

Did Daniel See and Speak with God?

One Intriguing Prophecy in the Book of Daniel indirectly presents a Most Profound Consideration. Did Daniel encounter, and actually SEE, the Being WE know as the God of the Old Testament, OR was it the God of the New?

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We can't say that the elder statesman and extraordinary prophet Daniel was just having a nice day, and was abruptly interrupted from what he was doing to be given a revelation of things beyond the scope of his interests. Far from it! In fact, Daniel had been specifically fasting and praying for an answer to an enduring concern of his: the distresses that would come upon the Saints of the Most High God in the 'latter days'. He had been fasting and praying to be further enlightened on matters revealed to him, in part, previously.

Differing Modes

In each of Daniel's prophetic narratives, the mode of receipt was slightly different. In Daniel 2, it first came as a dream to King Nebuchadnezzar, not remaining in the king's conscious memory, it being revealed to Daniel directly in a second 'night vision' Following that, Daniel, in chapter 4, was able to come to understand another of Nebuchadnezzar's dreams, apparently by conscious deduction.

Again, in chapter 5, Daniel was able to read four words inscribed into a plaster wall, written by a detached hand, in plain sight of all attending the king's banquet, giving an exact impromptu interpretation. That time Daniel must have had some forethoughts regarding Belshazzar's irreverence.

Some time prior to that, in chapter 7, it was Daniel's personal dream, a 'night vision', one that he understood the least and was troubled by the most, despite it being interpreted TO him by an angel.

In chapter 8, it was by a semi-conscious vision, likely while awake in the daytime, (as he was outdoors by a river). This one Gabriel personally interpreted to him.

In chapter 9, as a result of his coming to understand a 70-years prophecy written by Jeremiah and while

confessing the sins of his people, with his fervent prayer to be enlightened more specifically, he was consciously touched by and again spoken to by the Archangel Gabriel, there being given a greater understanding by means of what we know as 'the seventy weeks' prophecy.

Nothing Held Back!

But it's the tenth chapter of the Book of Daniel that presents the most extraordinary scene. Beginning the **third** day of the first month, in the **third** year of the reign of Cyrus, king of Persia, and for **three** whole weeks thereafter,¹ Daniel had set aside time to consider and to seek greater understanding of an unsettling revelation he'd been given some years before. We can read of that earlier revelation in chapter 7 verse 21. "*I beheld, and the same horn made war with the saints, and prevailed against them;*" Then, in verse 25: "*And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*" (3½ years) This matter intrigued Daniel especially, as we can see from verse 28. "*Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.*"

(Keep in mind, Daniel's vision in chapter 10 was given more than two years after the fall of Babylon, so any anxiety regarding that disaster would already have been resolved in Daniel's mind.)

Who Was the Speaker?

Rather than address the content of the revelation in

¹ Daniel at 3-3-3 was given a glimpse of 6-6-6 !!

this chapter, we'll focus on the **identity** of the one who gave it to Daniel. We can know that it was a very significant Being from the fact of His having been engaged in a spirit-level struggle with the 'prince of the kingdom of Persia' for three weeks. We know that it wasn't either Archangel Gabriel, as Daniel had seen Gabriel on previous occasions (Dan. 8:16 & 9:21) had spoken with and would've recognized Gabriel. Nor was it Michael, the other Archangel, as we see him assisting in the battle with the 'adversarial prince'. So, who is this Being?

When we see the visible description of Him, and comparing it with the nearly identical description of Christ in Revelation 1, we're compelled to conclude either of two things: Either this is the pre-incarnate Christ, or there are more than one Being who have this unique and extraordinary appearance!

Daniel's Account

Dan. 10:1 *"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, but the time appointed was long: (Or 'having prolonged fulfillment duration') and he understood the thing, and had understanding of the vision.*

2: In those days I Daniel was mourning three full weeks. (margin: 'weeks of days')

3: I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4: And in the twenty fourth day of the first month, as I was by the side of the great river, which is Hiddekel; (the Hebrew name for the Tigris)

5: Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: (notice: a certain man)

6: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.²

² This description closely matches that of the Son of man, (Jesus Christ), as given in Revelation 1:13-17. *"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14: His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15: And his feet like unto fine brass, as if they*

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, so that they fled to hide themselves. (Surprisingly reminiscent of Paul's experience on the road to Damascus. (Acts 9:1-7))

8: Therefore 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 in a deep sleep on my face, and my face toward the ground.

10: And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11: And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. (Sent by the Father! Would he be sent by someone of lesser stature?) 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 thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

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.

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

Where the question arises that's asked in the title of this article is when we compare Daniel's experience with that of the Apostle John in Revelation 1. John saw a Being, whose purpose was to reveal to John what would happen in the latter days, who is generally understood as being the glorified Christ. The One who had been dead but who now is alive! (Rev. 1:18) Notice the similarities.

He that lives, who was dead!

Rev. 1:10 *"I was in the Spirit on the Lord's day, and*

burned in a furnace; and his voice as the sound of many waters. 16: And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. 17: And when I saw him, I fell at his feet as dead... (matching Daniel's experience!) So, we are left to conclude that it was Christ Himself who communicated this vision to Daniel!

heard behind me a great voice, as of a trumpet,
11: Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book,...
12: And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
13: And in the midst of the seven candlesticks **one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.**

14: **His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;**
15: **And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.**

16: And...out of his mouth went a sharp twoedged sword: and **his countenance was as the sun shineth in his strength.**

17: **And when I saw him, I fell at his feet as dead.** And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18: **I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."**

How many Beings are there who look like this? Do we see angels described as looking like this?

'Son of man' in Different States

This wasn't the only occasion when Daniel saw the Being we now know as 'the Son of man'. The first time, Daniel saw "...one like the Son of man" in chapter 7, having come up through the clouds of heaven, being "brought near before...the Ancient of Days". At this occasion, Daniel saw the pre-glorified Christ as He would appear in about 30 A.D. Later, in chapter 10, he sees the same Being again, but this time in a glorious state! (Not unlike the transfiguration accounts, when Peter, James and John were afforded opportunity to briefly see Him in His Glorified state! ³) (As did Moses also, in Ex. 33:18 thru 34:6) ⁴

(Daniel's experience also compares to that of the Apostle Paul on the road to Damascus (Acts 9:7) in which his companions were physically incapacitated to a degree, hearing a sound, but not actually

³ Matt. 17:1-9, Mk. 9:1-10, Lk. 9:27-36

⁴ Though Moses SAW this Being face to face (Ex. 33:11) as did he, Aaron and 70 Elders, from a distance, (Ex. 25:9-11) they saw Him in a non-glorified state.

hearing the words intended for him! (Dan. 10:7) In each case, the responses of the companions attested to the reality of the event! These were not just mental visions in the minds of the recipients only.)

Where this question becomes 'problematical' with some is that a certain few in our peripheral fellowship, hold the belief that Jesus, the Son of man, (the Son of God) did not have a pre-existence prior to His human conception and birth! This is not an entirely new question (as there's documented evidence of it, for example, as represented by the Arian persuasion, which was much disputed by the Council of Nicea in 325 A.D.) If what is apparent in Daniel 10 is in fact true, that the speaker **was** the one who became Jesus Christ in the flesh some 500 years after this time, we then have clear proof that Christ **did** have a glorified existence, just as He affirmed in John 17:5, where He prayed, "And now, O Father, glorify thou me with thine own self with **the glory which I had with thee before the world was.**"

Some dismiss Daniel's account, saying that it was only a vision. But, if it was only a vision, how and why did it incapacitate the others in Daniel's vicinity? They had to flee the scene trembling!

Others pose that the Being that Daniel saw was God the Father, thus deflecting the obvious. But **if** this wasn't God the Father, their affirmation that God the Son didn't exist prior to His human conception becomes subject to serious challenge.

We need to ask ourselves, Did Daniel see a Being that did not actually exist? Did Daniel see the God Being we know as 'the Father'? Who was this Being who spoke to Daniel, who apparently was above the level of an Archangel, and yet was under the level of some other Being who had authority to 'send' him? (Dan. 10:11) Then again, would Daniel refer to the Father as 'one like the sons of men'?

As we get further into this exchange, it appears that the Being Daniel saw, and later spoke with, actually toned-down His appearance. In the three references, we see Him in less and less glorified appearance, ultimately being referred to by Daniel as, 'my lord'! First, the fully glorified state (10:5-6), then in verse 16, 'one like the similitude of the sons of men', clearly not a normal human appearance, but very much like one. Again, in verse 18, one (more) like the appearance of a man. (More like a man, less in

the ‘similitude’ of human likeness.) This same Being touched him **again**, and spoke to Daniel directly. Daniel refers to Him as ‘my lord’. (The translators chose to not capitalize, though the same word in Psalm 110:1 they did capitalize!)

Was David’s ‘Lord’ the same as Daniel’s ‘lord’? (Did both David and Daniel see a second Being acting in a ‘mediatorial’ capacity between themselves and God? Not at all unlike what the Apostle Paul proposed. (1st Tim. 2:5))

You Have Never Seen GOD!

It may help the question with some, and complicate the matter with others, but Jesus affirmed a very important fact in John 1:18 *“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”* and John 5:37 *“And the Father himself, which hath sent me, hath borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.**”* If this is actually true, then how would we know what the Father looks like? How could we say that there are two Beings that look the **same**, when there hasn’t been a sighting by which to make a comparison!

A second consideration is, who was that Being so often seen in the Old Testament, who physically wrestled with Jacob, or who spoke with Moses face to face as with a man, (Ex. 33:11), who was seen by the 70 elders of Israel (not in vision) and was heard by the congregation, and who was this who here spoke with, and touched, and strengthened Daniel in the third year of the reign of Cyrus, king of Persia? Who was this that Daniel recognized as having the appearance of the Son of man, who Daniel also acknowledged and referred to four times as ‘**my lord**’?

How do we account for this Being that Daniel saw being so close in appearance with the one John saw in Revelation 1? And the Being in John’s vision in Revelation 1 is identified without question.

We have in Daniel 10 more potent proof, even more than the explicit contrast of Two Beings in Daniel 7 (the Son of Man as opposed to the Ancient of Days) or in Psalm 110 (‘The LORD’ (YHWH) as opposed to ‘my Lord’ (Adonai)), of the personal interaction

of and the real and true presence of a Being who we would later come to know as the Son of man.

Daniel did see the One who would in later generations, come to be known as the Son of man. He saw Him first in non-glorified form in chapter 7, and then later in chapter 10, in His Glorified form.

Jesus did in fact have a pre-existence, in glorified form, with the Father for all eternity, prior to His ‘incarnation’. Daniel 10 provides us strong evidence to this essential fact. **Ω**

Note: It adds weight to Jesus’ pointed reference in His Olivet Prophecy to this chapter of Daniel, to realize that **He** was the one who gave that prophecy to Daniel in the first place! The purpose of this revelation was to establish the **truth** of the historical progression there revealed. In the ‘king of the north / king of the south’ narratives, we are given a finely detailed series of specific events, which historians have identified as having happened, with such exactness to create disbelief as to their having been given in **advance**, as opposed to their being later written! Now, all of the ‘prophesied’ events are recorded as having been fulfilled historically. We would otherwise have no real reason to conclude that the latter portion of this series of internecine struggles would have an end-time application, except for Jesus’ affirmation. In fact, it was for this very purpose that this prophecy was given. To show what would happen to the Holy People, the Saints of the Most High God in the latter days, (Dan.10:14) and to establish the very veracity of Scripture. (Dan.10:21)

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