

Lesson 127 Book of Daniel 12-1-2002

1. Last week I started an exegesis of Dan 10:2 and 3. We will review some of that learned in our introduction to chapter ten and then continue with an analysis of verses two and three.

1.1 Before beginning that analysis I want to give you an expanded translation of Dan 10:1.

Dan 10:1 In 535 B.C., 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.

2. Almost every detail of the first verse of this chapter has been a subject for debate in various commentaries.

3. 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.

4. 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.

5. In contrast to the previous visions, Daniel states that he understood the vision.

6. 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.

7. Daniel understood the vision which followed; he was not left in a state of perplexity.

8. 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.

9. Verses two and three in the KJV and NIV have been translated.

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.

9. When time expired last week we were reviewing the subject of fasting. Let's continue that study:

9.1 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.

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

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

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

9.5 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.

9.6 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 Mosaic law and its onerous impositions.

9.7 The early New Testament:

9.7.1 In the Kingdom Age teachings of the Gospels the Lord did provide for fasting but often rebuked the Scribes for their hypocritical fasting.

9.7.2 There was a recognition on the part of our Lord that fasting was a part of the Jewish religion.

9.8 Mention is made of fasting in the early Church Age or Interim Age as we are prone to call it.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts 14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

9.9 Paul in his early writings to the Church at Corinth in about A.D. 56 speaks of fastings.

1Co 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

2Co 6:5 In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

2Co 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

9.10 It can therefore be concluded that fasting in the early Church Age was a common practice as a means of dedicating the mind to the service of the Lord.

9.11 There is no mention of fasting after A.D. 56 therefore we can conclude the Canon's completion might have rendered fasting as a fait accompli.

9.12 There is nothing wrong with fasting if indeed it is done to assist in the concentration on the Word.

9.13 There are some who think that the observance of the Lord's Table also supplanted fasting.

9.14 Since we have no indication of fasting in the later Epistles, fasting like water baptism is a questionable "ordinance," but then again if fasting helps you to become closer to God then by all means fast.

10. Before moving to a study of Dan 1:4-6 I want to give you an expanded translation of Dan 1:2-3:

Expanded Translation

Dan 10:2 Hearing of the difficulties being encountered by those who had returned to the land to rebuild the Temple, I mourned for three weeks.

Dan 10:3 I did not eat any choice foods; in fact I ate no meat and drank no wine; neither did I use any body lotions during these three weeks.

Now let's see what principles we can glean from verses four, five and six:

KJV

Dan 10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel (Chiddekel of Chaldean origin-Tigris);

Dan 10:5 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:

Dan 10:6 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.

NIV

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.

Principles:

1. According to verse 4, the time of the vision was the twenty-fourth day of the first month, that is, the month Abib, known later as Nisan. This would be either our month of March or April.

2. Scripture does not reveal when the twenty-one days of mourning began, but it seems clear that they had concluded by the twenty-fourth day of the month. The new year was normally begun with a festival of two days celebrating the advent of the new moon (1Sa 20:18-19, 34).

1Sa 20:18 Then Jonathan said to David: "Tomorrow is the New Moon festival. You will be missed, because your seat will be empty.

1Sa 20:19 The day after tomorrow, toward evening, go to the place where you hid when this trouble began ...

1Sa 20:34 Jonathan got up from the table in fierce anger; on that second day of the month he did not eat, because he was grieved at his father's shameful treatment of David.

3. Because of the festival it would have been unsuitable for him to fast while that joyous festival was occurring.

4. If the vision came to Daniel immediately after his twenty-one days of mourning, his fast must have begun immediately after the new moon celebration, concluding just before the vision was given to him.

5. The vision was said to be "by the side of the great river, which is Hiddekel." Here we learn for the first time that Daniel did not accompany the pilgrims who returned to Jerusalem with Zerubbabel and Joshua to rebuild the Temple.

6. This is certainly implied in the first three verses of our chapter ten. ¶Liberal scholars attempt to turn this into an argument against the historicity of Daniel, assuming that he would automatically return to his native land as soon as permitted.

6.1 Dan 10:4 makes clear Daniel has elected to remain in Babylonia given his location on the Tigris river, a river some 30 miles from the city of Babylon.

7. As Young points out, however, if Daniel was merely a fictitious character, an ideal created by a writer in the Maccabean period, it would have been far more natural to have pictured him returning triumphantly to his native land.

8. Young concludes, "The fact that Daniel does not return to Palestine is a strong argument against the view that the book is a product of the Maccabean age."

9. The obvious explanation of Daniel's failure to return is that he was quite old, probably eighty-five and, according to chapter six he had been given a prominent place in the government

and was not free to leave as were š others.

10. The statement that the vision occurred by the river Tigris, has also been subject to criticism on several counts.

10.1 The question has been raised whether this should be considered a literal and geographic statement or part of the vision.

10.2 In Daniel 8, Daniel's vision "was by the river of Ulai," but the context makes plain that he is only there in vision not in reality.

10.3 In chapter 10, however, the context and narrative makes plain that he is actually by the Tigris River, as the following verses relate how the men who were with him, but did not see the vision, fled.

10.4 Liberal scholars like Montgomery, however, consider the reference to "the great river" a contradiction with the specification "Hiddekel" or the Tigris River as the Euphrates River is normally called "the great river."

10.5 Montgomery accordingly, regards this as an early manuscript error; he concludes the only Ū alternative is a gross error on the part of the writer. The Syriac version of the Bible substitutes "Euphrates," for "Hiddekel."

CHART MESOPOTAMIA

11. All of this criticism, however, is quite arbitrary as there is no reason why the Tigris should not also be called a great river; and if that expression uniformly referred to the Euphrates, it would be all the more strange for a copyist to insert, "Hiddekel."

12. Conservative scholars generally agree that the river is the Tigris. The probability is that Daniel had come to this geographic area in connection with his duties as a chief administrator of the government.

13. No great amount of travel need be assumed here because just above Babylon the Euphrates and Tigris are only about thirty-five miles apart.

14. In this situation, Daniel records that he had a vision of a glorious man. Daniel describes the man as clothed in linen, his loins girded with fine gold, his body having an appearance of beryl or chrysolite.

15. ☒ His face had the appearance of lightning, his eyes as flaming torches, his arms and feet like polished brass, and his voice sounded like the words of a multitude.

16. All commentators agree that the personage was not a man but either a glorious angel or a Theophany.

17. Leupold, after considerable discussion, concludes that the personage is a mighty angel because

he requires the help of Michael, mentioned in verse 13, which would not be true of Deity.

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.

18. If an angel, it may have been Gabriel, who appeared to Daniel in chapter eight and nine.

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

18.1 However, Leupold prefers to identify him with an unknown angel of equal stature with Michael. Young notes that Hengstenberg identified him as Michael and that the Jews considered the figure an angel.

19. Although there is room for debate even among conservative scholars, the evidence seems more in favor of considering this a Theophany.

20. In this case, the Theophany of Dan 10:5-6 is to be distinguished from the angel of Dan 10:10-14 as well as Michael mentioned in Dan 10:13.

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 10:10 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."

21. Mighty angels are frequently difficult to distinguish from God Himself. This is particularly true in the Books of Ezekiel and Daniel.

End Lesson Taught 12-1-2002