

Daniel 10

10:1 In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message *was* true, but the appointed time *was* long; and he understood the message, and had understanding of the vision.

- “The third year.” 536 BC. Two yrs. since decree to let Israel go (Ezra 1:1-2)
- “Belteshazzar” Daniel’s Babylonian name
- “The message was true.” It is definitely from God
- “The appointed time was long” Might be better translated: “involved great conflict.” That is, the prophecy involves great suffering for Israel

10:2-3 In those days I, Daniel, was mourning three full weeks. I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

- Daniel mourning because only 42,000 went back to Israel (Ezra 1:1-2), and/or maybe because those who returned were opposed (Ezra 4:1-5, 24)?
- Why Daniel not leave with others? Not a matter of his age (about 85 yrs.), rather because it probably better-suited God’s purpose for him to remain behind and to encourage others to leave.
- Daniel’s mourning took the form of fasting as an act of self-discipline because he genuinely sought understanding regarding the future of Israel.
- “I ate no pleasant food.” He followed a meager diet consisting of just basic nourishment and water all the while abstaining from “food of delights.”
- “Nor did I anoint myself at all.” Daniel did not apply oil to his skin to prevent sun burn, dryness, or as an act of joy (Prov. 27:9) during his fast.

About Fasting

Fasting by itself means little to God. But as one commentator puts it: “Such acts of themselves do not solicit the favor of God, but they constitute suitable exercises which, if sincere, encourage, and give demonstration of, the proper attitude of heart which does (solicit God’s favor).” (Leon J. Wood).

10:4-6 Now on the twenty-fourth day of the first month, as I was by the side of the great river, that *is*, the Tigris, I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist *was* girded with gold of Uphaz! His body *was* like beryl, his face like the appearance of lightning, his eyes like

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torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

- This is not a vision. Daniel is actually at the Tigris River (60 miles east of Babylon).
- “And behold, a certain man.” This is most likely a pre-incarnate appearance of Jesus Christ given that His description is much like that attributed to Christ by John on Patmos (Rev. 1:13-16).
- “The twenty-fourth day of the first month.” This is the month of Nisan and includes Passover (on the 14th) followed by seven days of the Feast of Unleavened Bread (15th to 21st). That means Daniel started his prayer and fasting on the third day of Nisan (24th day minus 21 days=the third) and continued through these holy days, showing his determination and resolve.

10:7-8 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves. Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.

- The men with Daniel did not see the vision but became aware that he saw something so unusual that it fearfully changed his appearance therefore “great terror fell upon them,” and “so they fled to hide themselves” thus leaving Daniel to face the “great vision” alone.
- “I retained no strength.” This expresses the difficulty mortal sinful man has when encountering the holiness of God. There is no sense of self-sufficiency, just unworthiness, even for a prophet like Daniel.

10:9-10 Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground. Suddenly, a hand touched me, which made me tremble on my knees and *on* the palms of my hands.

- The eighty-five year old prophet (especially after a twenty-one day fast) is overwhelmed and faints.
- “Suddenly, a hand touched me.” This is probably an angel. Daniel gets up on his hands and knees trembling.

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10:11 And he said to me, “O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you.” While he was speaking this word to me, I stood trembling.

- “O Daniel, man greatly beloved.” Though God loves the entire world (John 3:16), Daniel is given this title because he maintained a special relationship with God that made him the object of unusual divine love. (Parents sometime see this with their children).
- “Understand the words.” Daniel is ordered to become mentally alert and pay serious attention.
- “I stood trembling.” Daniel attempts to obey, but his composure shows just how emotionally distraught he had become.

10:12-13 Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

- “Do not fear.” The angel assures Daniel that he had no cause to fear. God had already heard his prayer twenty-one days earlier and responded by sending a personal representative (this angel) to convey the message much as He had done earlier in chapter nine.
- “You set your heart to understand and to humble yourself before your God.” Daniel was sincere in his purpose to understand God’s intentions for his people by giving himself to self-chastening (prayer and fasting) and it found favor with God.
- “Prince of the kingdom of Persia.” A demon of high rank assigned by Satan to Persia to influence the government by prompting the Persian king to show ill-will and disfavor toward the people of God.
- “Withstood me twenty-one days...Michael came to help me.” The demon delayed God’s angel for three weeks until Michael (“one of the chief princes”) arrived to help.

About Michael

Michael is mentioned three times in the Old Testament (all in Daniel (10:13, 21; 12:1), and twice in the New Testament (Jude 9; Rev. 12:7). He is one of the

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highest ranking among angels. The name “Michael” means, “who is of God,” and he was assigned by God as Israel’s prince (10:21; 12:1). He is also the one in the future who will lead other angels to fight against and cast out Satan and his angels from heaven to earth (Rev. 12:7-9).

10:14-15 Now I have come to make you understand what will happen to your people in the latter days, for the vision *refers to many days yet to come.*” When he had spoken such words to me, I turned my face toward the ground and became speechless.

- The angel explains that he was sent to make Daniel understand what will happen to the Jews (“your people”) in the future (“the latter days”). In other words, whereas Daniel was concerned about events that affected Israel in the near future, he would also be told about those “many days yet to come” far ahead into the future from Daniel to Antichrist.
- So he would learn and be made to understand far more than what he was intending; and the thought traumatized him; and he fell face down onto the ground and was unable to speak.

10:16-17 And suddenly, *one* having the likeness of the sons of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, “My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength. For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me.”

- Then “one” who appeared like a human touched Daniel on the lips and he was given the ability to speak again. Thus, he received his strength and then took the opportunity to explain why he was acting as he was.
- “My lord” (*doni*) is a sign of respect but not of divinity. This is an angel (and most likely the same angel that appeared initially).
- Daniel’s explanation carries with it intense pain brought upon him by the extreme emotional disturbance that he felt. The idea of “no breath” left in him suggests that Daniel was unable to even catch his breath.

10:18-19 Then again, *the one* having the likeness of a man touched me and strengthened me. And he said, “O man greatly beloved, fear not! Peace *be* to you; be strong, yes, be strong!” So when he spoke to me I was strengthened, and said, “Let my lord speak, for you have strengthened me.”

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- The third (and final) time Daniel is strengthened supernaturally. The first enabled him to rise from the ground (vs. 9-10), the second enabled him to speak (vs. 16-17), and this third touch gave him bodily strength.

10:20-21 Then he said, “Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come. But I will tell you what is noted in the Scripture of Truth. No one upholds me against these, except Michael your prince.

- “Do you know why I have come to you?” The implication is that the message is far more than what Daniel asked for. Whereas Daniel prayed for his people and their return and revival, he would be shown more than what he imagined.
- “I must return to fight with the prince of Persia.” The angel would have to return and oppose the demon’s attempts to regain his place of influence with the Persian rulers in an attempt to destroy Israel.
- “The prince of Greece will come.” This is another demon the angel must fight once Greece comes into power in about two hundred years (331 B.C.).
- The angel’s comments about “Michael your prince” seem to illustrate the fact that angels support one another in the warfare against Satan.

11:1 Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him.

- The angel recounts how he, in fact, stood up to assist Michael two years earlier.