

1. Last week we completed an introduction to Daniel chapter ten and then I exegeted verse one.
2. When time ran out I had just started to teach of Dan 10:2-3. Before beginning that analysis I want to review some of that learned last week.
3. Wycliffe has written of Daniel Chapter ten, eleven and twelve: “The last three chapters of Daniel constitute one unit of prophecy. Chapter 10 is the record of an introductory vision, corresponding in the structure of the section with the first two verses of chapter 9. 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 culminating in Antiochus Epiphanies’ persecution of the Jews. From 11:36 to the end of chapter 12, the prediction is of end-time events. Throughout this section Daniel is filling in details of the picture sketched in his earlier prophecies.”
4. Chapter two gave the grand outline; chapter seven renewed it from another point of view, enlarging upon the final end-time stage of the fourth kingdom and the kingdom of Messiah.
5. Chapter 8 enlarged upon Jewish fortunes in the period of Medo Persia and Grecian periods, concentrating on Antiochus Epiphanies and the Maccabean conflict. (196-167 B.C.)
6. Chapter 9 presented a sketch of the whole future of Israel and Jerusalem from 444 B.C. to the return of their Messiah.
7. Chapters 10, 11 and 12, fill in further details of Israel's future, concentrating both on the Antiochus Epiphanies through and including the Tribulation, Second Advent and Millennium.
8. The entire chapter in the NIV reads:

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.

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.

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 Tsava 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.

Now let's see what we can learn from verses two and three of chapter ten.

KJV

Dan 10:2 In those days I Daniel was mourning three full weeks.

Dan 10:3 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.

NIV

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.

Principles:

1. Daniel spent three weeks in mourning during which he did not eat the dainties of the king's table, abstained from flesh and wine, and also did not anoint himself.

2. Pleasant bread is literally, "bread of pleasures, bread of desires," that is, the sumptuous delicacies served at the palace.

3. During this period, Daniel apparently partook of only basic nourishment and water; he followed a meager diet. The occasion of this self-inflicted fasting was his puzzlement and concern for what lay ahead for Israel.

4. The duration of his fasting is obviously three weeks composed of days in contrast to the Seventy weeks" of Daniel 9:24-27.

5. Practically all expositors agree that twenty-one days is the interpretation.

6. Given Dan 10:4 the three weeks included an intervening Passover. Passover occurred in the first month and the fourteenth day and was followed by seven days in which unleavened bread was eaten. His fasting would have therefore included unleavened bread.

7. The occasion for Daniel's fasting probably was his concern for the pilgrims who had returned to Jerusalem earlier at the decree of Cyrus.

2Ch 36:22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2Ch 36:23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

Ezr 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the

mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Ezr 1:2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

8. As the book of Ezra makes plain, the children of Israel had encountered great difficulty in getting settled in the land.

8.1 Although the altar had been set up and the foundation of the temple poured (Ezra 3), the work had been suspended because of opposition by the people of the land (Ezra 4:1-5, 24).

Rebuilding the Altar

Ezr 3:1 And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Ezr 3:2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

Ezr 3:3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening ...

Ezr 3:10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

Ezr 4:1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

Ezr 4:2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

Ezr 4:3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

Ezr 4:4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

Ezr 4:5 And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius the Great (522-486).

Ezr 4:24 Then ceased the work of the house of God which is at Jerusalem ...

9. All of this was a great concern to Daniel for his primary purpose in encouraging the expedition had been the restoration of not just the temple but the city of Jerusalem as well.

10. Humanly speaking there was ground for anxiety. From God's point of view, things were moving exactly on schedule.

11. In a sense, the vision which will follow is a reply to Daniel's questions concerning God's purposes for the future of Israel in relation to the Gentiles.

12. These purposes involved a far more extensive program than that fulfilled in the book of Ezra and Nehemiah.

13. While we may justly be concerned over what seems to be a defeat of God's purpose, the believer should never forget the omniscience and sovereignty of God which ultimately proves that all things work together for good to them who love God." Rom 8:28

14. Walvoord in connection with these passages has written: "From the divine viewpoint, while we should pray, we should be delivered from anxiety-as Paul stated many years later in Phi 4:6-7."

Phi 4:6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Phi 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

15. We therefore should cling to promises like:

Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

Phi 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Jud 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Mat 10:30 And even the very hairs of your head are all numbered.

Mat 10:31 So don't be afraid; you are worth more than many sparrows.

Pro 3:6 in all your ways acknowledge him, and he will make your paths straight.

Pro 14:26 He who fears the LORD has a secure fortress, and for his children it will be a refuge.

Psa 118:8 It is better to take refuge in the LORD than to trust in man.

Psa 118:9 It is better to take refuge in the LORD than to trust in princes.

Isa 30:20 Although the Lord gives you the bread of adversity and the water of affliction, your teachers will be hidden no more; with your own eyes you will see them.

Isa 30:21 Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it."

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

1Th 5:18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

1Pe 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1Pe 5:7 Casting all your care upon him; for he careth for you.

Jer 33:3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

16. John Walvoord goes on to write of Daniel's vision and his reaction:

"No doubt abstinence from all but absolutely necessary food and drink and the application of anointing oil-indicative of his grief for the affliction of Israel (Amo 6:6; 2Sa 14:2) - helped Daniel for his great experience."

Amo 6:6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

2Sa 14:2 And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her, I

pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

17. Since Daniel mentions abstaining from choice food, meat and wine I want to review what the Bible has to say of fasting:

17.1 Fasting is the abstinence from food and/or wine either in whole or in part; this so a believer can better concentrate on the things of God.

17.2 There is also the mention of fasting and other manifest denigrations of self in order to express personal chagrin, sorrow, repentance, etc.

17.3 Fasting in remembrance of past events such as defeats, calamities, pestilences, etc. are also mentioned in Scripture.

17.4 The Hebrew word TSUM meaning to fast is often found in the historical books and the books of the prophets.

17.5 The Jews were required to fast on the Day of the Atonement and during the Age of The Incarnation the Scribes developed and used the fast to portray their piety.

17.6 As Church Age believers we recognize there was a requirement under Jewish law to fast, however, we also recognize the Epistles demand we eschew the Law and its onerous impositions.

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