

1. Last week I exegeted Dan 10:2 and 3 and completed a review of the Doctrine of Fasting. When time expired I was in the process of teaching Dan 10:4-6.
2. We will review some of that learned and then return to our analysis of verses four, five and six.
3. Before beginning that analysis I want to give you an expanded translation of Dan 10:1-3.

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.

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.

4. Now let's return to our study of verses four, five and six which in the NIV reads:

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 four, 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 by the twenty-fourth day of Nisan the mourning period was over. The new year began with a festival of two days celebrating the advent of the new moon.
(1Sa 20:18-19, 34)

3. Because of the festival it would have been unsuitable for Daniel to fast while such a joyous festival was occurring. The festival would have been celebrated on the 1st and 2nd day of Nisan indicating the mourning and fasting probably began on the 3rd of Nisan lasting until the 24th.
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 on the 24th.
5. The vision was said to be "by the side of the great river, which is Hiddekel (Tigris)." 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.
7. Dan 10:4 makes clear Daniel had elected to remain in Babylonia given his visit to an unnamed city on the Tigris River, a river located just north, north east of the city of Babylon.
8. 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 others.
9. Conservative scholars generally agree that Daniel had come to one of several unknown cities located on the Tigris for the purpose of performing his duties as a chief administrator of the government.
10. No great amount of travel need be assumed here because just above Babylon the Euphrates and Tigris are only about thirty-five miles apart.
11. 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.
12. 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.
13. All commentators agree that the personage was not a man but either a glorious angel or a Theophany.
14. Leupold, after considerable discussion, concludes that the personage is a mighty angel because the messenger angel 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.

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

15.1 Several expositors identify him as 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.

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

17. In my view, 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."

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

19. The similarity between the man described in Dan 10:5-6 and the glorified Christ in Rev 1:13-16 has led conservative expositors such as Young, and Keil to consider the man a genuine Theophany i. e. an appearance of Christ as the Angel of Jehovah. Let's compare:

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.

Rev 1:13 and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.

Rev 1:14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.

Rev 1:15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

20. The description of Daniel attributes to the man in the vision a glorious appearance. The linen was probably the fine white linen which characterized garments of the priests. (Exo 28:39-43)

20.1 The priest recall wore the linen tunic with a sash tied above their waist near their chest.

Exo 28:39 "Weave the tunic of fine linen and make the turban of fine linen. The sash is to be the work of an embroiderer...

Exo 28:43 Aaron and his sons must wear them whenever they enter the Tent of Meeting or approach the altar to minister in the Holy Place, so that they will not incur guilt and die. "This is to be a lasting ordinance for Aaron and his descendants.

21. In other instances, linen forms the clothing of heavenly visitors. (Eze 9:2-3, and 11; Eze 10:2, 6-7)

Eze 9:2 And I saw six men coming from the direction of the upper gate, which faces north, each with a deadly weapon in his hand. With them was a man clothed in linen who had a writing kit at his side. They came in and stood beside the bronze altar.

Eze 9:3 Now the glory of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple. Then the LORD called to the man clothed in linen who had the writing kit at his side ...

Eze 9:11 Then the man in linen with the writing kit at his side brought back word, saying, "I have done as you commanded."

Eze 10:2 The LORD said to the man clothed in linen, "Go in among the wheels beneath the cherubim. Fill your hands with burning coals from among the cherubim and scatter them over the city." And as I watched, he went in ...

Eze 10:6 When the LORD commanded the man in linen, "Take fire from among the wheels, from among the cherubim," the man went in and stood beside a wheel.

Eze 10:7 Then one of the cherubim reached out his hand to the fire that was among them. He took up some of it and put it into the hands of the man in linen, who took it and went out ...

Eze 10:18 Then the glory of the LORD departed from over the threshold of the temple and stopped above the cherubim.

Eze 10:19 While I watched, the cherubim spread their wings and rose from the ground, and as they went, the wheels went with them. They stopped at the entrance to the east gate of the LORD'S house, and the glory of the God of Israel was above them.

22. The angels at the tomb of Christ are described as having long white garments of brilliant character without specifying that they are linen. (Luk 24:4; Joh 20:12 and Acts 1:10).

Luk 24:4 While the women were wondering about the empty tomb, suddenly two men in clothes that gleamed like lightning stood beside them.

Joh 20:12 Mary Magdalene fearing someone had stolen the body of Jesus looked up and saw two angels in white, they were seated where Jesus' body had been, one at the head and the other at the foot.

Acts 1:10 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them.

23. Walvoord writes of the girdle: The girdle was probably also linen embroidered with fine gold. The reference to the 'fine gold of Uphaz' has only one other similar reference in the Bible (Jer 10:9).

24. It is sufficient to consider the girdle as being embroidered with fine gold of unusual quality.

25. The appearance of the body as a jewel called Beryl from the Hebrew Tarshish is translated "chrysolite" in the Septuagint and is considered by Driver as like a topaz stone.

26. He states "the topaz ... a flashing stone described by Pliny as "a transparent stone with a refulgence like that of gold.

27. The same stone seems to be mentioned in Eze 1:16 and 10:9.

Eze 1:16 This was the appearance and structure of the wheels: They sparkled like chrysolite, and all four looked alike. Each appeared to be made like a wheel – intersecting a wheel.

Eze 10:9 I looked, and I saw beside the cherubim four wheels, one beside each of the cherubim; the wheels sparkled like chrysolite.

28. Porteous identifies it as the yellow jasper. "The impression given to Daniel was that the entire body of the man in the vision was like a gigantic transparent jewel reflecting the glory of the rest of the vision."

29. The description of the face illumined as it were by lightning is quite similar to the reference to Christ in Rev 1:16.

Rev 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

30. And the lightning compares to the countenance of Christ whose appearance is likened to the sun in Eze 1:13-14.

Eze 1:13 The appearance of the living creatures was like burning coals of fire or like torches. Fire moved back and forth among the creatures; it was bright, and lightning flashed out of it.

Eze 1:14 The creatures sped back and forth like flashes of lightning.

31. Accompanying the visual image of glory was the mighty sound of a multitude, apparently not words which could be understood, but giving the impression of great power. (Rev 1:15) Much like you might expect from a super bowl crowd.

Rev 1:15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

32. As Driver expresses it, "An impressive, but inarticulate, sound seems to be what the comparison is intended to suggest. The total impression upon Daniel must have been tremendous (similar to that of John when He saw Christ. (Rev 1:17-18)

Rev 1:17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last.

Rev 1:18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

33. In summary then Daniel is taught first by a Theophany and then in verse ten we find an angel, probably Gabriel who awakens Daniel and speaks to him.

34. Before we begin an analysis on the effect of the vision on Daniel let's see how our verses look in expanded translation:

Dan 10:4 On the twenty-fourth of March while on assignment from the King, I was standing on the banks of the Tigris river.

Dan 10:5 Suddenly before me stood a man Who was dressed in linen; he wore a belt of fine gold.

Dan 10:6 His body was like a transparent stone with a refulgence like that of gold, his face flashed like lightning, his eyes like flaming torches, his arms and legs like the gleam of highly polished brass, and his voice roared like the sound of thunder. It was apparent to me I had been visited by a Theophany.

35. Now let's see what we can learn from Daniel 10 verses seven, eight and nine.

KJV

Dan 10:7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

Dan 10:8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

Dan 10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

NIV

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.

Principles:

1. The vision which Daniel saw was apparent only to him and not to the men who accompanied him.

2. The situation was somewhat similar to that of the men who accompanied Paul on the road to Damascus (Acts 9:7 and 22:9) except that here the men saw and heard nothing but apparently sensed something which gave them great fear.

Act 9:7 The men traveling with Saul stood there speechless; they heard the sound but did not see anyone.

Act 22:9 My companions saw the light, but they did not understand the voice of him who was speaking to me.

3. Then those who accompanied Daniel fled to where we know not. Daniel was left alone as he states in verse 8.

4. Undoubtedly, Daniel was the only one spiritually qualified to receive a vision; the choice of Daniel as the recipient of the vision was made by divine will.
 5. Daniel had the gift of prophecy and those who were with Daniel had no such gift and thus were not allowed to see the vision; the vision was only intended for Daniel.
 6. The fact that those with Daniel did not see the vision and fled makes clear that this is an actual event which occurred near the Tigris River and not a vision.
 7. Those who accompanied Daniel were not part of the vision itself, and their departure, for whatever reason was planned and facilitated by divine design; this left Daniel alone with first the Theophany and later Gabriel.
 8. Alone, Daniel could concentrate on the message provided.
 9. The sight of the vision affected Daniel physically, robbing him of normal physical strength; and his normal appearance of health, described as "my comeliness."
 10. Although apparently rendered immobile by his lack of strength, Daniel was still able to hear "the voice of his words; but this only increased his incapacity, and he fell in a swoon with his face toward the ground.
 11. Daniel's experience illustrates the difficulty of mortal, sinful man, even a prophet like Daniel, of encountering the glory of God, in relation to which even the holiest of men come short. (Rom 3:23)
- Rom 3:23 For all have sinned and come short of the glory of God.
12. It was in this posture of weakness and semi-consciousness that Daniel would be strengthened in order that he might receive several rather spectacular revelations.

End Lesson Taught 12-8-2002