details to his own person—the absolute frailty of man in the presence of the holiness and the greatness of God. Isaiah knew it (Isa. 6:1-13); Jeremiah knew it (Jer. 1:4-19); time would fail to speak of those who knew such prostrate uncleanness when faced with the absolute holiness of God—Moses, Jacob, Paul, John, Peter, etc.

QUIZ

1. Why mention the “third year of Cyrus?”
2. What is the “warfare” Daniel saw in his vision?
3. What was the time of year Daniel mourned and saw his vision?
4. Why would the “man” Daniel saw *not* be the Lord Jesus?
5. What portion of N.T. scripture parallels this vision of the heavenly being?
6. How and why did the vision affect Daniel as it did?
7. Why do you suppose the Lord moved Daniel to record his reaction to the vision?

b. ANGELIC ANNOUNCEMENT

TEXT: 10:10-14

- 10 And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands.
- 11 And he said unto me, O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent: and when he had spoken this word unto me, I stood trembling.
- 12 Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake.
- 13 But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief

princes, came to help me: and I remained there with the kings of Persia.

- 13 Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days.

QUERIES

- a. What power did the "being" exert to restore Daniel upright?
- b. Who is "the prince of the kingdom of Persia?"
- c. What are the "latter days?"

PARAPHRASE

And behold this angelic being touched me, rousing me and raising me up on my knees and my hands. And he said to me: Daniel, God has taken great delight in you, so give all your attention to the words I am telling you, for God has sent me to you. So I stood up still trembling with fear. Then he said to me, Do not be frightened, for from the very first day you humbled yourself and began to fast and pray, God heard your prayers, and I was sent here to give you God's answer. However, I was detained for 21 days in coming to you by the mighty demon who overrules the kingdom of Persia. But Michael, one of God's angels of the first order, came to assist me overcome this demon, and Michael left me there to continue my influence with the kings of Persia until I could safely get leave and come to you. Now I am here to tell you what will happen to your people, the Jews, in these latter days of the Mosaic covenant, but these latter days are yet a number of years away.

COMMENT

v. 10-11 . . . A HAND TOUCHED ME . . . The hand of the divine stranger in some supernatural way imparted strength to Daniel who was lying unconscious, face down upon the ground, and roused Him and raised him up in a crawling position on his knees and the palms of his hands. "Greatly beloved" is literally, "God has taken great delight" in Daniel's attitude. The "delight" of God being directed toward an individual demands a like response, so Daniel is

exhorted to give attention and effort to understand the message the angel has to deliver from God. Next the angel assists Daniel to stand upright, though Daniel was still shaky with his recent unconsciousness.

v. 12 . . . THY WORDS WERE HEARD . . . What a consolation to know that God hears those of humble and contrite heart—hears and is able to answer. When a man willingly arrives at the attitude Daniel had, God is more than willing to act on that man's behalf to that man's ultimate good. Such a man may not always understand the answer God gives or the method God uses to answer, but such a man will accept it in faith and trust.

v. 13-14 . . . THE PRINCE OF THE KINGDOM OF PERSIA WITHSTOOD ME . . . These verses and verses 20-21 of this same chapter form some of the most interesting glimpses of all the Bible on angelology! Daniel's prayer had been concerned with the relation of Persia to God's people and the current slanderous attack upon them by the Samaritans, who seemed to have convinced the Persian court that the few Israelites who had been released to return to Palestine were planning sedition.

The angelic messenger had apparently been sent to forcibly overcome and remove the demonic spirit that was at work against the people of God in its influence upon the Persian monarch. It is intriguing to note that the heavenly helper does not exert his force against the Samaritans or even against the Persian monarch, but against "the prince of the kingdom of Persia." We are afforded here a glimpse behind the scenes of world history to the realm of the supernatural and spiritual, where the unseen but real battle of the ages is transpiring. In the realm of observable history there is more than meets the eye. There are powers at work of which some people never have a conception. This is why Paul exhorts Christians to gird themselves with supernatural armor and arm themselves with supernatural weapons—for "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:10-20). This is the meaning of the second half of the book

of Revelation (cf. *More Than Conquerors*, by Wm. Hendriksen). One should also consult such scriptures as Isa. 24:21; Col. 2:15; Heb. 1:14; 13:2 and our Special Study on Angels at the end of this chapter.

Who is this "prince of the kingdom of Persia?" Many have supposed him to be simply the Persian king, himself. But it is not in keeping with biblical teaching to suppose that one mortal king could have so successfully opposed an angel of God for a period of 21 days, if one angel was able to smite 185,000 Assyrians in one night! An angel-prince is the meaning. Demons in the N.T. are, without a doubt referred to here—they are called evil angels in the N.T. It appears that in the downward plunge away from truth and morality the Gentile nations, even as they chose to worship and seek the fellowship of demons (cf. Cor. 10:20ff), came under the powerful influence of Satanic angels. These demon-spirits became the controlling, deceiving, power of decadent, depraved men, and they used whatever powers they had to hamper God's work and thwart His purposes. When Christ came He destroyed Satan's power for all who will believe in Him and "bound" Satan to a much more restricted sphere of influence (cf. Heb. 2:14-16; Col. 2:15; Jn. 12:31; 16:11; Mt. 12:29-30; Rev. 20:1-3).

We get a rare glimpse behind the scenes of world history as it occurred then and even now. There are spiritual forces at work that are far in excess of what men who disregard divine revelation would suppose. They struggle behind the struggles that are written on the pages of history. They explain the Satanic evil that often comes to light under the things that appear on the surface. Since a particular "prince of the kingdom of Persia" is mentioned, it seems to be a valid conclusion that every godless, cruel, tyrannical nation is dominated by some such prince. Whether each evil angel may have but one nation as his domain, or whether there may be broader spheres of activity in which the more powerful among them are active, we cannot decide on the limited information available in Scripture.

There are evidently ranks or orders among the angelic beings. Michael was "of the first order." The name Michael means: "Who is like God?"

Evil angels had held the controlling position at the Persian court. They did not hold it, however, without the consent of the governed. That is, when men become so bereft of the truth willingly, that they have no love for the truth, but take pleasure in unrighteousness, God will send them a strong delusion, that they may believe a lie (cf. the state to which the Gentiles had fallen in Rom. 1:18ff). Therefore, it must have been the desire of the heart of Cyrus, and perhaps others of his kingdom, to know and be able to live the truth; so God sent His angel Michael to overthrow the rule of the evil angels in the minds and hearts of the Persian court.

It is interesting to note the harmonious cooperation between God's angels in carrying out His work. One helps the other where help is needed. Here is an example of how "God's will is done in heaven." And the fact that certain of these angels of God are great and mighty does not cause any rivalry or opposition among them! What a blessing it would be if God's will were done on earth as it is in heaven!

The angel "stood by the side or remained there with the kings of Persia." After the present king shall have passed from the scene, the same angelic influence from God will remain with his successors. This should be especially comforting for the people of Daniel to know.

Leupold summarizes the teaching of this important passage thus: "The sum of the matter is this: There are powerful forces of evil at work in and through the nations and their rulers to defeat and to overthrow the people of God. This may alarm and cause terror when one considers how powerful these demon potentates are. On the other hand, there are still more powerful agents of good at work who, by harmonious cooperation, will prevail over their wicked opponents. So the cause of the kingdom is in good hands, and its success is assured."

This is one of the great truths of the Bible not often taught in our day and among our people. Yet it sheds light on many a puzzling situation in the course of historical developments and would help God's children to keep a balanced judgment as well as a sure hope in today's mad world.

The *latter days* referred to in verse 14 can be none other than the last days of the O.T. dispensation (from the Persian

era to the Roman occupation of Palestine). The certainty of this interpretation is established clearly by the context. In verse 20 of this chapter the angel limits the "latter days" to the era covered by the empires of Persia and Greece. Chapter eleven amplifies that era by predicting in detail the machinations of the Seleucids and Ptolemies. The "latter days" referred to in this chapter, therefore, have nothing to do with the end of all time and the Second Advent of the Lord Jesus Christ. No one is to know that day or hour!

QUIZ

1. Why did the angel touch Daniel?
2. What makes Daniel's attitude exemplary?
3. How does the sending of this angel fit in with the situation in the Persian court at that time?
4. How does his section of scripture give us a revelation of forces behind observable history?
5. Who is this "prince of the kingdom of Persia?"
6. What example do we have of God's will being done in heaven?
7. Should we teach about angels and demons today? Why?

c. ANGELIC ACTIVITY

TEXT: 10:15-21

- 15 And when he had spoken unto me according to these words, I set my face toward the ground, and was dumb.
- 16 And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength.
- 17 For how can the servant of this my lord talk with this my lord? For as for me, straightway there remained no strength in me, neither was there breath left in me.
- 18 Then there touched me again one like the appearance of a man, and he strengthened me.
- 19 And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he

spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of Greece shall come.

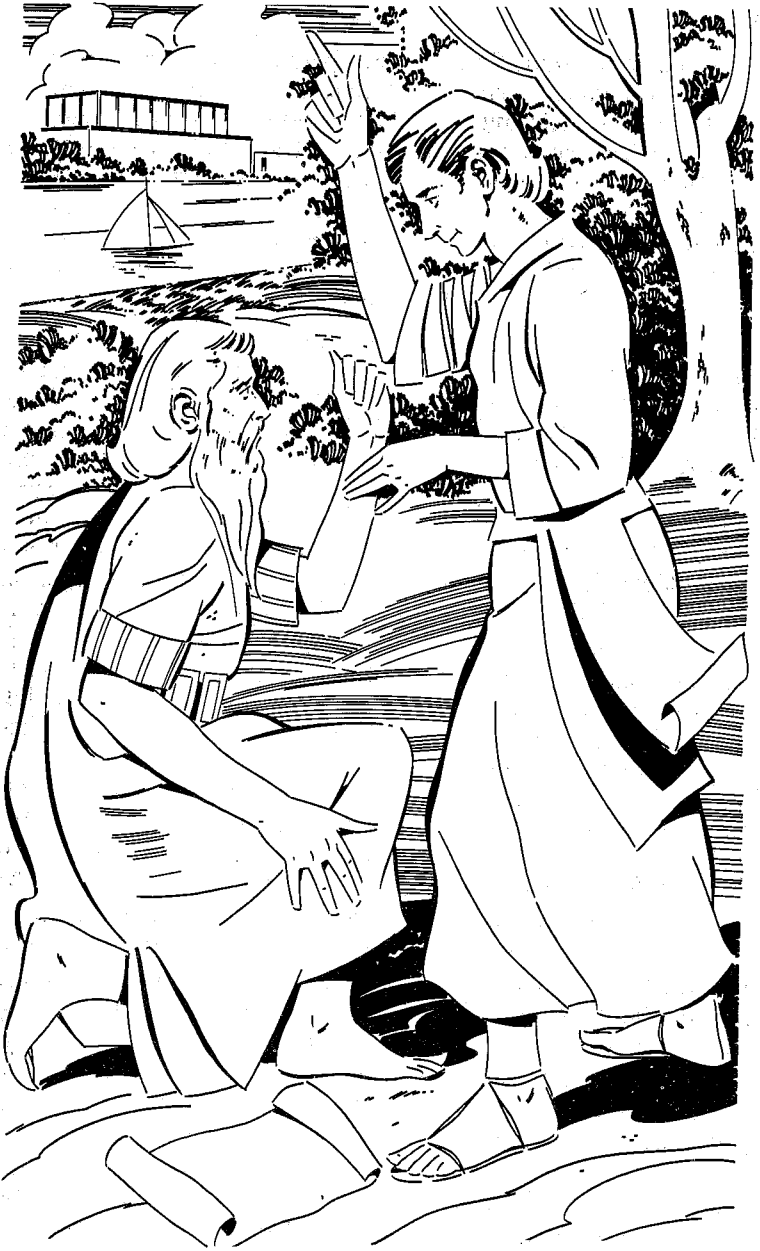
21 But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Michael your prince.

QUERIES

- a. Why does Daniel grow weak again?
- b. Who is the prince of Greece?
- c. What is the "writing of truth?"

PARAPHRASE

All this time I was looking down, being abased in the presence of deity, and unable to speak a word. Then the heavenly being—who looked like a man—touched my lips and I was able to begin speaking again. Then I said to the heavenly being, O my lord, this supernatural visit and your holiness has made me so aware of my unholiness, I haven't even the strength left to stay in your presence. How can such a person as I even dare assume the same level of existence as you? I have no ability in me to even live in your presence, let alone converse with you. Then the same heavenly being touched me again and I felt a superhuman strength in me to sustain me in the presence of this holy one. And the angel said, O man, greatly loved and blessed, do not be afraid, for God's peace is with you. Have the boldness and strength, therefore, which His grace supplies—be strong! And as he was speaking to me, I took courage and said, Then let my lord speak for I am ready now to receive God's awful word. Then the angel said, Do you remember what I told you about my purpose for coming to you? Well, now, I will return to continue my conquest and rule over the demon-angel who influences the king of Persia; and after this I will have to conquer and rule the demon-angel who will be influencing the empire of Greece in order to fulfill God's purpose with the covenant people. But before I go



Daniel and the Ministering Spirit

I will tell you what God has predicted in His history book, the only accurate "writing" of history on record, concerning the last era of history before the coming of the promised Messiah. Do not worry, even though only I and Michael, your prince-angel, are the only two angels protecting the covenant people in the troubled times to come; we shall be sufficient to carry out God's purposes.

COMMENT

v. 15-17 . . . ONE IN THE LIKENESS OF THE SONS OF MEN TOUCHED MY LIPS . . . Daniel was still "dumb-founded." Being in the presence of the divine being, he still found himself in abject abasement, unable to find words in human language to adequately express himself to this glorious one. The angel (undoubtedly the same angel as before) touched his lips (cf. Isa. 6) and enabled him through divine assistance to find boldness to address supernaturalness. It was the unutterable awfulness of the glory of this angelic visitor that intensified Daniel's human limitations. Daniel found there are groanings of the human spirit which have no adequate way of finding expression unless the Divine Spirit helps (cf. Rom. 8:26). This divine appearance took Daniel's breath away! How often we treat the things of glory lightly—we who are so familiar with divine things need to beware for they are not to be taken lightly. If the angels can strike such awe and abasement in sinful man, how much more we ought to be thankful for the gracious blood of Jesus which provides us with bold access to the majestic Throne of God!

v. 18-19 . . . I WAS STRENGTHENED, AND SAID, LET MY LORD SPEAK . . . Daniel, the sinner, realized that there must exist enmity between him and the Holy God and so he was weak with fear. But the angel assured him of God's peace. Daniel's faith appropriated for him the grace of God and thus the message from the throne for Daniel was "peace, be strong, fear not." This knowledge of being approved of and at peace with God brings strength to the weakest sinner. This is the very essence of the message of the New Testament (especially those two great treatises, Romans and Hebrews).

v. 20-21 . . . NOW I WILL RETURN TO FIGHT THE PRINCE OF PERSIA . . . THE PRINCE OF GREECE . . . The angel's question is rhetorical, "Do you remember what I told you about my purpose for coming to you?" The angel expects Daniel to remember some of what he had been told earlier. Daniel should remember that the angel had been sent to overcome the evil-angel who was being allowed to influence the decisions and actions of the rulers of Persia. God's angel had overcome this evil-spirit and now announces that he is about to return and continue such overruling. Evidently God's angelic helper to Persia will not go unchallenged, but he will have to continue in the spiritual struggle (in the realm of the unseen spiritual world) just so long as God deems it necessary to fulfill His work with the covenant people in preparing them to bring forth the Messiah.

As soon as the one conflict ends with Persia, the angel will be engaged in the same sort of conflict with another demon-angel sent from hell to attempt to thwart God's plans by influencing the rulers of Greece. If God's angel were not there, demon influence might well meet with success. So Daniel is apprized of some of the undercover movements in history and also of the type of checking that God employs to keep them within proper bounds. One of the interesting revelations of such angelic help for God's people when God deems necessary is found in II Kings 6:14-19, where Elisha's servant had his eyes "opened" and was able to see mountain ". . . full of horses and chariots of fire round about Elisha." "Fear not; for they that are with us are more than they that are with them." The same God is alive today and He can, if He wishes, and will, if necessary, provide a great host of heavenly beings to minister to those who inherit salvation (cf. Heb. 1:14).

The "writing of truth" is a phrase to inform Daniel that the history which is about to be revealed (chapter 11) contains events of which God's wisdom alone bears record, and, as always, infallibly accurate. In other books of prophecy, future history which God is prepared to unfold before the eyes of man is represented by a scroll (cf. Ezekiel and Revelation). And one need only compare Daniel 11 with profane history to realize that God knows with infinite

accuracy and in minute detail what is to come to pass before it ever passes through the mind of man! (cf. Deut. 32; 34; Rev. 5:1; Psa. 139:16).

QUIZ

1. What would be a good description of Daniel's attitude even after the angel had set him upon his feet?
2. What should be our attitude toward things divine?
3. How was Daniel strengthened?
4. Why did the angel have to be prepared to fight against the "prince of Greece?"
5. Is there a warfare in the unseen realm of the spirit-world?
6. May we expect God to use angels to help Christians today? How?
7. What is the "writing of truth?"

SPECIAL STUDY FOUR

THE MYSTERY AND MINISTRY OF ANGELS

by Herbert Lockyer

Universal belief in angelic existence became enveloped in a mythological covering, both among Jews and those destitute of Divine Revelation (Col. 2:18). Gradually, the worship of angels prevailed among all people, and became common before the apostolic age, and false teachers, finding this corruption of the true doctrine of angels, adapted it to subserve their ambition, giving it their zealous support. But the prompt reproof John received from the ministering angel testifies to the fact that angel worship was both a mark of folly and a sin (Rev. 22:2-9).

At first men began to worship the sun, moon and stars by whom the celestial hosts were supposed to be inhabited. (cf. Job. 31:26). This was called Zebianism and is believed to have originated among the star-gazers in Chaldea, and brought into Arabia in the days of Job (cf. Deut. 17:2-3).

The Jewish rabbis divided their doctrine of angels thusly:

The Heavens: the residence of seven archangels (neither of the two Biblical archangels are mentioned).

The Heaven of Heavens; divided into 10 departments, each occupied by numerous companies of angels under the command of their respective chiefs.

Another tradition says, "Every man has his angel who speaks for him, and prays for him; as it said, 'O thou that hearest prayer,' Psa. 65:27; that is the prayer of the angel, who is the Marshal or guardian of men."

CREATION OF ANGELS

The angels owe their being to God's creative act, but when this took place belongs to God's secret counsels. As the Sons of God referred to in Job 38:4-7 are generally believed to be angels, they were existing when the foundations of the earth were fastened. (cf. also Psa. 148:2-3; Neh. 9:6).

DANIEL

There are many speculations as to when and how the angels were created, but the creation record was not designed to include a history of celestial beings, but an account of the creation of the earth and man and the scheme of redemption of man. That the angels were created by God and for His glory is undeniable (Heb. 1:1-3).

When created by God, all the angels were good. Some, however, fell from their celestial wisdom and position through the misuse of their liberty. God made nothing evil. The evil spirits were not created demons but became demons when by a free act, they cut themselves off from their Creator.

NATURE OF ANGELS

Angels are spirit-beings. They have no bodies as we understand them, although at times they have assumed human form. As pure spirits, Ps. 104:4; Heb. 1:7, 14, there can be no question of procreation or generation among the angels, of angelic families or relatives. Angels are sexless (Matt. 22:30). Each angel stands apart as a direct creation of God, and complete as an individual. There is a difference of rank among angels, but not of species. All are angels.

The true nature of angels is expressed by the word *Spirit*. It is somewhat hard for us to form any idea of a spirit. We know what it is not, than what it is. (Lk. 24:39).

Being without bodies the angels are *invisible*. Further, being incorporeal and immaterial, they are *immortal*. They have no parts capable of disunion and dissolution. Even the rebellious angels continue and perish not. Psa. 104:4 indicates that they are endowed with wonderful activity, moving with the swiftness of the winds, and operating with the force and energy of flaming fire. Although the angels are invisible through such organs of vision as we possess, it would seem that they will come with Jesus (to bring glory to Him) in a spiritual body (I Cor. 15) which will be recognizable, else how will Jesus be glorified when they come with him.

At His incarnation, our Lord did not take upon Himself the nature—physical constitution or existence—of angels, but the seed of the man Abraham, Heb. 2:16. Had Christ chosen to lay hold of fallen angels, with a view of raising them from their lost estate, He would without doubt have

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taken upon Himself their nature, and descended into the pit; identifying Himself with their miseries, and paving, by His sufferings, a pathway across the great gulf fixed which intervenes between their lost estate and Paradise. But verily He took not hold of angels, but of the seed of Abraham; and had no alternative, therefore, but to assimilate Himself in all points to the nature of those whom, in infinite mercy and grace, He brothered."

THE ATTRIBUTES OF ANGELS

1. CELESTIAL QUALITIES

As to their nature, angels are Spirits (Heb. 1:7, 14), of windlike velocity, subtle nature, capable of close communion with God, sharers in His truth, purity, love, since they ever behold His face (Matt. 18:10) even as the redeemed shall (I Jn. 3:2); not necessarily incorporeal, (Lk. 20:37; Phil. 3:21; I Cor. 15:44) seemingly but not certainly implying their having bodies. Their glorious appearance (Dan. 10:6) like our Lord's when transfigured and afterwards as the ascended Saviour (Rev. 1:14-16), and their human form (Lk. 24:4) favor the same view.

2. INTELLECTUAL QUALITIES

Angels are the most understanding creatures in heaven or earth and, because of their rationality and knowledge, are likened unto a man, Ezek. 1:5. Angels are the best of philosophers, knowing the principles, causes, effects, life, notions, death, of natural things (Rev. 7:1,12). They are also great statisticians, knowing the affairs of kingdoms (Dan. 10:13). Gabriel became a courtier, acquainting himself with the affairs of Persia. Angels are never so heavenly minded as to be of no earthly use. The knowledge of angels is limited in that it does not extend to future events (Matt. 24:36) and the mysteries of grace. They desire to look into the wonder of man's redemption and learn of the Church, the manifold wisdom of God (Eph. 3:9-10; I Pet. 1:12; Dan. 10:13).

3. MORAL QUALITIES

The angels as spirits, are superior to men but inferior to God, Psa. 8; 4-5; Heb. 1:7-8. Although spiritual personalities, they cannot create, change, alter the laws of nature,

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perform miracles of themselves, or search the heart. These prerogatives belong to God and His Word, and the angels act only as He directs.

Along with the highest intelligence, there is the possession of the utmost moral excellence and loveliness of character. Thus the angels are good, gentle, meek, kind and compassionate. Could any creation of the God of love be fashioned without the capacity of love? If the angels can sing and rejoice, then they can love. They exult in victory over the powers of darkness and in the extension of the Redeemer's kingdom and in the salvation of the lost (Lk. 2:14; 15:10).

Dwelling in God, then, the angels dwell in love (I Jn. 4:16). We cannot fully grasp the reach of an angel's mind, or the fervour of one's benevolence and love. They ever hearken to God's voice and obey His will Psa. 103:20. They deem it their chief end to praise and glorify their Creator Psa. 148:2.

4. PHYSICAL QUALITIES

Angels exercise their power in material and spiritual realms (2 Ki. 19:35; 2 Thess. 1:7). They are spoken of as "the sons of the mighty (Psa. 89:6). Their power is superhuman (2 Ki. 6:17; Zech. 12:8; II Pet. 2:11). They "excel in strength," (Ps. 103:20). Angels can "chase," (Ps. 35:5-6) "fight" (Gen. 32:1; 2 Sam. 5:24) "open prison doors" (Acts 5:19—12:7) "liberate the dead" (Matt. 28:2) and "throw great millstones into the sea" (Rev. 18:21) and "shut the mouths of lions" (Dan. 6:22).

THE MISSION OF ANGELS

From first to last, the angels of God are ministering spirits. Worship and ministry are their twofold function—priests in the heavenly temple: messengers on God's errands of love and justice, Isa. 6:1-3; Dan. 7:9, 10; Rev. 5:11. Angelic activity covers all history, ancient and modern, national and personal. THE WORLD IS IN CLOSER TOUCH WITH HEAVENLY FORCES THAN IT DREAMS (and the forces of Hell also, we might add).

As servants of God, Christ and man, the angels have manifold relationship we can summarize in the following way:

THE MYSTERY AND MINISTRY OF ANGELS

1. *Relation of Angels to God*: Brought into being by God, the angels stand ready to do his bidding. His will and theirs are one.
 - a. They were created by the wish of God, Neb. 9:6; Col. 1:16
 - b. They worship and adore the Triune God, Phil. 2:9-11; Heb. 1:6
 - c. They communicate the Will of God, Dan. 8:16, 17; 10:11, etc.
 - d. They obey the command of God, Ps. 103:20; Matt. 6:10
 - e. They execute the purpose of God in grace and providence, Num. 22:22; Ps. 103:21; Jn. 5:4
 - f. They administer the judgments of God, 2 Sam. 24:16; 2 Ki. 19:35; Ps. 35:5-
 - g. They celebrate the praise of God, Job. 38:7; Ps. 148:2; Isa. 6:3; Lk. 2:12; Rev. 5:11-12
 - h. They minister the law of God, Ps. 68:17; Acts 7:53; Heb. 2:2
2. *Relation of Angels to Christ*: It was personal and intimate.
 - a. An angel prophesied the conception and birth of Christ, Lk. 1:26:35 (cf. also Acts 2:29-36)
 - b. An angel named the Coming One, Matt. 1:21; the song of redemption is one angels cannot sing, Heb. 2:16. They are happy to surround His throne but will never have the privilege of sitting with Him on His throne, Rev. 3:21; 5:11
 - c. Angels announced to the shepherds the birth of Jesus, Lk. 2:8-15
 - d. An angel directed Joseph as to the Child's safety, Mat. 1:2-21, 24
 - e. Angels ministered to Christ after His temptation, Matt. 4:11; Mk. 1:13
 - f. An angel strengthened Christ after His agony in Gethsemane, Lk. 22:43-44
 - g. Angels were Witnesses and Heralds of Christ's Resurrection; an angel rolled away the stone, Matt. 28:2-7; they guarded the tomb and witnessed Jn. 20:11-14 (cf. Lk. 24:23)

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- h. Angels attended Christ at His Ascension, Acts 1:3
- i. Angels are to attend Christ at His Second Advent, I Thess. 4:16; II Thess. 1:7-9

Relation of Angels to the Nations

1. Paul speaks of the "world rulers" of the darkness of this world Eph. 2:3; 6:12
2. Christ did not dispute the claim of Satan to the control of the kingdoms of this world (cf. Matt. 12:26) where a kingdom of Satan is taught)
3. In Dan. 10:21; 12:1 we discover that demon-angels have power to connect themselves with different nations. An important angelic personage is Satanic angel (demon) "the prince of the kingdom of Persia," Dan. 10:13. A second demonic personality is mentioned as "the prince of Grecia," Dan. 10:20
4. The devil has angels (Rev. 12:7). They are the instruments of his will. Satan enthroned himself as the unseen ruler of the nations and, at different times in the history of the world, has expressed through rulers his own character in opposition to God's character.
5. Under Satan's leadership Tyre became one of the leading powers of the world and leaders in wickedness (Ezek. 28)
6. Babylon became the seat of Satanic influence. At another critical period in the Church's history Satan's throne was in Pergamos Rev. 2:13
7. Unseen forces are presently active as "the rulers of the darkness of this world."
8. It is distressing to think of these mighty potentates of evil being the invisible rulers of this world . . . Yet how comforting to know that no existing power, seen or unseen, can tear the believer from the love of God

Relation of Angels to the Jewish Nation

1. The law was ordained of angels; Gal. 3:19; Heb. 2:2; Acts 7:53; Ps. 68:17
2. Note:
An angel commissioned Moses to redeem Israel, Ex. 3:2
An angel led the nation in the wilderness, Es. 14:19; 23:20-23
An angel rebuked the nation for its idolatry, Judges 2:1-5

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An angel called Gideon to deliver the nation, J. 6:11-40

An angel smote the nation with pestilence, 2 Sam. 24:16-17

An angel smote the nation's foes, 2 Ki. 19:35

An angel encamped round about the nation, Ps. 34:7; 91:11

3. The Sadducees denied angels' existence

Relation of Angels to the Church and believers

1. Angels are present when the church gathers for worship
I Cor. 11:10
2. Angels watch over the affairs of the church, I Cor. 4:9; Heb. 12:22; I Tim. 5:21
3. Angels present the Church's worship before God, Rev. 8:3-4, 5; I Pet. 1:12; I Cor. 4:9; I Cor. 6:2-3
4. God does not now speak to men through angels, Gal. 1:8-12; Acts 9:5
5. Angels are employed to Guard and Preserve the saints, Matt. 4:11; Lk. 22:43; Jn. 5:4; Acts 27:21-35; Ps. 91:11; Heb. 1:14; Acts 12:7; 27:23; Acts 5:19
6. Angels care for the young in faith, Matt. 18:10; 18:16; Ps. 34:7; 91:11; Heb. 1:14; Lk. 1:19
7. Angels assist in answering the prayers of saints, Rev. 8:3; 5:8; Dan. 10:12-14
8. Angels afford evidence of God's love and care for saints, Gen. 28:12-13; Jn. 1:51
9. Angels convey to heaven the souls of saints, Lk. 6:22; Mk. 13:27; Heb. 12:22-23
10. Angels minister at the resurrection of saints, I Thess. 4; Matt. 24

SERMON NUMBER TEN

THE MYSTERY AND MINISTRY
OF ANGELS

Text: Daniel 10

INTRODUCTION

I. WHERE DO ANGELS COME FROM?

A. God created them

1. When this took place belongs to God's secret counsels.
2. They were existing when the foundations of the earth were fastened (cf. Job 38:4-7; Psa. 148:2-3; Neh. 9:6).
3. The scriptures were not designed to include a history of celestial beings, but mainly the scheme of redemption of man: "For surely it is not with angels that he is concerned but with the descendants of Abraham . . ." Heb. 2:16.
4. When created by God, all the angels were good. Some, however fell from their celestial wisdom and position through the misuse of their liberty. God made nothing evil. The evil spirits were not created demons but became demons when by a free act, they cut themselves off from their Creator.

B. Universal belief in angelic existence became enveloped in a mythological covering, both among Jews and pagants (Col. 2:18).

1. The worship of angels prevailed among all people, and became common before the apostolic age.
2. False teachers exploited this superstition.
3. Angel worship is both a follow and a sin (Rev. 22:2-9).
4. Jewish rabbis divided their doctrine of angels thusly:

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- a. The Heavens: residence of 7 archangels (neither of the two biblical archangels are mentioned).
- b. The Heaven of Heavens: divided into 10 apartments, each occupied by numerous companies of angels under the command of their respective chiefs.
- c. Another tradition says: "Every man has his angel who speaks for him, and prays for him; as it is said, 'O thou that hearest prayer,' (Psa. 65:2; that is the prayer of the angel, who is the Marshal of guardian of men.)"

DISCUSSION

I. ANGELIC APPEARANCE, 10:1-9

- A. In the form of a man; dressed so gloriously Daniel grew ill with awe.
 1. Angels are spirit-beings. They have no bodies as we understand them, although at times they have assumed human form.
 2. Angels are sexless (Mt. 22:30), so each angel stands apart as a direct creation of God, and complete as an individual.
 3. The true nature of angels is expressed by the word *Spirit*. It is somewhat hard for us to form any idea of a spirit. We know better what it is not, than what it is (Lk. 24:39).
 4. Being without bodies, the angels are invisible unless they manifest themselves visibly); being spirits and without corruptible bodies they are immortal. Even the rebellious angels continue and perish not.
 5. Psa. 104:4 indicates they are endowed with wonderful activity, moving with the swiftness of the winds, and operating with the force and energy of flaming fire.
 6. It seems they will come with Jesus (I Cor. 15) in a spiritual body which will be recognizable . . . they are to glorify Him when they come.

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B. Attributes of Angels

1. Celestial qualities

- a. They are spirits (Heb. 1:7, 14) of windlike velocity, subtle nature, capable of close communion with God, sharers in His truth, purity, love, since they every behold His face, Mt. 18:10).
- b. The glorious appearance here to Daniel shows that they reflect the overwhelming glory of God in whose presence they dwell.

2. Intellectual qualities

- a. They are the most understanding creatures in heaven or earth and because of their rationality and knowledge are likened unto a man (Ezek. 1:5).
- b. They are the best of philosophers knowing the principles, causes, effects, life, notions, death, of natural things (Rev. 7:1, 12).
- c. They are also great statesmen, knowing the affairs of kingdoms (Dan. 10:13).
- d. Their knowledge is limited, however, and does not extend to things which God reserves in His secret counsels (Mt. 24:36). They desire to look into the wonder of man's redemption and learn of such things, but they are incapable (Eph. 3:9-10; I Pet. 1:12; Dan. 10:13).

3. Moral qualities

- a. Although spiritual beings, they cannot create, change, alter the laws of nature, perform miracles of themselves, or search the heart of man. These prerogatives belong to God and the angels act only as He directs and empowers them.
- b. They possess the utmost moral excellence and loveliness of character. They are good, gentle, meek, kind and compassionate.
- c. They sing and rejoice over one sinner when he repents . . . they can love; they rejoice over victories of light over darkness.
- d. They ever harken to God's voice and obey His will (Psa. 103:20).

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- e. They deem it their chief end to praise and glorify their Creator (Psa. 148:2).
- 4. Physical qualities
 - a. They exercise their power in material and spiritual realms (2 Ki. 19:35; 2 Thess. 1:7).
 - b. They are "sons of the mighty" (Psa. 89:6); their power is super-human (2 Ki. 6:17; Zech. 12:8; II Pet. 2:11).
 - c. They excel in strength (Psa. 103:20).
 - d. They can chase, fight, open prison doors, liberate the dead, and throw great millstones into the sea, shut the mouths of lions (Psa. 35:5-6; Ge. 32:1; 2 Sam. 5:24; Acts 5:19; 12:7; Mt. 28:2; Dan. 6:22).
- C. Is it any wonder then that Daniel fainted flat on his face when such a being appeared to him?
 - 1. Do we treat the fact that God has spoken to us in these last days in His Son too flippantly (Heb. 1:1ff)?
 - 2. If an angelic appearance should cause such vexation of soul in sinful man, is it any wonder that Peter cried, "Depart from me, for I am a sinful man!" when Jesus walked on the water?
 - 3. Since God has appeared in the flesh in Jesus Christ our only proper response is adoration, thankfulness and obedience.

II. ANGELIC ANNOUNCEMENT, 10:10-14

- A. "Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days." v. 14
 - 1. Angels are the messengers of God.
 - 2. They announced the law to Moses; Gal. 3:19; Heb. 2:2; Acts 7:53; Psa. 68:17.
 - 3. They announced the birth of the Messiah (Lk. 1:26-35; Mt. 1:21; Lk. 2:8-15).
 - 4. They directed Joseph to Egypt for the Child's safety, Mt. 1:2-21, 24.
 - 5. They ministered to Christ after His temptation, Mt. 4:11.

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6. They ministered to Him after His Gethsemane agony, Mt. 22:43-44.
 7. They were witnesses and heralds of Christ's resurrection; an angel rolled away the stone (Mt. 28:2-7; Jn. 20:11-14; Lk. 24:23).
 8. They attended His Ascension, Acts 1:3.
 9. They will attend and announce His Second Advent, I Thess. 4:16; II Thess. 1:7-9.
- B. What the angel has to announce to Daniel follows in chapter 11.
1. In verse 20 the angel limits the "latter days" to the era of history covered by the empires of Persia and Greece.
 2. These are the "latter days" of the O.T. dispensation, just preceding the coming of the Messiah.
 3. Chapter eleven deals in detail with the life and death struggles between the Seleucids and the Ptolemies (two of Alexander's generals who inherited these two segments of his divided kingdom).
 4. And it concerns this great struggle because poor little Palestine, the glorious land and the glorious people through whom the Redeemer the King, the Messiah is to come, is caught up in this life and death struggle, and it will appear as if God has forgotten His promise, and as if evil is soon to overcome good and the Messiah will never come.
 5. The angel shows in graphic detail, event by event, how even though evil personified in Antiochus IV appears to have won the battle, eventually God will overthrow evil and fulfill His promise.
- C. Angels have been sent often with such messages to comfort and strengthen God's saints in the midst of trials.
1. One is reminded of the time when Elisha's servant thought all was lost but had his eyes opened and was enabled to see the mountain "full of horses and chariots of fire round about Elisha" . . . and hear . . . "Fear not; for they that are with us are more than they that are with them." II Ki. 6:14-19.

III. ANGELIC ACTIVITY, 10:15-21

- A. "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of Greece shall come." v. 20.
1. The angel's question, we believe, is rhetorical, "Do you remember what I told you about my purpose for coming to you?"
 - a. That he (the angel) had been sent to overcome the evil-angel who was being allowed to influence the decisions and actions of the rulers of Persia.
 - b. The angel says he had overcome this evil-spirit and now announces that he is about to return and continue such work of overruling in order that God's purposes may be carried out.
 2. As soon as the one conflict ends with Persia, the angel will be engaged in the same sort of conflict with another demon-angel sent from hell to attempt to thwart God's plans by influencing the rulers of Greece.
- B. Angels not only announce, they are active in affairs that go on in the world.
1. Here in Dan. 10 we are afforded a glimpse behind the scenes of world history to the realm of the supernatural where the unseen but very real battle of the ages is transpiring.
 - a. In the realm of observable history there is more than meets the eye!
 - b. There are powers at work of which some people never have conceived.
 - c. The Christian warfare is one of supernatural elements (Eph. 6:10-20 . . . we wrestle not against flesh and blood; II Cor. 10:3-5).
 2. These "princes of the kingdoms of Persia . . . and of Greece . . ." are not simply the mortal kings of these empires only. No mortal king could have so successfully opposed an angel of God for a period of 21 days (one angel was able to smite 185,000 Assyrians in one night)

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- a. He is a demon-prince straight from Hell sent to gain some influence with sinful, pagan rulers, to attempt the thwarting of God's plan to redeem man!
 - b. It appears that in the downward plunge away from truth and righteousness the Gentile nations, even as they chose to worship and seek the fellowship of demons (1 Cor. 10:20ff), came under the powerful influence of Satanic angels.
 - c. These demon-spirits became the controlling, deceiving, power of decadent, depraved men, and they used whatever powers they had to hamper God's work. They even deceived those who delighted in being deceived with lying wonders and signs
3. Paul has much to say about "the world rulers" of the darkness of this world (Eph. 2:3; 6:12; Col. 2:15; I Cor. 10, etc.)
 4. Christ did not dispute the claim of Satan to the control of the kingdoms of this world (cf. Mt. 12:26—a kingdom of Satan is mentioned).
 5. The devil has angels (Rev. 12:7). They are the instruments of his will. Satan enthroned himself as the unseen ruler of the nations and, at different times in the history of the world, has expressed through rulers his own character in opposition to God's character. **HE IS A BEAST (ROARING LION) HIS HELPERS ARE BEASTS.**
 6. Under Satan's leadership Tyre became one of the leading powers of the world and leaders in wickedness (and personified Satan in the ruler of Tyre), Ezek. 28.
 7. Babylon became the seat of Satanic influence. At another critical period in the church's history Satan's throne was in Pergamos, Rev. 2:13.
 8. Unseen forces are presently active as "the rulers of the darkness of this world."
- C. There are spiritual forces at work that are far in excess of what men who disregard divine revelation would suppose.

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1. They struggle behind the struggles that are written on the pages of history.
2. They explain the Satanic evil that often comes to light under the things that appear on the surface.
3. Since a particular "prince of the kingdom of Persia" is mentioned, it seems valid to conclude that every godless, cruel, tyrannical nation is dominated by some such prince.
4. Whether each evil angel may have but one nation as his domain, or whether there may be broader spheres of activity in which the more powerful among them are active, we cannot decide on the limited information available in Scripture.
5. Evil angels had held the controlling position at the Persian court. They did not hold it, however, without the consent of the governed. That is, when men become so willing opposed to the truth, when they have no love for the truth, but rather take pleasure in unrighteousness, God will send them a strong delusion that they may believe a lie (cf. Rom. 1:18ff) . . . God gives them up to their own ungodly passions. It must have been the desire of the heart of Cyrus, and perhaps others of his kingdom, to turn from their wickedness and the powerful influences Hell had over them. . . . SO GOD SENT HIS ANGEL MICHAEL TO OVERTHROW THE RULE OF THE EVIL ANGELS AND CYRUS' HEART WAS STIRRED TO LET THE ISRAELITES RETURN TO THEIR PROMISED LAND!
6. It is distressing to think of these mighty potentes of evil being the invisible rulers of this world . . . YET HOW COMFORTING TO KNOW THAT NO EXISTING POWER, SEEN OR UNSEEN, CAN TEAR THE BELIEVER FROM THE LOVE AND POWER OF GOD

CONCLUSION

I. CHRIST CONQUERED THE FORCES OF HELL IN HIS REDEMPTIVE WORK

- A. When Christ came He destroyed Satan's power for all who will believe and trust Jesus Christ.

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1. Christ bound the strong man by entering his abode and plundering his goods (Mt. 12:29-30).
2. Christ destroyed the power of the devil, the fear of death, by dying and rising from the dead (Heb. 2:14-16).
3. Christ judged the ruler of this world and cast him down (Jn. 12:31; 16:11).
4. Christ took captivity captive (Eph. 4:8).
5. Christ disarmed the principalities and powers and made a public example of them, triumphing over them, (Col. 2:15).
6. Any one born of God is kept by God and the evil one does not touch him, I Jn. 5:18).
7. Although the whole world is in the power of the evil one (I Jn. 5:19), our faith is the victory that overcomes the world (I Jn. 5:4-5), FOR HE WHO IS IN YOU IS GREATER THAN HE WHO IS IN THE WORLD.
8. If the word of God abides in us we will overcome the evil one (I Jn. 2:12-17).
9. I WOULD SAY THIS, ANY MAN WHO REFUSES THE LIGHT OF GOD'S TRUTH . . . WHO REFUSES WHAT HE KNOWS TO BE PURE, TRUE AND RIGHTEOUS, AND EXCHANGES TRUTH FOR LIE, DELIBERATELY, IS DEFINITELY IN DANGER OF HAVING HIS MIND AND SOUL INHABITED, DIRECTED AND EXPLOITED BY A MESSENGER OF HELL.

II. THE SCRIPTURES SHED SOME LIGHT ON ANGELIC FORCES FROM THE THRONE OF GOD SENT TO DO SERVICE FOR THOSE WHO SHALL INHERIT SALVATION

- A. Our present text in Daniel is a good starting place.
1. It is interesting to note the harmonious cooperation between God's angels (Michael and Gabriel) in carrying out His work.
 2. One helps the other where help is needed . . . AN EXAMPLE OF HOW GOD'S WILL IS DONE IN HEAVEN.
 3. And the fact that certain of these angels of God are great and mighty does not cause any rivalry

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or opposition among them! WHAT A BLESSING IT WOULD BE IF GOD'S WILL WERE DONE ON EARTH AS IT IS IN HEAVEN!

4. Leupold summarizes the teaching of this important passage thus: "The sum of the matter is this: There are powerful forces of evil at work in and through the nations and their rulers to defeat and to overthrow the people of God. This may alarm and cause terror when one considers how powerful these demon potentates are. On the other hand, there are still more powerful agents of good at work who, by harmonious cooperation, will prevail over their wicked opponents. So the cause of the kingdom is in good hands, and its success is assured."

B. Angels are present when the church gathers for worship, I Cor. 11:10.

C. Angels watch over the affairs of the church, I Cor. 4:9; Heb. 12:22; I Tim. 5:21.

D. Angels present the church's worship before God, Rev. 8:3-5; I Pet. 1:12; I Cor. 4:9; 6:2-3.

E. God does *not* have any further revelation to make to man through angels, Gal. 1:8-12; Acts 9:5.

F. Angels are employed to guard and preserve the saints, Mt. 4:11; Lk. 22:43; Jn. 5:4; Acts 27:21-35; Psa. 91:7-11; Heb. 1:14; Acts 12:7; 27:23; 5:19.

G. Angels care for the young in faith, Mt. 18:10; 18:1-6; Psa. 34:7; 91:11; Lk. 1:19.

H. Angels assist in answering the prayers of saints, Rev. 8:3; 5:8; Dan. 10:12-15.

I. Angels afford evidence of God's love and care for saints, Gen. 28:12-13; Jn. 1:51.

J. Angels convey to heaven the souls of saints, Lk. 16:22; Mk. 13:27; Heb. 12:22-23.

K. Angels minister to the resurrection of the saints, I Thess. 4; Mt. 24.

III. FROM FIRST TO LAST THE ANGELS OF GOD ARE MINISTERING SPIRITS.

A. Worship and ministry are their twofold function—

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priests in the heavenly temple; messengers on God's errands of love and justice.

- B. Angelic activity covers all history, ancient and modern, national and personal.
- C. THE WORLD IS IN CLOSER TOUCH WITH HEAVENLY FORCES THAN IT DREAMS (and with Hellish forces, we might add).

THANK GOD FOR ANGELS. DO NOT NEGLECT TO SHOW HOSPITALITY TO STRANGERS, FOR SOME HAVE ENTERTAINED ANGELS UNAWARES, BUT DO NOT WORSHIP THEM . . . WORSHIP CHRIST.

EXAMINATION TEN

REFUTATIONS

(Answer the following by giving the argument which will correct the statement)

1. The "latter days" explained to Daniel in chapter 10 are the latter days before the close of the Christian age. Refute!
2. The angelic appearance to Daniel was so common to him at this point it had little effect upon him. Refute!

ASSOCIATIONS

(Associate the persons or events of column one with the correct person or event of column two)

1	2
Belteshazzar	king of Babylon
Cyrus	demon power in ruler of Greece
Hiddekel	archangel
Nisan	Abed-nego
prince of Persia	Daniel
Michael	demon power in ruler of Persia
prince of Greece	king of Persia
	Tigris river
	first month
	Feast of the Jews

EXAMINATION TEN

MEMORIZATIONS

(Fill in the blanks;)

Fear not, _____; for from the first day that thou didst set thy heart to _____, and to _____ thyself before thy God, thy words were _____: and I am come for thy words' sake. But the _____ of the kingdom of _____ withstood me one and twenty days; but, lo, _____ one of the chief _____, came to help me: and I remained there with the kings of Persia.

EXPLANATIONS

1. Explain the relationship of chapter 10 to chapters 9, 11 and 12.
2. Explain the struggle between Michael and the "prince of Persia" and the "prince of Greece."
3. Explain the meaning of "the great warfare" in 10:1
4. Explain what implications chapter 10 and the angelic "fighting" has for Christians today.

CHAPTER ELEVEN

V. THE CONTEMPTIBLE ONE—

11:1-45

a. PROGENITORS

(1) PERSIA AND GREECE

TEXT: 11:1-4

- 1 And as for me, in the first year of Darius the Mede, I stood up to conform and strengthen him.
- 2 And now I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and when he is waxed strong through his riches, he shall stir up all against the realm of Greece.