

1. Last week we completed our study of Daniel's Seventieth Week (Dan 9:24-27).
2. When time ran out I had just begun teaching chapter ten.
3. Now let's take a look at Daniel's vision of the Glory of God which begins in Chapter ten and will extend through chapter eleven and part of chapter twelve.
4. Wycliffe has titled Daniel Chapter ten: **The Final Vision: Israel Through the Centuries and at the Consummation in the Hands of Enemies and in the Hands of God. Dan 10:1-12:13.**
  - 4.1 The last three chapters of Daniel constitute one unit of prophecy.
  - 4.2 Chapter 10 is the record of an introductory vision, corresponding in the structure of the section with the first two verses of chapter 9.
  - 4.3 Chapter 11, down to verse 35, relates to events of long ago that transpired mainly in the Grecian period after the death of Alexander and culminated with Antiochus Epiphanes' persecution of the Jews.
  - 4.4 From 11:36 to the end of chapter 12, the prediction is of end-time events.
  - 4.5 Throughout this section Daniel is filling in details of the picture sketched in his earlier prophecies.
  - 4.6 Chapter 2 gave the grand outline; chapter 7 renewed it from another point of view, enlarging upon the final end-time stage of the fourth kingdom and the kingdom of Messiah.
  - 4.7 Chapter 8 enlarged upon Jewish fortunes in the period of Medo-Persia and Greece, concentrating on Antiochus Epiphanes and the Maccabean conflict.
  - 4.8 Chapter 9 presented a sketch of the whole future of Israel and Jerusalem.
  - 4.9 Now this last oracle, chapters 10 to 12, fills in further details of Israel's future, concentrating both on the Antiochus epoch and on the question of "last things"-- the Great Tribulation, the resurrection of the dead, final rewards and punishments.
5. Let's review the entire chapter with comment.

Dan 10:1 In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war. The understanding of the message came to him in a vision.

Dan 10:2 At that time I, Daniel, mourned for three weeks.

Dan 10:3 I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.

Dan 10:4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris,

Dan 10:5 I looked up and there before me was a man dressed in linen, with a belt of the finest gold around his waist.

Dan 10:6 His body was like chrysolite, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

Dan 10:7 I, Daniel, was the only one who saw the vision; the men with me did not see it, but such terror overwhelmed them that they fled and hid themselves.

Dan 10:8 So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless.

Dan 10:9 Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.

Dan 10:10 A hand touched me and set me trembling on my hands and knees.

Dan 10:11 He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

Dan 10:12 Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.

Dan 10:13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.

Dan 10:14 Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."

Dan 10:15 While he was saying this to me, I bowed with my face toward the ground and was speechless.

Dan 10:16 Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with anguish because of the vision, my lord, and I am helpless.

Dan 10:17 How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe."

Dan 10:18 Again the one who looked like a man touched me and gave me strength.

Dan 10:19 "Do not be afraid, O man highly esteemed," he said. "Peace! Be strong now; be strong." When he spoke to me, I was strengthened and said, "Speak, my lord, since you have given me strength."

Dan 10:20 So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come;

Dan 10:21 but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

6. Now let's begin our exegesis.

KJV

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: and he understood the thing, and had understanding of the vision.

NIV

Dan 10:1 In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true `#SYMBOL \f "Symbol"95`and it concerned a great war. The understanding of the message came to him in a vision.

Introduction:

1. The final three chapters of the book of Daniel record an extensive revelation of the prophetic future which is without parallel anywhere else in Scripture. As Leupold has expressed it,

"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 Scriptures."

2. The entire content of chapter 10, for instance, is introductory, indicating the extensive character of the prophecy to follow. The introduction actually extends through the first verse of chapter eleven.

3. The next section, Dan 11:2-12:4, is divided into two major divisions.

3.1 The first being Dan 11:2-35, which deals with the immediate future, from Darius to Antiochus and the second Dan 11:36-12:4 which deals with the far future, i.e., the end times just before the Second Advent of Christ.

3.2 A final message and revelation is given in Dan 12:5-13.

Dan 12:5 Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank.

Dan 12:6 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

Dan 12:7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time.

When the power of the holy people has been finally broken, all these things will be completed."

Dan 12:8 I heard, but I did not understand. So I asked, "My lord, what will the outcome of all this be?"

Dan 12:9 He replied, "Go your way, Daniel, because the words are closed up and sealed until the time of the end.

Dan 12:10 Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.

Dan 12:11 "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.

Dan 12:12 Blessed is the one who waits for and reaches the end of the 1,335 days.

Dan 12:13 "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."

3.3 The last three chapters constitute the fourth vision of Daniel which gathers together the significant threads of prophecy, especially as they relate to the Holy Land and to the people of Israel.

4. Now for the setting of Daniel's vision.

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1. Almost every detail of the first verse of this chapter has been a subject for debate in various commentaries.
2. It was late in Daniel's career, about seventy-two years after he had been carried away as a youth to Babylon that "a thing," better translated "a word" that is, a revelation was revealed to Daniel.
3. By way of identification, his Babylonian name Belteshazzar is given to make clear that he is the same Daniel who was so named by Nebuchadnezzar seventy years earlier.
4. The general nature of the revelation is described in the verses which follow. Daniel first affirms that the "thing" or word was true, as might be expected of a revelation from God.

5. The second fact concerning the prophecy as translated in the King James Version is that "the time appointed was long."

6. This expression has called for considerable comment. The Hebrew here *Tsavah Gadol* has been variously translated "great warfare;" or "a great task" or, more freely, "involved great suffering." The implication is that the period in view is a long and strenuous one involving great conflict and trouble for the people of God.

7. In contrast to the previous visions, Daniel states that "he understood the thing, and had understanding of the vision."

8. The previous visions had left questions in Daniel's mind which were not fully resolved, although he had faithfully recorded what he had seen and heard.

9. It is doubtful whether Daniel completely understood all the vision which followed, but at least he comprehended its general characteristics and was not left in a state of perplexity.

10. In Dan 8:27 we saw where Daniel was physically sick as a result of the extensive visions given to him.

Dan 8:27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

11. As noted in point two of our introduction the extensive introductory statement (all of chapter ten) would seem to alert us that a tremendous revelation is coming.

12. Before we leave verse one let me give you an expanded translation:

#### Expanded Translation

Dan 10:1 In BC 535, which was the third year of Cyrus the Great's reign, Daniel (who was called by Nebuchadnezzar, Belteshazzar) received a message from God. The message, delivered by Gabriel, was true and it concerned a time of trial in which Israel would greatly suffer. The understanding of the message also came to him in a vision.

End Lesson Taught 11-17-2002