



Impact of Demonic Influence on World Leaders: Prince of Persia v. Gabriel & Michael, Dan 10:12-13, 20-21; Politicians Assisted & Restrained by Prayer

61. Daniel gives us insight into the machinations of ambassador demons, puppeteers who manipulate the world leaders to whom they are assigned. In Daniel 10, Daniel prays for God to interpret a vision given him three weeks before. Then we are introduced to an angel, probably Gabriel, who explains why he was delayed so long in coming to Babylon to meet with Daniel.

Daniel 10:12 - Then he [the angel] said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.

Daniel 10:13 - "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

62. This reveals the power of prevailing prayer. Daniel did not waver in his appeals to God for an explanation of his most recent vision. He did not give up after three or four days, nor did he assume it was God's will that he not know the details. Daniel, after being given explicit answers to previous dreams and visions was certain that God would explain this one. So he persisted in prayer for three weeks.
63. Finally, Gabriel appeared not only with the interpretation but also a very good excuse for being late. The archangel's delay was caused by the "prince of Persia." The *king* of Persia is Cyrus II. He is also known as Cyrus the Great but he is not so great that he is capable of doing battle with an archangel, indicated by the Qal active participle of the verb:
- עָמַד *amad* - "to rise up as a foe against someone"
64. So if Cyrus the Great did not "rise up against" Gabriel for three weeks then who did? Answering this question will take us into the inner workings of Lucifer's political machine and how he controls the governments of this world for his own ends. What his ambassadors are able to do in Daniel they are able to do in spades during the Tribulation.
65. We begin our research by learning who the "prince of Persia" really is. We start with an analysis of this passage by:

Unger, Merrill F. *Unger's Commentary on the Old Testament*. (Chicago: Moody Press, 1981), 2:1674-75:

"The prince of the kingdom of Persia" was not Cyrus or his governmental officials, but the demonic spirits connected with government working in and through Cyrus (and his aids) to hinder him in his good intentions to repatriate and assist the Jews.

Michael, the archangel, called "one of the chief princes," apparently the most powerful of the holy angels, and the special patron of Daniel's people, the Jews, came to Daniel's assistance in the spiritual conflict precipitated by the seer's believing prayer.

The demonic power working in the Persian government was steadfastly opposing the angel sent to help Daniel, suggesting that those evil spirits connected with human government "did not want Daniel to be told the things which were to befall the Jews in the days yet to come."



Through Daniel's faithful intercession, a major triumph was won against the demonic forces that were struggling to retain their control over the kingdom of Persia. The far-reaching result would be that the Persian Empire would become the object of divine direction through angelic ministry in its relation to and treatment of Daniel's people, the Jews.

The angel who had come to assist Daniel after the spiritual warfare was won added: "And I remained there with the kings of Persia." (p. 1674)

The angelic messenger then made known specifically that his purpose in coming to Daniel was to make him understand what would befall his people in the latter days.

The temporal phrase comprehends the complete panorama of Israelite history culminating in the final chapter of the seventieth week, and climaxing in the second advent of Christ and the establishment of Israel in her long-promised Davidic-Messianic earthly Kingdom.

The angel, in informing Daniel of what would happen to his people "in the latter days," stressed the fact that the vision "pertains to the days yet future" and that it concerned Daniel's people—not the New Testament church—and the concluding period of Israel's history—not the concluding times of the church. (p. 1675)

Concerning Daniel 10:20, Dr. Unger summarizes the Angelic Conflict and how it relates to both prayer and politics. First of all the verse:

Daniel 10:20 - Then Gabriel said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come."

Unger, *Unger's Commentary on the Old Testament*, 1676:

Gabriel shows that he came not only to assure Daniel of the efficacy of his intercessions and to reveal prayer as a spiritual warfare but also to emphasize the fact that that warfare is perpetual. So he explained, "I must return at once to contend against the prince of Persia."

That prince, it must be repeated, was not the king but a powerful governmental spirit (demon) of Persia. The supernatural powers of evil behind the Persian gods and idols were demons, the dynamic of idolatry and active agents of the government of the satanic world system, of which nations are a part.

"The prince of Greece (not the king of Greece, but a powerful demon of government) shall come next and must be opposed. Thus, it was made apparent to Daniel that severe trials lay ahead for Daniel's people.

The Invisible War is intensified where Israel is concerned. Whenever men gather to discuss the affairs of state the demons gather to contend with these emissaries seeking to influence them in any way possible against the best interests of the Jewish people. This is indicated by:

Daniel 10:21 - "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince."

Apparently to Michael alone, of all the angels, was delegated the special office of protecting Israel in conjunction with the angelic speaker (Gabriel). All the world powers, with potent demonic forces working through their human agents of government, were against Israel.

66. This is an historic example of what the frog demons hope to accomplish in Revelation 16:13-14.



67. During the course of the appeal trial of Satan, and especially its rebuttal phase during the Church Age, the Invisible War rages with anti-Semitism only to reach a white-hot intensity during the Tribulation.
68. Of all the evils that infect the human soul none is more morally crippling than anti-Semitism. Of all the evils that confront a client nation, none is more devastating to its freedom and prosperity than anti-Semitism.
69. If anti-Semitism is a major objective among the fallen angels in the days of Israel's ascendancy then think how much more intensified their assaults have become during the Church Age.
70. It is imperative that we not allow this deadly sin and gross evil to have any credence in our society. Further, I will not permit it to rear its ugly head in this congregation. Dismissal from our membership and ostracism from our ministries is the penalty.
71. The frog demons of Revelation 16:13-14 promote decisions in the capitals of this world that are designed to bring down the Jew. Therefore, we need to review some principles that will help us identify this problem.