

## **The spiritual world ADDITIONAL 1: Daniel 10**

**This material is supplementary to the “Strongholds.”**

### **1. Daniel 10:**

#### **Daniel 10:5 Who did Daniel see?**

From the description, are we meeting a glorious angel, or God himself? It parallels the vision in Revelation (1:13-15) but we must not read backwards from recent to past. Daniel came first, and the writer of Revelation drew on Daniel, and not the other way round. But if this is a theophany, God would not need the help of Michael to overcome the prince of Persia.

#### **Daniel 10:7 Daniel alone**

Only Daniel saw the vision. (See also Acts 9:7) Those with him ran away, which helps us believe that this event really happened. If it was made up, these “runners” would not be there.

However, it underlines that spiritual truths - serious ones - can only be endured by those who are truly spiritually tough, and willing to stand in the presence of the shekinah glory. Daniel was overwhelmed. He wasn't the first, nor would he be the last. (Isaiah 6) The utter purity of the Glory has reduced many to speechlessness.

Prophets can usually stand it, and so can intercessors. We have to, because this is where we exercise our calling.

#### **Daniel 10:12. A hand touched me**

Yes, but who did the hand belong to? Surely not the man of verse 7, because the owner of this hand describes himself as this one “has been sent to you.” (v11) If the man of v7 is the Lord, then he would never be described as one “sent.” He does the sending!

The general assumption is that this is Gabriel, who is the angel used to bring messages.

## **Daniel 10: 13. The prince of Persia**

What is going on here? God sent an answer to Daniel's prayers, and Gabriel set out to bring it. This is strange in itself. Why didn't God just give the answer – he does that in plenty of other places in the Bible. We think that here God has used Gabriel so that we can get an insight into the spiritual world, and what goes on.

Gabriel encountered the "Prince of Persia". It seems as though Nations have guardian angels, of both the good and evil variety. Israel considers Michael as its guardian and that this guardianship is all for good. But Satan mimics all that God does. Why should he not assign evil entities to bind and destroy Nations? The Prince of Persia seems to be one of these. He "resisted me twenty one days" until Michael came to bring release. "Detained" Can also be translated "remained." Perhaps Gabriel remained until the victory was won, and then was able to continue on his journey, not only free from the Prince of Persia, but having seen the Prince of Persia beaten by Michael. This interpretation would help explain how Gabriel was able to bring such a vision of God's future and victory for his people. Was Gabriel saying "The Persians are now beaten?"

Or is it simply that Michael was able to break open a path through the heavenlies - one which did not remain open?

**This is a key passage for intercessors. It seems that there is often a need to break open a path in the heavenly places. But surely with the victory of Jesus at Calvary, all is now clear? This is a simplistic viewpoint. Victory has been won, and will become absolute at the return of Jesus. We are living in the gap between the victory and it becoming total. During this period, the enemy still has some room to manoeuvre. He is a beaten enemy, but a dangerous one, still able to hinder us.**

### **Daniel 10:15 Another angel?**

Daniel was overcome by this, and “one like the son of man touched my lips.” Who is this - the first angel, which was probably the Lord, Gabriel or another?

### **Daniel 10:18 “One who looked like a man..”**

This angel, probably Gabriel again, encourages Daniel with the classic O.T. encouragement “Do not be afraid. Peace. (Shalom) Be strong.” This echoes God’s words to Joshua, Gideon and Mary.

### **As intercessors, this is exactly what we need to hold in our spirits:**

\***“Do not be afraid.”** The spirit of fear is the hallmark of the strongholds of the enemy. Goliath nearly overcame God’s people, and so did the Storm (Mark 4) But perfect love casts out all fear. ( 1 John 4:18) When the darkness grows, the flame of our love for the Lord must grow.

\* **Shalom!** We are right with God by the blood of Jesus. We are set in the centre of his love and his will. We are his beloved. The enemy tries to isolate, but we belong to the covenant family. We may be on our own, but we are never alone. We are surrounded by the great crowd of witnesses. Being oppressed by fear just shows that the enemy is afraid of us.

\* **Be strong!** In the end, the Lord can only do so much. Our human will must stand up, and resist. (Ephesians 6) But once we manage to do this, our strength is increased a hundred times by the power of the Spirit.

### **Daniel 10:20 “Soon I will return”**

Gabriel tells Daniel that he must return to fight with the prince of Persia. But wasn’t he beaten? May be, but the spiritual battle never ceases. Jesus has won the victory, but until he returns, that victory will not be complete. In the meantime, we must fight for the things of God. Once Persia is dealt with, “the prince of Greece will come.” So we see that there are other principalities - other entities which rule over and bind nations.

**This is the battlefield into which the lamps must come. There is much happening, and we have to understand, resist and call on the name of the Lord, and break through, releasing the power of the blood.**

### **Colossians 1:16**

**“For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.”**

Here is a second look into the heavenly places. The “thrones, powers, rulers and authorities” are some kind of spiritual reality.

**“Thrones.”** (Gk: “thronoi”). The Early theologians (Theodoret of Cyrus. 393-457) interpreted this word as “Cherubim” (which supported the ark, and were part of Ezekiel’s vision), and saw **“powers”** ( Gk. “kuriotetes”), **“rulers”**, ( Gk. “archai”) and **“authorities”**, ( Gk. “exousias”) as guardian angels of some kind. Later theology sees them as references to the occupants of the thrones.

(In passing, let’s note 2:15 “Having disarmed the powers and authorities.” Here, taking into account other Apostolic teaching, we see that the **“powers and authorities”** are demonic heavenly entities.)

Either way, we are getting another glimpse into the heavenly world, where forces for good and for evil are to be found. Jesus is superior to all of them. **This is a vital piece of theology, because the supremacy of Jesus over all has been a subject of lasting attack on the church.** Jesus is the “firstborn” Gk. “Prototokos”) which means “superior, before all”. As we delve ever deeper into the heavenly world, this is a key understanding which will keep us safe and on the attack.

### **Ephesians 6:12**

**“For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms”**

The rulers (“archas”), and powers (“exousias”) we have met before. Again, these may well be human forces, but we must look beyond them to the heavenly counterparts- evil entities which are against God’s will. Now we can

add “world rulers” (Gk: “kosmokratoras) and the “spiritual forces of evil”. (Gk. “pneumatika”)

### **How are we to act in the spiritual world?**

**\* “by making peace through his blood, shed on the cross.” (Col 1:20)**

**“Making peace” ( Gk. “Apokatallazai”)** This word applies to reconciling people, but here in Colossians we are dealing with the cosmos, and that means reconciling all - creation in its fullest form. Romans 8 makes the same point, as all creation “waits” for the sons of God. We need to move in the fullness of our commission. We are the agents of total peace, for which Jesus died. We have the blood, and we must be prepared to use it.

**\* “having done all, to stand. (Eph. 6:13)**

I am astonished at how easily people give up! The enemy only has to rattle in the bushes, and we quit. It’s not good enough. We are called on to endure, and when the battle is over, we are still standing. The enemy can attack, but he fails, and we are declared the winner because we are still standing. Intercessors have to take this position. There is little else we can do, but if we stand, we are victorious.

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