

1. Last week I exegeted Dan 10:13-19. When time expired I was about to begin a study of Dan 10:20 and 21.

2. Before we begin that study I want to give you an expanded translation of Dan 10:1-19.

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.

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.

Dan 10:7 I was the only one who could see or hear the Theophany; the men who were with me were overcome with fear; in fact they were so overcome that they ran away and hid themselves. I have no idea what so terrified them.

Dan 10:8 I was left alone, gazing at the magnificent vision; I turned deathly pale, fainted and fell to the ground.

Dan 10:9 Then I heard the voice of the Theophany, as I listened I fell into a deep trance with my face to the ground.

Dan 10:10 And then the angel Gabriel stood over me and aroused me from my trance; he lifted me trembling to my hands and knees.

Dan 10:11 "Daniel, in God's eyes you are highly esteemed and dearly loved, I want you to consider carefully the words I am about to speak, now stand up and understand that it was God Himself Who sent me to you." And when he said this I raised myself to a standing position but I was still trembling.

Dan 10:12 Gabriel saw my trepidation and said, "stop being afraid, since the first day that you wanted to know more about Israel's future I was dispatched from God's presence for the specific purpose of answering your questions."

Dan 10:13 But on my way the demon assigned to influence the various Persian kings resisted me for some three weeks. Then Michael, the elect angel assigned to protect Israel, came to my assistance, because I had been detained over Persia.

Dan 10:14 Now do not be afraid for I, Gabriel, have come to explain to you what is going to happen to Israel in the future, your vision concerns a time yet to come.

Dan 10:15 As Gabriel spoke to me, I bowed my head looking only at the ground finding myself unable to speak.

Dan 10:16 Then Gabriel touched my lips, and I was able to again speak. I said to Gabriel who stood before me, "I am overcome with anxiety because of what I have seen, I am absolutely helpless and without discernment.

Dan 10:17 I have so many questions but how can I, your servant, Stalk with you? My physical strength is gone and I am having difficulty breathing."

Dan 10:18 Again Gabriel, God's special messenger, touched me and I immediately felt better.

Dan 10:19 I was now able to listen. Gabriel then said "Do not be afraid, O man highly esteemed and loved of God. Peace! Be strong now; be strong." His words strengthened me so I said, "Speak, my lord, since you have given me strength."

3. Now let's see what we can learn from our last two verses of chapter ten:

KJV

Dan 10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

Dan 10:21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

NIV

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.

Principles:

1. The stage now having been set for the great revelation to follow, the angel poses the question once again, "Knowest thou wherefore I come unto thee?"

2. Critics have found fault with these concluding verses of chapter 10 as needlessly repetitious and confusing. Montgomery is sure that the text here is faulty.

3. Such criticism, however, does not take into consideration Daniel's weak and confused state. An emphatic repetition in the form of a question is not needless repetition: "Do you know why I have come to you?"

4. After the question the angel reveals that when he returns he will encounter both the demon prince of Persia and the demon prince of Greece.

5. Keil as earlier quoted has asserted in error that such an encounter with demon princes would be unnecessary due to the previous victory thus Keil like Montgomery believes we have a manuscript error; but the implication, not only here but elsewhere, is that there is constant warfare in spiritual victory requiring repeated interventions of angels like Michael.

6. The mention of both Persia and Greece also directs our attention to the second and third major empires which are involved in the prophecies of Daniel 11:1-35.

7. It would certainly seem we are being taught that, behind the many details of prophecy relating to the history of this period, there is an unseen struggle between angelic forces concerning the will of God.

8. An unusual phrase is found in verse 21, the scripture of truth. This term is literally "the writing of truth" (Kathav Emeth), a reference to God's record of truth in general, of which the Bible is one expression.

9. The facts to be revealed are already in God's record and are now about to become part of the Holy Scriptures. The plan of God is obviously greater than that which has been revealed in the Bible itself.

10. Verse 21 is introduced with a strong adversative particle (Abal) which serves to introduce the contrast of teaching with the expected angelic warfare to thwart the plan of God.

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.

11. The angelic conflict, great though it is, is subject to "the writing of truth," translated "the book of truth" in most modern English versions.

12. Zockler comments ... "in a book of truth, such being a Divine document upon which the yet unrevealed fortunes of nations as well as of individuals are entered, you will find sovereign revelations from the omniscience of God."

13. It is from this "book of truth" Daniel is about to be blessed. From this book we are also about to see Scripture. There are many things in the Book of Truth not revealed.

Deu 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

14. Now we are ready for chapter eleven but first let's see how our last two verses of chapter ten look by way of an expanded translation.

Dan 10:20 Gabriel seemed to be satisfied as to my recovery, He said "Do you know why I have come to you?" Before I could answer he continued, "I am here to tell you what is written in the Book of the Future.

Dan 10:21 After I deliver my lengthy message then I must leave, I will on my return trip encounter not only the demon prince of Persia but because of my message I will also have to face the demon prince of Greece. Only Michael the guardian angel of Israel will help me; with his help I will return to the third heaven.

Daniel Chapter Eleven Introduction:

1. The long introduction to the fourth and final vision just studied in chapter ten is followed in chapter 11 by the revelation of important events beginning with Darius the Mede (539 B.C.) and extending to the last Gentile ruler "in the time of the end."

2. Chapter 11 naturally divides into two major sections.

2.1 The first, verses 1-35, describes the major rulers of the Persian Empire and then gives in great detail some of the major events of the third empire following Alexander the Great, and concluding with Antiochus Epiphanies (175-164 B.C.).

2.2 The entire period from the death of Antiochus Epiphanies to the time of the end is skipped over with no reference to events of the present church age, and the second section, verses 36-45, deals with the last Gentile ruler who will be in power when Christ comes in His second advent.

3. This is followed in chapter 12 by further prophecy of the last days, a period including the great tribulation, the Second Advent, and the beginning of the millennial kingdom.

4. No other portion of Scripture presents more minute prophecy than Dan 11:1-35 and this has prompted the sharpest attack of critics seeking to discredit this prophetic portion.

5. Interestingly enough, it was the eleventh chapter of Daniel with its detailed prophecy of about two hundred years of history that prompted the heathen philosopher Porphyry (third century A.D.) to attack the book of Daniel as a forgery.

6. In his study, Porphyry established the fact that history corresponded closely to the prophetic revelation of Dan 11:1-35 and the correspondence was so precise that he was persuaded that no one could have prophesied these events in the future.

7. Accordingly, he solved his problem by taking the position that the book of Daniel was written after the events occurred, that is, it was written in the second century B.C.

8. This attack prompted Jerome to defend the book of Daniel and to issue his own commentary, which for over one thousand years thereafter was considered the standard commentary on the book of Daniel.

9. As Wilbur Smith has said:

"The most important single work produced by the Church Fathers on any of the prophetic writings of the Old Testament, commenting upon the original Hebrew text, and showing a complete mastery of all the literature of the Church on the subjects touched upon to the time of composition, is without question St. Jerome's Commentary on the Book of Daniel.

10. The controversy between Jerome and Porphyry has characterized discussion of the book of Daniel ever since; much of this we discussed earlier. The sole objection to Daniel is his historical accuracy therefore little credence need be placed on their assertions.

11. In attempting the difficult exegesis of the first portion of Daniel eleven, the general principle should be observed that the prophecy, as far as it goes, is accurate, but it is selective.

12. The revelation of chapter 11 does not contain all the history of the period nor name all the rulers. It is not always possible to determine why some facts are included and others excluded.

13. But the total picture of struggle and turmoil which characterized the period of the third empire is portrayed by special reference to Antiochus Epiphanies, who is given more space than any other ruler in this chapter because of the relevance of his activities to the people of Israel.

Now let's begin our study of Dan 11:1-2:

KJV

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

Dan 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

NIV

Dan 11:1 And in the first year of Darius the Mede, I took my stand to support and protect him.)

Dan 11:2 "Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece.

Principles:

1. The opening verse of chapter 11 is often considered the closing verse of chapter ten. In it, the angel Gabriel declares his support to confirm and strengthen Darius the Mede.
  2. His stand is usually taken as a description of the angel's protection of Darius the Mede.
  3. In the first year of Darius the Mede when the world power passed from the Babylonians to the Medo Persians, the angel it would seem had worked with Darius until he succeeded in turning the new kingdom from hostility to favor toward Israel.
- 3.1 The story of Daniel chapter six demonstrates that efforts were made in the first year of Darius to make him hostile toward Israel. But God sent His angel on that occasion and shut the lions' mouths (Dan 6:11-13, 22).

Dan 6:11 Then these men went as a group and found Daniel praying and asking God for help.

Dan 6:12 So they went to the king and spoke to him about his royal decree: "Did you not publish a decree that during the next thirty days anyone who prays to any god or man except to you, O king, would be thrown into the lions' den?" The king answered, "The decree stands-- in accordance with the laws of the Medes and Persians, which cannot be repealed."

Dan 6:13 Then they said to the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the decree you put in writing. He still prays three times a day."

Dan 6:22 My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, O king."

4. The miraculous deliverance by the angel caused Darius the Mede to reverse his policies to favor Israel (Dan 6:24-27).

Dan 6:24 At the king's command, the men who had falsely accused Daniel were brought in and thrown into the lions' den, along with their wives and children. And before they reached the floor of the den, the lions overpowered them and crushed all their bones.

Dan 6:25 Then King Darius wrote to all the peoples, nations and men of every language throughout the land: "May you prosper greatly!

Dan 6:26 "I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. "For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end.

Dan 6:27 He rescues and he saves; he performs signs and wonders in the heavens and on the earth. He has rescued Daniel from the power of the lions."

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