

A Practical Study of DANIEL

PART IV

SESSION #19: Daniel 10:1-9

TEXT:

v. 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.

v. 2 At that time I, Daniel, mourned for three weeks.

v. 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.

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

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

v. 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.

v. 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.

v. 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.

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

INTRODUCTION:

(1002 Humorous Illustrations for Public Speaking by Michael E. Hodgin) Grand Rapids, MI: Zondervan. Copyright – Michael E. Hodgin, 2004.

TOPIC: Guidance

Golfing Tips

As the golfer approached the first tee, a hazardous hole with a green surrounded by water, he debated whether he should use his new golf ball. Deciding that the hole was too treacherous, he pulled out an old ball and placed it on the tee. Just then he heard a voice from above say loudly, “Use the new ball!”

Frightened, he replaced the old ball with the new one and approached the tee. Now the voice from above shouted, “Take a practice swing!”

With this, the golfer stepped backward and took a swing. Again he approached the tee, only to hear the voice shout, “Use the old ball!”

p. 166

Comedian Comments on Gay Marriage

Christian comedian Brad Stine weighed in on the gay marriage debate with this insightful line:

“Guys want to marry guys? Cowards.”

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(A Continual Feast by Jan Karon) New York, NY: Viking / Penguin Group.
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You should always go to other people’s funerals, otherwise they won’t come to yours.

Yogi Berra

(Getting Through the Tough Stuff by Charles R. Swindoll) Nashville, TN: W Publishing Group / Thomas Nelson. Copyright – Charles R. Swindoll, 2004.

Many people choose humor. A bumper sticker I saw several years ago said it all:

Don’t take life so seriously!
You won’t get out of it alive anyway.

p. 208

The French Art Caper

Did you hear about the guy in Paris who almost got away with stealing several paintings from the Louvre? After planning the crime, getting in and out past security, he was captured only two blocks away when his Econoline ran out of gas.

When asked how he could mastermind such a crime and then make such an obvious error, he replied: “Monsieur, I had no Monet to buy Degas to make the Van Gogh.”

And you thought I lacked De Gaulle to tell a story like that.

(Received via email from Floyd Edwards, April 16, 2005)

(Shoulda Coulda Woulda: Live in the Present, Find Your Future by Dr. Les Parrott) Grand Rapids, MI: Zondervan. Copyright —Les Parrott, 2003.

My one regret in life is that I am not someone else.

Woody Allen

p. 18

(Shoulda Coulda Woulda: Live in the Present, Find Your Future by Dr. Les Parrott) Grand Rapids, MI: Zondervan. Copyright —Les Parrott, 2003.

Show me a person without regret, and I'll show you a person with memory loss.
Garrison Keillor

p. 24

We can draw lessons from the past, but we cannot live in it.
Lyndon B. Johnson

p. 32

Those who stare at the past have their backs turned to the future.
Unknown

p. 34

Minister Wins Stray Dog

A clergyman was walking down the street when he came to a group of about a dozen boys between 10 and 12 years of age. The boys surrounded an old dog. Concerned that the boys were hurting the animal, the minister went over and asked, "What are you doing with that dog?"

One of the boys replied, "This dog is just an old stray. We all want him, but only one of us can take him home. So we've decided whichever one of us can tell the biggest lie gets to keep the dog."

The minister was taken aback. "You boys shouldn't have a contest telling lies," he said. "Don't you boys know it's a sin to lie?" Then he launched into a 10-minute sermon about lying. The clergyman ended his speech with, "When I was your age, I never told a lie."

There was dead silence for about a minute and just as the minister was beginning to think he'd gotten through to them, the smallest boy gave a deep sigh and said, "All right, give him the dog."

Citation: As heard from Joel Osteen (2-20-00);
submitted by Gino Grunberg, Gig Harbor, Washington

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(When the Cowboys Come to Town! by Stephen Bly) Winchester, ID: Bly Books.
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ELK HUNTER'S LAMENT

He was a ten-by-nine non-typical
 with a rack nearly eight foot wide,
 A Boone & Crockett contender, boys,
 and you know I ain't never lied.

I scoped him first in August
 up at Moose Creek, makin' wood.
 I marked the trees with my secret code,
 did all the things I should.

So that openin' day of the season
 I'd been on the trail he trod.
 Nothin' could stop me from pluggin' him,
 unless it was an act of God.

But on the 14th day of September,
 I busted the axle on my truck.
 And the wife, she needed a root canal.
 Without funds, I was out of luck.

So I borrowed her old Toyota
 and hunted the canyon roadside.
 I wasn't all that worried, boys,
 I know where the big ones hide.

I parked at the rocks near Lover's Leap,
 and spied out the canyon rim,
 when six-by-six stuck his head out
 and I trained my sights on him.

I paused when I thought of packin' him.
 My back's got that terrible pinch.
 If she'd let me buy the four-wheeler,
 then the load would be a cinch.

So I had to pass him up, boys,
 and back into the brush he flew.
 Leavin' good meat on the rim rock,
 is somethin' that I jist can't do.

The season was purtneer over,
 and our freezer was lookin' quite bare.
 I was down at the draw near sunset,
 when a silhouette caused me to stare.

He's a five-by-four with plenty of hock,
 at five-hundred yards and some change.
 Resting his head near a fencepost,
 well within my normal range.

But my 30-06, it don't shoot straight
 since I ran over it with the tractor.
 And my wife sees no need to replace it,
 a consideration a man has to factor.

So I gave up on huntin' this season.
 Some things jist ain't meant to be.
 I settled in with chips & a Pepsi,
 to watch me some football on T.V.

Then my wife grabs my gun with a holler,
 sprints out on the porch with a shout.
 There's a blast in the yard & a war whoop.
 At the commercial I go check it out.

She plugged him right in her tulip bed,
 with a bulb in his mouth he died.
 Just a ten-by-nine non-typical
 with a rack nearly eight foot wide.

p. 9

(Cowboy Poets & Cowboy Poetry edited by David Stanley & Elaine Thatcher)
 Chicago, IL: University of Illinois Press. Copyright – Board of Trustees of
 the University of Illinois, 2000.

Willie's Ordeal

Again there sat ol' Willie,
 Square in the midst ah the yard,
 On his haunches he sat so collected,
 his eyes were defiant and hard.

With a tail much longer than average,
 It blocked off the driver's track,
 To aggravate and annoy his masters—
 'Twas Willie's means of attack.

This was an ongoing happening—
 for days Cliff had swung out around
 With the pickup as he came in from feedin',
 but his mind today was set sound.

Hell, he'd taught ugly cows lessons
 and broncs that wouldn't obey;
 He'd raised three kids to respect him,
 now, this would be Willie's day.

He geared that Ford into low range
 and this time didn't swing out.
 When that Goodyear pinned down Willie's tail
 the scene turned into a rout.

For the world had collapsed to a panic
 on Willie, King of the Road.
 He clawed and sprang for the rooftops,
 but only jumped as far as a toad.

In a second the tire rolled past
 and Willie made his retreat
 With leaps to degrade old Kneivel
 in a fashion not so secrete.

Oh, there's one thing I forgot to mention—
 This feline was Gertie's cat.
 That night as she rolled up the driveway,
 on the porch ol' Willie sat.

He was stoved up, gimpy, and hurtin'—
 perhaps he'd pulled a muscle
 In the ordeal he'd experienced this morning
 when forced that erratic hustle.

Now noticing Gertie's concern,
 Willie played for all it was worth.
 He gasped, he moaned, and he grunted
 as her hand slipped under his girth.

He told her how it all happened,
 the experience of death being near.
 As Gertie examined poor Willie,
 Cliff shed not a tear.

By morning his condition had worsened,
 at least while Gertie was there.
 Meals no longer impressed him,
 it was hard just pullin' in air.

Not knowing the deeds of her husband,
 the ordeal he'd had with her pet,
 On the front seat she bedded with comfort
 and headed on in to the vet.

While the X-rays were being taken
 she waited, pondering his ills.
 The diagnosis came as kidney infection,
 "Take him home and feed him these pills."

She poked pills down his esophagus
 and fed him milk in his cup.
 He'd vomit them back to the surface—
 Ol' Cliff, he never fessed up.

The yard stays clear at all times now,
 but the memories will never grow stale,
 'Cause it cost Cliff sixty-four dollars
 to run over ol' Willie's tail.

pp. 147-8

(This Dog'll Really Hunt: An Entertaining and Informative Texas Dictionary by Wallace O. Chariton) Plano, TX: Republic of Texas Press. Copyright – Wallace O. Chariton, 1999.

Strange person:

1. not tightly wrapped (or wrapped too tight)
 2. three pickles short of a full barrel
 3. ain't parked too close to the curb
 4. cross threaded
 5. his plumb line is crooked
 6. his elevator stops a few floors short of the top
 7. a few bricks short of a full load
 8. his biscuits ain't golden brown
 9. got too many birds on his antenna
 10. ain't workin' with a full string of lights
 11. one taco short of a combo plate
 12. don't have enough straw in his bricks
- p. 263

As we turn our attention now toward the **BOOK OF DANIEL**, we come to the final section of this book.

We are going to be considering together **Daniel chapters 10, 11, and 12.**

As we begin our study, Daniel is **NINETY YEARS OLD** and the year is **535 B.C.**

This is going to be the record of **DANIEL'S FINAL VISION**. He truly is going to go out in a **BLAZE OF GLORY**.

I project that he has about **FIVE YEARS LEFT OF LIFE** and dies at the age of **NINETY-FIVE**.

Daniel has lived an incredible life:

It has been **LONG**.

It has been **ARDUOUS**.

It has been **FILLED WITH INTEGRITY**.

It has been **PHENOMENAL** in what he has been able to accomplish in a foreign land.

Bible.org says:

Chapter 10 does not stand alone. Chapters 10-12 record Daniel's final vision recorded in this book. Chapter 10 is the introduction to the vision, with chapter 11 spelling out the detailed events which will occur from Daniel's day to the end of time. Chapter 12 then provides a final broad overview of the prophecies of this book, restating the big picture, and closing with comforting words spoken to Daniel.

([www.Bible.org commentary on Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

Bible.org says further:

Chapter 10 and the first verse of chapter 11 introduce the vision described in detail in chapter 11. Verses 1-3 provide a brief description of the events leading up to the vision. Verses 4-6 describe the One whom Daniel sees in his vision. The impact which this vision had on Daniel and those with him at the time is revealed in verses 7-9.

([www.Bible.org commentary on Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

We can then **OUTLINE THE VERSES** we are going to be considering together:

- (1) The setting of the vision verses 1-3
- (2) Daniel's vision of the Lord verses 4-6
- (3) Responses to the vision verses 7-9

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

In the Scriptures there are numerous very special times when the Lord literally **LIFTS THE VEIL** and lets us see what we have to look forward to.

1 Corinthians 2:9

but just as it is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him."

In Daniel 10, according to Bible.org, we have the **LIFTING OF THE VEIL**.

This happened in 2 Kings 2 as **ELIJAH** was swept home to glory.

In Luke 16 as the Lord Jesus describes the peril of **HELL** so graphically.

In 2 Kings 6 when the servant's eyes are opened and he is able to behold all the **HOSTS OF HEAVEN SURROUNDING HIM AND ELIJAH**.

You have the lifting of the veil at the **BIRTH** of the Lord of Jesus, at His **BAPTISM**, and at the **TRANSFIGURATION** when the voice from heaven makes it clear:

"This is my beloved Son in whom I am well pleased."

Bible.org says:

Chapter 10 in the Book of Daniel provides another rare passage in which the veil is lifted for the reader to see the unseen. Some things are similar to what is seen elsewhere. But our text also reveals some things which should challenge our preconceived ideas, which fail to conform to our preferences. These are realities we need to see and accept, allowing them to shape our perspective and our practice.

As the veil is lifted in this tenth chapter, may we, by God's grace, see, believe, and behave in a way consistent with the revealed truth. May God grant us the ability to see the unseen here and then to live in the light of these realities.

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

Haskell says:

The last three chapters of the book of Daniel are inseparable, for they relate the last recorded vision of the prophet. The tenth chapter is preliminary to a detailed history of the world, and is valuable because of the important spiritual lessons which it contains. Daniel was an old man, and nearing the end of a long and eventful career, but his last days were full of anxiety for his race, and he still carried the burden of their captivity on his heart.
p. 154

Smith says:

The third year of Cyrus was B.C. 534. Six years had consequently elapsed since Daniel's vision of the four beasts in the first year of Belshazzar, B.C. 540; four years since the vision of the ram, he-goat, little horn, and 2300 days of chapter 8, in the third year of Belshazzar, B.C. 538; and four years since the instruction given to Daniel, respecting the seventy weeks, in the first year of Darius, B.C. 538, as recorded in chapter 9.
p. 270

Leupold says:

The last three chapters of the book of Daniel contain the Last Revelation of Things to Come. Chapter ten is introductory; the body of this last revelation is found chiefly in chapter eleven; chapter twelve is a conclusion. Strictly speaking, we shall have to group as follows 10:1-11:1; then 11:2-12:4; lastly 12:5 to the end.

p. 441

Miller says:

Daniel's last recorded vision extends from chap. 10 until the end of the book and is a literary unit. In this vision an angel appeared to the prophet and revealed to him the history of Israel from the Persian period (the time when the vision was given) until the coming of the kingdom of God. These chapters cover the same matters dealt with earlier in the book, but much greater detail is provided concerning the Greek Empire. Additional information also is divulged about the Antichrist and the tribulation period of the last days.

p. 275

Showers says:

Chapters ten through twelve contain the last revelation received and recorded by Daniel. That revelation presented God's rule over Israel in the near and far future. The first segment of these three chapters (10:1-11:1) contains the introduction to the new revelation.

p. 139

Gaebelein titles chapter 10:**The Preparation for the Final Prophecy**

p. 151

He then says:

The three remaining chapters in the Book of Daniel belong together. They contain the last great vision given to the aged prophet, a vision, which in some respects is even more striking than the preceding one. The tenth chapter contains the account of the deep soul exercise through which the prophet passed and how supernatural Beings appeared and talked to the man greatly beloved. It is the preparation for the vision itself contained in the eleventh chapter, continued in the twelfth, which forms a kind of an epilogue.

The chapter before us is of great interest, because it gives information which is of much value about the unseen spirits, good and evil, while other even more helpful spiritual lessons are to be found here.

p. 151

Blair says:

We come now to the concluding portion of the book of Daniel which contains the last vision communicated to the aged prophet. Chapters 10, 11, and 12 should be considered together, for a continuous thought runs throughout, presenting one of the most remarkable prophecies ever given. Nowhere else in the Bible do we have such a complete account of history prewritten, embracing the time from Daniel's day up until the second Advent of Christ when "Every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11).

p. 192

Ironside says:

The last great prophecy, or revelation, made known to Daniel is set before us in detail in chapters 10 to 12. It is the most minute of all the prophecies given in the book. It commences with Daniels' day, and culminates in the ushering in of the kingdom.

p. 172

Boice says:

If you have been studying the Book of Daniel carefully, you may have noticed that the visions of the book tend to increase in length and complexity as they unfold. Or, to put it another way, later visions expand the earlier ones. This feature is particularly evident as we come to the last three chapters. They form a unit, the longest unit in the entire book, and they contain a vision. Up to this point the visions have been handled in one chapter each. Now there is a lengthy vision, presented in chapter 11, to which a preface (chapter 10) and a postscript (chapter 12) are added.

p. 103

Feinberg says:

The tenth chapter of the book of Daniel forms an introduction to the messages of chapters 11 and 12. In these last three chapters of the book, we will again find a wealth of prophetic detail that describes world history until its conclusion in the kingdom of Messiah.

p. 138

Campbell says:

The remaining three chapters of Daniel form a unit. They contain the last of the prophet's four visions and describe the last recorded event in the aged prophet's life. As would be expected, these chapters embrace a climactic prophecy, one that builds on all that has been revealed before. A panorama of prophecy of Gentile times is given in chapter 2, and it is reviewed from another point of view in chapter 7, which expands the treatment of the final form of the fourth kingdom in the end times. Israel is focused on in chapter 8, and details are given about how that nation would fare under the second and third kingdoms, Medo-Persia and Greece. God's prophetic program for the Jews is outlined in chapter 9. Many more details are furnished in chapters 10-12 concerning the fate of the Jews in both the 69 weeks leading to the time of Messiah and in the 70th week, the time of Tribulation.

p. 116

He says further:

Chapter 10 is a prologue to chapters 11 and 12; it contains vital information which enables us to see behind the scenes of the conflicts affecting the nation of Israel.

p. 116

Baxter says:

Chapters [10-12] are all one vision and prophecy: and according to [10] 14 the special purpose is to disclose what should happen to *Daniel's own nation* in the latter days.

p. 53

J. Vernon McGee says:

These last three chapters should be treated as one vision. It relates to the nation Israel in the immediate future and also in the latter days. For example, there is the historical "little horn" and also the "little horn" of the latter days.

p. 589

J. Vernon McGee says further:

The key to understanding these last three chapters is found in the explanation the angel gives to Daniel: “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days” (v. 14). In other words, it will be a long time before this will be fulfilled, and it concerns Daniel’s people, the people of Israel.
p. 589

Gangel quotes Robert Lightner, who says:

**“We who embrace the Bible
as God’s inerrant Word
have often failed to instruct our people
in its extended message about
angels, demons, and Satan.”
Robert Lightner**

p. 278

Gangel says further:

In this chapter, as in many other places in the Bible, the mighty God of heaven appears to a godly man on earth to assure him that amid paganism and idolatry, heaven is in charge.
p. 278

He says further:

The last three chapters of Daniel form one section which records the reception and the interpretation of a final vision. Chapter 10 offers the initial vision and some additional information regarding the future of Israel and its relationship with other ancient nations. In its verses we see Daniel move from mourning to peace, from weakness to strength; and once again we find in Daniel a spiritual lesson marching alongside the historical and prophetic message of the text.
pp. 279-80

Gangel outlines the main idea by saying:

MAIN IDEA: *God wants us to know that, in addition to the human forces of evil on the earth, demonic forces are constantly at work, sometimes through national leaders. But he also wants us to know that none of those forces, human or demonic, can defeat the forces of heaven.*

p. 280

He then says finally:

SUPPORTING IDEA: *When events do not seem to be “working together for good” on earth, let’s remember that God has a completely different timetable.*

p. 280

Dyer says:

Awareness of God’s plan helps us keep our hearts turned toward eternity rather than being distracted by the trappings of time. When I was growing up, my mom would leave us at home with some chores to do. After outlining our responsibilities while she was gone, she would say, “I’ll be back at 5:00.” I would immediately calculate how much time I thought it would take to complete the job. If I expected the task to take fifteen minutes, guess when I would start? That’s right . . . 4:45! If I knew when she was coming, I would wait until the last possible minute to begin.

OK, I admit the quality of my work suffered because I did not always calculate the correct amount of time the job deserved. And, I am ashamed to admit, I would often try to cover up my procrastination by saying, “Oh, Mom, I’ve been working the whole time!” Then one day Mom left and told me she would be home at 3:00. But she finished her shopping early . . . and walked through the door at 2:45. It wasn’t pretty!

I learned a valuable lesson from that experience. I only stayed in a state of constant readiness when I did not know the exact time my mother was coming home. I’m convinced that God knows we are prone to spiritual procrastination.
pp. 119-120

David Jeremiah says:

The tenth chapter of Daniel prepares us for the final vision God gives to His servant and the startling scenario of the end times. The time is the third year of the reign of Cyrus the Persian. It has been just two years since the decree was given for the Jews to return to their homeland and begin to rebuild the temple in Jerusalem. Cyrus, with kingly generosity, proclaimed that any Jew who wanted to go back could do so. What a time! There must have been dancing on the walls of the city and parades beneath the Ishtar Gate. Daniel should have been a contented old man, living out his years in peaceful retirement. The madness of Nebuchadnezzar, the threat of the lion's den, and the visions of the Antichrist were enough challenges for a lifetime. The captivity was over; his people were free. But the old prophet, with a mind as sharp as it was when he entered Nebuchadnezzar's court seventy years before, was deeply burdened.

p. 204

Bible.org says:

In the first prophecy of Daniel in chapter 2, our Lord was symbolically introduced by the "stone made without hands" . . . In chapter 7, He is presented as the "One like a Son of Man," . . . In chapter 8, He is the "prince of princes" . . . In chapter 9, our Lord is the Messiah "who will be cut off and have nothing" (9:26). Now, in chapter 10, we see our Lord in His splendor and glory, as He will appear at His Second Coming.

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

Let us dig into the text now and see what we can learn from this particular passage of Scripture in [Daniel 10:1-9](#).

v. 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.

Peterson paraphrases verse 1:

In the third year of the reign of King Cyrus of Persia, a message was made plain to Daniel, whose Babylonian name was Belteshazzar. The message was true. It dealt with a big war. He understood the message, the understanding coming by revelation:

p. 1601

***The Bible Knowledge Commentary* says:**

The final vision **given to Daniel came in the third year** of the reign of Cyrus which was 536 B.C. Exiles had returned from Babylon and had begun rebuilding the temple. (Perhaps Daniel had not returned with the exiles because of his age.) Israel's captivity had ended. Jerusalem was being reoccupied, and the nation seemed to be at peace. **The revelation** in the vision given to Daniel on this occasion shattered any hope the prophet might have had that Israel would enjoy her new freedom and peace for long. For God revealed that the nation would be involved in many conflicts (**a great war**).

p. 1365

Bible.org says:

Daniel's last recorded vision is in the "third year of Cyrus king of Persia." This does not contradict the statement found in Daniel 1: "And Daniel continued until the first year of Cyrus the king" (Daniel 1:21).

From the statement given in the first chapter of Daniel, we learn that his career lasted until the first year of Cyrus. This means the vision recorded in Daniel 10-12 is one received in Daniel's retirement years when he may have been in his mid-eighties. From what he was told in chapter 12, I infer that Daniel's death was not too far in the future (see 12:13). The date must be 537 B.C. The first wave of Jewish captives would thus have already made their way back to Jerusalem.

From what we are told in verse 1, we know that unlike the vision of chapter 8 (see verse 27), Daniel did understand this vision received in chapter 10. The essence of the vision condensed into one word would be "conflict."

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

In verse 1 **TWO STATEMENTS** are made about the **"MESSAGE."**
"ITS MESSAGE WAS":

1. **"TRUE"** and
2. **"CONCERNED A GREAT WAR."**

This then follows with the **STATEMENT**:

"THE UNDERSTANDING OF THE MESSAGE CAME TO HIM IN A VISION."

There are a number of conjectures as to why Daniel did not go back with the first wave Jewish refugees back to the land. Probably one of two answers, or maybe both of them would be combined together, would be the reasoning in Daniel's mind:

1. He is just celebrating his 90th birth and you just flat don't get excited about making that kind of arduous trip even if it is the holy land and home.
2. The second possibility is that Daniel recognized that he could be of more value to the Jewish folks going back to the land by remaining in Babylon and exercising his political influence there than to go back and be involved in the rebuilding efforts in Jerusalem.

I personally I think it is a whole lot like old **BARZILLAI** when he was invited by David to come and be with him in Jerusalem:

2 Samuel 19:31-37

Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there. Now Barzillai was a very old man, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy man. The king said to Barzillai, "Cross over with me and stay with me in Jerusalem, and I will provide for you." But Barzillai answered the king, "How many more years will I live, that I should go up to Jerusalem with the king? I am now eighty years old. Can I tell the difference between what is good and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of men and women singers? Why should your servant be an added burden to my lord the king? Your servant will cross over the Jordan with the king for a short distance, but why should the king reward me in this way? Let your servant return, that I may die in my own town near the tomb of my father and mother. But here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever pleases you."

Gangel says:

As backdrop, let's remember that the rebuilding of the Jerusalem temple is already underway, but a work stoppage has occurred because of opposition in Palestine. Daniel may have known this. He was probably no longer in public office, although we should not make too big a point of that since Daniel 1:21 suggests that his career may have continued beyond the first year of Cyrus.
p. 280

J. Vernon McGee says:

The "third year of Cyrus" was 534 B.C., which was about four years after the vision of the Seventy Weeks. Daniel was an old man by this time and probably retired from public office.
p. 590

Feinberg says:

In Daniel 1:21, we were told, "Daniel continued until the first year of Cyrus the king," but that does not necessarily mean Daniel died then. An alternative interpretation could be that Daniel continued until that time in his official capacity; certainly he could have lived for several years beyond that. Indeed, in this passage we are taken two years beyond the statement of Daniel 1:21 to "the third year of Cyrus king of Persia," But regardless of whether he held positions of prominence, Daniel never allowed his love and concern for the nation of Israel to wane.
pp. 138-9

He says further:

We read in this first verse that the message from God was revealed to "Daniel, who was named Belshazzar." This serves to identify the author, despite the fact that the Babylonian Empire had been replaced by the Persian Empire; his own countrymen would have recognized him by that name. Next, we read that this message from God "was true"; it would certainly be fulfilled, regardless of whether the prophet himself were to pass from the earthly scene.
p. 139

Feinberg then says:

This verse goes on to say that the message from God was “one of great conflict.” This concept is the keynote of the revelations that were revealed to the prophet in these last three chapters. They center on great warfare and the evils and hardships of war.

p. 139

Miller says:

Daniel’s final “revelation” came “in the third year of Cyrus king of Persia.” Each of the four visions (chaps. 7-12) is dated, and the visions appear in two groups of two: the first and third years of Belshazzar and the first and third years of Cyrus. Cyrus’s third year would have been 536/535 B.C., two years after Gabriel’s appearance to Daniel in chap. 9 and a short while after the first return of the Jewish exiles to Palestine. About this time the lions’ den incident took place, though it is not certain if it happened shortly before or after the vision.

p. 276

He says further:

Probably Daniel’s advanced years and responsibilities in Babylon prevented him from making the long and arduous journey to his homeland with the other Jewish returnees. The respected statesman may also have felt that he could be of greater service to his people in Babylon than in Palestine.

p. 277

Walvoord says:

By the 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 before.

p. 239

Delitzsch says:

The remark regarding Daniel, “whose name was Belteshazzar,” is designed only to make it obvious that the Daniel of the third year of Cyrus was the same who was carried to Babylon in the first year of Nebuchadnezzar (seventy-two years before).

p. 406

He says further:

The correct answer is rather this, that Daniel, because divine revelations had been communicated to him, had obtained a position at the court of the world-rulers in which he was able to do much for the good of his people, and might not, without a special divine injunction, leave this place; that he thus, not from indifference toward the holy mountain or from neglect of the injunctions to flee from Babylon . . . but from obedience to God, and for the furtherance of the cause of His kingdom, remained at his post till the Lord His God should carry him away from it.

p. 406

Young says:

“What he means to say is, that the manner of the vision which follows was such, that he attained to a satisfactory understanding of it—such an understanding as he had not had in respect to either of the three preceding visions . . .

p. 224

Lange says:

“Why Daniel was still at Babylon in the third year of Cyrus? Why so pious a theocrat, and so devoted a lover of Jerusalem and the holy land, had not returned thither? Why he should seem to place himself among the despisers of the holy mountain and among the apostates . . . by disregarding the exhortations of Isa. . . . to return . . .?”—to all of which the simple answer is, that while ranking as a highly esteemed and influential officer of the state, even under Persian rule . . . he must have been persuaded that he would be able to render his nation more important service with regard to the rebuilding of their city and temple, were he to remain behind to represent them at the court, than he possibly could were he to accompany them on their return to Judæa. As a secondary consideration his somewhat advanced age may have influenced his decision . . .
pp. 224-5

Patrick & Lowth say:

In the third year of Cyrus king of Persia] Daniel must now have been above ninety years of age; he could not be less than twenty when he was carried captive . . . and that was seventy-three years before the date of this vision: which was the last Daniel saw, and it is not likely he himself survived it long.
p. 673

(Seeing and Savoring Jesus Christ by John Piper) Wheaton, IL: Crossway Books.
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The humble, the teachable, the broken, the submissive—the babes—these will hear the voice of strength and truth and righteousness and love. They will hear, and their hearts will burn within them when he speaks (Luke 24:32). They will not be offended. They will take heart that at last someone sees the severity of our human condition, knows the enemy, will not compromise, and speaks like a conquering King and a great Savior.

A PRAYER

Lord thicken our skin. Not that we be less tender, but that we be less easily offended. Take away our bent to self-pity. Give us a passion for the truth that is stronger than our inborn passion for being praised. Forgive us, Father, for calling words unloving just because they were tough. Forgive us for attributing malicious motives to people when we don't know their motives. Help us to learn from Jesus when to be tough and when to be tender. Guard us from justifying merely human anger with the hard sayings of Jesus. But don't let us become so mushy that we can't speak a firm word in season. We marvel at the words of our Lord Jesus. How unpredictable he was! No one ever spoke like he did. He is in a class by himself. We bow before him and shut our mouths. We are eager for him to speak—and to speak any way he pleases. We are the silent learners. He is the sinless teacher. We put our hands upon our mouths and take our place at his feet. Do with us as you please, Father. We are not your judge, nor the judge of how your Son speaks. Have mercy on us—tough or tender—and lead us to your everlasting joy. In the name of your Son, our Lord Jesus, amen.

pp. 100-101

v. 2 At that time I, Daniel, mourned for three weeks.

Peterson paraphrases verse 2:

“During those days, I, Daniel, went into mourning over Jerusalem for three weeks.
p. 1601

DANIEL is mentioned **TWENTY-TWO TIMES** in these nine verses.

It is obvious he is in the midst of all kinds of **SPIRITUAL CONFLICTS**. This is verified also by what is said down in Daniel 10:16-11:1.

Ephesians 6:12

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

We could literally translate verse 2 at that time:

“I, Daniel, was mourning.”

And the period of time of his mourning was **“THREE WEEKS.”**

It is **“THREE WEEKS [OF DAYS]”** as different in nature from those of chapter 9 which are **“weeks of years.”**

***The Bible Knowledge Commentary* says:**

Understanding the significance of the **vision**, Daniel fasted for **three weeks** (lit., “three sevens of days” . . .
p. 1365

Bible.org observes:

Daniel's vision was preceded by three weeks of mourning during which time he did not enjoy the fine foods were available to him. Over what was Daniel mourning? We are not given the answer. Perhaps he was mourning over Israel's sin or over the difficulties the Jews who had returned to Jerusalem were having. It could have been the new temple would not have the same glory as the old . . . or the enemies of the Jews were hindering the rebuilding of Jerusalem and the temple . . . In the final analysis, we only know that Daniel was mourning and that he had set his heart to gain understanding. Daniel's vision was a belated answer to his prayer . . .

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

J. Vernon McGee says:

The cause of Daniel's mourning is not told us, but we can speculate. Remember that it was the third year of Cyrus' reign, and in his first year he had made the decree which permitted Israel to return to her land . . . Two full years had passed and only a paltry few had returned to the land of Israel under Zerubbabel. This is before the group under Ezra and the group under Nehemiah had returned. This was a rigorous time for Daniel. It brought grief to the heart of this aged prophet of God, now past ninety, to see that his people did not want to return to their homeland. Probably retired now from active participation in office, evidently having served through the first year of Cyrus, he gave himself entirely to the service of God.
p. 590

Blair says:

When General William Booth of the Salvation Army was an old man in London, handicapped with blindness, he was unable to be present at a great convention. He was asked for a message that might be read to the assembled delegates. In the midst of one of the meetings, someone brought a letter and handed it to the moderator. He held it up and shouted, “A message from General Booth!” He opened it and his countenance changed as he said quietly and reverently, “My comrades, it contains just one word—‘Others.’” That one word was extremely meaningful in General Booth’s life. That is why he was able to help thousands in their distress. He did not live for himself but for others.

Daniel must have been the same kind of man. He had a heart for his own people as well as for the Gentiles all around him. He gave little attention to his own needs while pouring out his life for others.

p. 196

Dykes says:

Daniel was so burdened that he began a semi-fast. He stopped eating meat, drinking wine, and went without using body lotion to soften the effects of living in the dry desert. He might have been living on bread and water. He was disturbed because, according to the timing of this vision, the Jews should have already returned to Jerusalem. But history records that many of the Jews had grown so accustomed to the lifestyle of Persia that they decided to stay. The story of Esther reported that many Jews were living in Persia after they had been given the right to return to their homeland. Daniel was so distressed because he saw that his people had fallen in love with the wrong world—Persia, the land of idolatry and immorality, instead of Israel, God’s promised land!

p. 117

Jamieson, Fausset & Brown say:

Daniel’s mourning was probably for his countrymen, who met with many obstructions to their building of the temple, from their adversaries in the Persian court.

p. 757

(God's Best Secrets: Daily Devotional Meditations by Andrew Murray) Grand Rapids, MI: Zondervan. Copyright – unknown, 1977.

He is ready with infinite love to give you a blessing.
(January 5)

(Set Apart: Discovering Personal Victory Through Holiness by Bruce Wilkinson) Sisters, OR: Multnomah. Copyright – Bruce Wilkinson, 1998, 2003.

C. S. Lewis once wrote, “How little people know who think that holiness is dull. When one meets the real thing, it is irresistible! If even 10 percent of the world’s population had it, would not the whole world be converted and happy before a year’s end?”
p. 12

Matthew 5:4

“Blessed are those who mourn, for they shall be comforted.

James 4:7-10

Submit therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom. Humble yourselves in the presence of the Lord, and He will exalt you.

v. 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.

Peterson paraphrases verse 3:

I ate only plain and simple food, no seasoning or meat or wine.

I neither bathed nor shaved until the three weeks were up.

p. 1601

There are **FOUR THINGS** that are **OUTLINED** here that Daniel did during the **THREE WEEK TIME OF MOURNING**:

1. **"I ATE NO CHOICE FOOD,"**
2. **"I ATE . . . NO MEAT,"**
3. **"NO . . . WINE TOUCHED MY LIPS,"** and
4. **"I USED NO LOTIONS AT ALL UNTIL THE THREE WEEKS WERE OVER."**

These **"LOTIONS"** were the **ANOINTING OIL** to protect from the severity of the sun associated with rejoicing.

The word **"LIPS"** in verse 3 could be translated **MOUTH**.

***The Bible Knowledge Commentary* says:**

During this time of mourning he abstained from **choice** foods and apparently waited on God in prayer (cf. 10:12) concerning his people's destiny.

p. 1365

Miller says:

Fasting is a personal matter between the individual and God. It is voluntary. However, if giants of the faith like Moses, David, Esther, Daniel, Paul, and Jesus himself felt the need to fast, it would seem reasonable that modern saints should be willing to deny themselves in order to pray more earnestly for the furtherance of the kingdom of God in a world that lies in deep spiritual darkness.

p. 279

Feinberg says:

We are not told what the prophet's concern was, but it was doubtless the condition of his people. When we read that he fasted "for three entire weeks," these are literally three weeks of days: abstaining from food, wine, and oil were outward signs of grief. Fasting is not an indispensable Christian obligation, but it is an outward expression of sorrow for sin and of separation from ordinary worldly pleasures in order to give oneself more fully to prayer . . .

pp. 139-40

Campbell says:

At the time Daniel received this disturbing revelation he was mourning and fasting . . . Though the purpose for this is not explicitly stated, it may be safely assumed that Daniel was exercised about the welfare of the remnant that had gone back to rebuild the temple. And now that he had had a vision of a period of warfare, a time of intense hardship to come for his people, “he continued in mourning” . . . perhaps praying for further light on the vision that implied a tragic future for the Jews.

Not many spiritual leaders have been so spiritually sensitive and burdened for the Lord’s people as the prophet Daniel.

An outstanding example, however, of spiritual concern in more recent times was the late Dr. Andrew Bonar. After his death, his daughter led a Welsh evangelist into her father’s church in Glasgow, Scotland. She pointed out a pew in the rear where as a small girl her father had seated her one day as he went into the empty church. After a long wait she stood up to look for her father. He was seated in a pew, his head bent forward. Soon he moved to another pew, then another, and another. Sometimes she would see him carefully examine the nameplates to find the pews he desired. When she grew older she understood what her father had been doing on that day—he had been praying for his parishioners in the very spot where each worshiped. Such was the burden of Daniel for his people.

p. 117

Stortz says:

Maybe Daniel was mourning because he could not be in Jerusalem for the first Passover celebration. Perhaps he was grieving because the foundation of the temple had not yet been started, even though the people had already been there almost a year. According to Ezra 3, they did get started the next month. Perhaps he was mourning because only fifty thousand people returned to Jerusalem. Daniel was ninety years old; so he was too feeble to return. But there were many others who did not want to go back because they were too comfortable in the Babylonian world.

p. 177

Lucas says:

In Daniel's case, a restricted diet is linked with abstaining from anointing himself with oil, and the whole procedure is described as 'mourning'. Anointing with oil was associated with gladness and feasting . . . and so was not done during periods of mourning . . .

p. 274

Wiersbe says:

God laid a burden on Daniel's heart, and because Daniel fasted and prayed, we are studying his prophecies today. May the Lord help us to leave something behind in the journey of life so that those who come after us will be encouraged and helped!

p. 121

Matthew Henry says:

II. An account of Daniel's mortification of himself before he had this vision. He *was mourning full three weeks* . . . for his own sins and the sins of his people, and their sorrows. Some think that the occasion of his mourning was the slothfulness of many of the Jews, who, though they had liberty to return to their own land, continued still in the land of their captivity. Others think that it was because he heard of the obstruction given to the building of the temple by the enemies of the Jews, who *hired counselors against them, to frustrate their purpose* . . .

p. 1100

(Set Apart: Discovering Personal Victory Through Holiness by Bruce Wilkinson)
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Personal Holiness

*The destined end of man is not happiness, nor health, but holiness.
God is not an eternal blessing machine for men.
He did not come to save men out of pity;
He came to save men because He had created them to be holy.*
OSWALD CHAMBERS

p. 17

(Holiness: The Heart God Purifies by Nancy Leigh DeMoss) Chicago, Illinois:
Moody Publishers. Copyright – Nancy Leigh DeMoss, 2004.

True holiness is the pathway to fullness of life and joy. To be holy is to be wholly satisfied with Christ. Above all, it is to reflect the beauty and the splendor of our holy Lord in this dark world. In pursuing holiness, you will fulfill and experience all that God had in mind when He created you.

p. 22

KEEP YOUR EYES ON THE PICTURE

I enjoy working on jigsaw puzzles. When I first open the box, however, it's hard to believe there's actually a picture in all those odd-shaped pieces. As I assemble the puzzle, I keep looking at the picture on the box. It shows me what the puzzle is supposed to look like when it's finished. Without that picture, I'd be lost.

As we look at the jumbled pieces of our lives, sometimes it's hard to fathom that they could ever form anything attractive. God has given us a picture that shows what we will look like when He has finished His sanctifying, transforming work in our lives. It's a picture of Jesus. In Christ we see a perfect reflection of our holy God, for "He is the radiance of the glory of God and the exact imprint of his nature" (Hebrews 1:3). He is the pattern for our lives.

We need to be constantly reminded what the finished product is supposed to look like. That's why it's vital that we keep looking at the picture throughout the assembly process.

Jesus is holiness with a face. To be holy is to be like Him.
pp. 97-98

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

Peterson paraphrases verse 4:

“On the twenty-fourth day of the first month I was standing on the bank of the great river, the Tigris.
p. 1601

Bible.org titles verses 4-6 as:

Daniel’s Vision

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

Bible.org then says:

Along with several others . . . Daniel was standing beside the Tigris river when he received his vision. He was not transported to this place in his vision, as in chapter 8 (verses 1-2), but was already there when the vision appeared to him. It was now the twenty-fourth day of the first month after three full weeks of mourning. The reason for the delay will be given shortly, but first Daniel gives us an account of what he saw in the vision.

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

The Bible Knowledge Commentary titles this section and then says:

The heavenly messenger (10:4-11)

After three weeks . . . Daniel was visited by a messenger as the prophet **was standing by the Tigris River** . . .
p. 1365

Miller says:

Nisan (March-April) was the first month, and so Daniel had begun his time of prayer and fasting three weeks before the twenty-fourth day, that is, on the third of Nisan. Passover was celebrated on the fourteenth of Nisan, immediately followed by the Feast of Unleavened Bread, which lasted for seven days . . . Likely the season of the year has been a factor in Daniel's decision to fast and pray. Passover was the time of Israel's deliverance from Egypt, and this may have turned Daniel's thoughts toward the present deliverance and "exodus" of the Israelites from Babylon.

p. 279

Gangel titles this section and then says:**The Shining Man (10:4-9)**

SUPPORTING IDEA: *God is capable of communicating with us in any way he chooses—dreams, visions, voices, and angels.*

p. 281

Walvoord says:

Here the implication was that he was actually at the Tigris and standing on its bank when the vision begins. The fact that Daniel was beside the River Tigris answers the question why he did not go back to Jerusalem with the returning pilgrims. Apparently, this was impossible for Daniel, partly due to his age and partly due to his occupation as one of the administrators of the empire. He may have been there on some business for the empire. The Tigris River was approximately thirty-five miles to the northeast of Babylon, and being there did not require a great deal of travel.

p. 260

Gowan says:

Daniel says he had been mourning for three weeks during the first month of the year. This would be Nisan (March-April), the month of the feasts of Unleavened Bread and Passover.

p. 143

Blair says:

Whenever a true believer takes time to wait on God as Daniel did, the results will be overwhelming.
p. 198

Wiersbe titles these next verses:**An awesome vision (Dan. 10:4-9, 14)**

Three days after the end of his fast, Daniel saw an awesome vision as he stood by the Tigris River. Why Daniel was there isn't explained in the text, but it was the place where God met with him and revealed Israel's future in the greatest prophecy God ever gave to His servant.
p. 121

He says further:

I believe that this was a vision of the glorious Son of God and that the angel who spoke to Daniel was Gabriel. But why would the Son of God appear to Daniel at this time?
p. 123

He says finally:

Frequently in the biblical account of salvation history, you find the Lord Jesus Christ appearing to His servants at special times, either to deliver a special message or to prepare them for a special ministry. He usually appeared in a fashion compatible with their circumstances or their calling. To Abraham, the pilgrim, Jesus came as a traveler . . . but to Jacob the schemer, He came as a wrestler . . . Before Joshua attacked Jericho, Jesus came as Captain of the Lord's armies . . . and to Isaiah, He revealed Himself as the King on the throne . . . But to the two Jewish exiles—Daniel in Babylon and the Apostle John on Patmos—Jesus appeared as the glorified King-Priest. After seeing the Son of God, both men were given visions of future events that involved the people of God, events that would be difficult to accept and understand.
p. 123

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

Peterson paraphrases verse 5:

I looked up and to my surprise saw a man dressed in linen with a belt of pure gold around his waist.

p. 1601

There are some who believe that this is an UNNAMED ANGEL.

To others, it is the PRE-INCARNATE CHRIST who is coming to Daniel at this very strategic time in his life.

There are TWO THINGS that are said about this "MAN" in verse 5. There will be FIVE MORE THINGS said about him in verse 6.

He "WAS A MAN":

1. "DRESSED IN LINEN" and
2. "WITH A BELT OF THE FINEST GOLD AROUND HIS WAIST."

This would be the "GOLD" from UPAZ.

Bible.org says:

Looking up, Daniel saw a person with human characteristics but with qualities which seemed to far surpass those of any mere man. Clothed in linen, his waist was girded with a belt of the finest pure gold.

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

***The Bible Knowledge Commentary* holds to position that:**

The messenger was an angel from heaven, not a human being. He was **dressed in linen** . . . and had a dazzling bright appearance.
p. 1365

Gangel says:

We know only that some righteous figure of possible royal standing appeared before the prophet.
p. 282

He says further:

The entire description could fit any angel, a specific angel such as Michael or Gabriel, or *the angel*, a designation of the preincarnate Christ. Commentators hopelessly divide on the conclusion. Leupold, Archer, and Wood select angel in general; Hengstenberg chooses Michael; Young and Kyle consider this a theophany (an early appearance of the Father); Walvoord, Culver, and Campbell choose Christophany (an earthly appearance of the Son).
p. 282

Matthew Henry says:

A description of that glorious person whom Daniel saw in vision, which, it is generally agreed, could be no other than Christ himself, the eternal Word.
pp. 1100

J. Vernon McGee says:

I think that Daniel saw the transfiguration of Christ before either Moses or Elijah saw it.
p. 591

Patrick & Lowth say:

The description St. John gives of Christ as high-priest of the church . . . seems to be taken from this place of Daniel, which proves that the person here described can be no other than the Son of God: . . .
p. 673

Keil & Delitzsch say:

This heavenly form has thus, it is true, the shining white *talar* common to the angel, . . . but all the other features, as here described—the shining of his body, the brightness of his countenance, his eyes like a lamp of fire, arms and feet like glistening brass, the sound of his speaking—all these point to the revelation of the . . . glorious appearance of the Lord, Ezek. [1]., and teach us that the * seen by Daniel was no common angel-prince, but a manifestation of Jehovah, *i.e.* the Logos. This is placed beyond a doubt by a comparison with Rev. [1]. 13-15, where the form of the Son of man whom John saw walking in the midst of the seven golden candlesticks is described like the glorious appearance seen by Ezekiel and Daniel.
p. 410

Walvoord says:

Although there is room for debate even among conservative scholars, the evidence seems more in favor of considering this a theophany. In this case, the man of 10:5-6 is to be distinguished from the angel of 10:10-14 as well as Michael mentioned in 10:13. Although mighty angels are frequently difficult to distinguish from God Himself, as in other visions such as those in Ezekiel and Revelation, the similarity between the man described in 10:5-6 and the glorified Christ in Revelation 1:13-15 has led conservative expositors such as Young and Keil to consider the man a genuine theophany or an appearance of Christ as the Angel of Jehovah.
p. 243

Gaebelein says:

The question is who was this “certain man,” or as it reads literally in Hebrew, “a man of desires”? Some believe it was Gabriel who appeared once more as he had come to Daniel in Chapters [8 and 9]. Others have taught it was another mighty angel. While a few expositors of this chapter have taught that it was none other than the Lord Himself who paid a visit to the Prophet, just as He came in the form of a Man to Abraham . . . We incline to this view and believe that the greatly beloved man was favored with a Theophany.
pp. 154-5

Showers says:

The appearance of this being was awesome, emphasizing holiness, purity, beauty, power, penetrating perception and authority.
p. 141

He says further:

It would appear, then, that Daniel saw the eternal Christ in a preincarnate appearance.
p. 141

Phillips & Vines say:

There can be no doubt as to who this “man” was. He was the Lord of glory, the second person of the godhead, the one described in Revelation 1:12-15 as “the Son of man.”
p. 160

Longman says:

Both the antecedent reference to Ezekiel and the later use of the imagery for Christ might lead us to the conclusion that the supernatural being standing before Daniel is divine.
p. 248

Wiersbe says:

The Jewish exiles had returned to the land and were rebuilding the temple when Daniel had this experience. He had been fasting for three weeks, and the vision of the angel left him even more weakened. When you pray for deeper experiences with the Lord, expect to pay a price.
p. 567

Berrigan says:

The final vision unfolds. Its themes are common to Moses, Ezekiel, Jeremiah, Isaiah. Each, we note, received a like gift—unambiguous, dramatic, driving, a kind of Vision to Set One In Motion. Each quaked in his sandals at the prospect, a vocation that opened like the yawn of hell, or the portal of heaven (or both). Each was sent to do justice in a time of injustice, was burdened with a word of truth, costly and unpalatable, to be uttered before tyrants for the sake of an abused people.
p. 175

Fyall says:

So here I suggest that what we have is a Christophany, a pre-incarnate appearance of the Son of God who is also the Son of Man. Thus God himself comes to authenticate his revelation.
p. 154

Swindoll, Walvoord & Pentecost say this about God's presence:

Then other things began to happen. Lightning flashes, thunder peals, the sense of fire, smoke, and volcanic activity. And of all things, “the sound of the trumpet grew louder and louder.” . . . “Mount Sinai was all in smoke because the LORD [Yahweh] descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.” Then the blast of the trumpet sounded long and became louder and louder.

I don't do darkness, I don't do thunder, I don't do lightning, I don't do fire, but I do a trumpet sometimes. The trumpet of the Bible is the *shofar*. That's the trumpet sound that would be louder and louder and louder. And then verse 20, “The LORD came down on Mount Sinai.” It's the most dramatic moment of the Bible up to this point. Nothing compares with that.
pp. 157-8

They say further:

Everything that Exodus 19 describes is surpassed by what we read about in Revelation 19. Exodus 19 scared the people of Israel out of their Birkenstock sandals.

p. 159

Gaebelein titles chapter 10:**THE PREPARATION FOR THE FINAL PROPHECY**

p. 35

He then says:

This chapter contains the preface to the final great prophecies as found in the last two chapters of this book. The certain man who appeared unto Daniel at the banks of the river Hiddekel (Tigris) was the Lord. Compare with Revelation [1], where John, the beloved disciple, beheld Him in a vision of glory. Daniel's vision is a pre-incarnation vision of the same One whom John beheld after His resurrection and in His glorified humanity.

p. 35

Baldwin says:

5. *I lifted up my eyes . . .* as we might say, ‘I just looked up and there was *a man*’, literally ‘a certain man’. The narrative lays stress throughout on the humanity of the messenger . . . despite his glory. *A man clothed in linen; cf.* the angelic figure of Ezekiel . . .
p. 180

Goldingay says:

The appearing of the man in linen . . . reflects that of the supernatural beings in Ezek 1 . . . Linen is the garb of a priest; here as in Ezek 9-10 the servants of the heavenly temple concern themselves with the affairs of its earthly equivalent. The details of the description in v 6, as in Ezek 1, combine to suggest the impression of the dazzling brightness and awesome splendor of a heavenly being.
p. 290

Blair says:

What Daniel saw was not a dream nor a vision, but an actual visit of a celestial personage. The question is, who was this “certain man”? There are some who believe that it must have been Gabriel, Michael, or another of the angelic beings. It seems, however, that it was the Lord Jesus Christ Himself who appeared unto Daniel.
p. 18

***The Bible Knowledge Commentary* says:**

Since Gabriel previously had been sent by God to reveal truth to Daniel (8:16), probably Gabriel was also the visitor on this occasion. Angels, who dwell in the presence of God who is light, are themselves clothed with light, and Daniel saw something of heaven's glory reflected in this one who visited him . . .

Some Bible students say that the **man** was the preincarnate Christ because of (a) the similarity of the description here to that of Christ in Revelation 1:13-16, (b) the response of Daniel and his friends (Dan. 10:7-8), and (c) the fact that this "Man" may be the same as the "Son of Man" in 7:13 and the "Man" in 8:16. On the other hand, in favor of this messenger being an angel is the improbability of Christ being hindered by a prince (demon) of Persia (10:13) and needing the help of the angel Michael, and the fact that the person is giving a message from heaven.
pp. 1365-6

I really believe that the Lord took this occasion of Daniel's 90th birthday and his final prophetic assignment to come and reveal Himself unto Daniel on this special occasion.

It is not only Daniel who **SAW CHRIST**:

MOSES saw Christ in Exodus 3 in the burning bush,

ELISHA in 2 Kings 6,

ISAIAH in Isaiah 6,

the **APOSTLE PAUL** on the road to Damascus in Acts 9,

the **APOSTLE JOHN** in Revelation 1, and also

JOSHUA in Joshua 5.

The Lord probably thought:

"For an occasion like this, it's not good enough just to send an angel. I'm going to go Myself."

STEPHEN had a similar experience in those moments just before he died:

Acts 7:55-56

But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.”

How gracious of the Lord to want to be **INTIMATELY AND PERSONALLY INVOLVED** in the affairs of our lives and our ministry and work.

I really wonder how much we miss because of being so much involved in so many things that we don't have time to **BE QUIET** and be made **AWARE** of the **LORD'S PRESENCE**.

The Psalmist says it well in:

Psalm 46:10

“Be still, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.”

It was Grandma Beaver who said:

“As the dishes sit and soak, take your Bible and do the same.”

(source unknown)

It was Steven Alford who said:

“Revival is that strange and sovereign work of God in which He visits His own people. Restoring, reanimating, and releasing them into the fullness of His blessing.”

(source unknown)

v. 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.

Peterson paraphrases verse 6:

His body was hard and glistening, as if sculpted from a previous stone, his face radiant, his eyes bright and penetrating like torches, his arms and feet glistening like polished bronze, and his voice, deep and resonant, sounded like a huge choir of voices.

pp. 1601-1602

The little word **“LIKE”** occurs **FIVE TIMES** in verse 6 giving us **FIVE MORE DESCRIPTIVE CHARACTERISTICS** of this man that Daniel has seen.

We had **TWO DESCRIPTIONS** back in verse 5. Now **FIVE MORE** here will give us a **SEVEN-FOLD PICTURE** of this vision that Daniel has. This man was:

1. **“dressed in linen”** and
2. **“dressed . . . with a belt of the finest gold around his waist.”**

Now in verse 6:

3. **“HIS BODY WAS LIKE CHRYSOLITE,”**
4. **“HIS FACE WAS LIKE LIGHTNING,”**
5. **“HIS EYES LIKE FLAMING TORCHES,”**
6. **“HIS ARMS AND LEGS LIKE THE GLEAM OF BURNISHED BRONZE,”** and
7. **“HIS VOICE LIKE THE SOUND OF A MULTITUDE.”**

Daniel speaks of his:

1. **BODY,**
2. **FACE,**
3. **EYES,**
4. **ARMS AND LEGS,** and then
5. **VOICE.**

Bible.org says:

Somehow the splendor of this creature's body could not be concealed by the linen garment, for Daniel tells us his body was like beryl. Beryl was one of the stones set into the breastpiece of judgment (Exodus 28:20). The mysterious "wheels" of Ezekiel 1 were, in appearance, like beryl . . . Part of Satan's adornment in the garden of God was of beryl (Ezekiel 28:13). Some of the foundation stones of the heavenly city were beryl (Revelation 21:20). To have a beryl-like body was to have great beauty.

The face of this marvelous creature was also striking. His face had the appearance of lightening. It would seem that his face radiated the brightness and brilliance of lightening. While lightening is a phenomenon which lasts but for a few seconds, the brilliance of this being's face was constant. His eyes were like flaming torches.

The arms and feet were like the gleam of bronze. What a reflection the arms and feet must have given off, due to the radiance of his face and eyes! When he spoke, it was not the sound of one magnificent voice, but more like the combined voices of a large multitude.

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

One of the commentators translated **"HIS VOICE LIKE THE SOUND OF A MULTITUDE"** as:

"his voice thundered forth like the sound of a large crowd."

Wiersbe says:

At the beginning of Daniel’s prophetic ministry, he interpreted the meaning of the awesome image that King Nebuchadnezzar had seen in his dream (Dan. 2), and now at the end of his ministry, Daniel saw an even greater sight—the glorious King of Kings and Lord of Lords! When we know that Jesus is standing with us and fighting for us, we can accept any circumstance and accomplish any task He gives us.

p. 123

Miller says:

The face of this awesome being appeared as brilliant as a flash of “lightning,” and his eyes were like “flaming torches.” “His arms” and “legs” (lit., “feet,” but the legs are included here) gleamed like “burnished bronze,” indicating that his body had a fiery appearance, like burning metal . . . When he spoke, “his voice” (lit., “the sound of his words”) thundered like “the sound of a multitude” of people.

p. 281

He says further:

On the other hand, some have identified the “man dressed in linen” as none other than God himself, probably in the person of the divine Messiah . . . That this person was God seems to be the correct view not only because of the overwhelming effect of his presence on Daniel but because of the similar description of the theophany presented in Ezek 1:26-28 and the even closer parallel to the portrait of Christ in Rev 1:12-16. In 12:6 this “man in linen” also seems to have had knowledge that transcended that of the other angels, and in 12:7 he took a divine oath.

pp. 281-2

Miller says finally:

Therefore the personage described in 10:5-6 is a theophany, but the contents of the vision are related by the interpreting angel, who is introduced at v. 10. In the Book of Revelation there is a similar pattern. On occasions John encountered Christ himself . . . whereas at other times he was instructed by an angel . . .

p. 282

Campbell says:

The man was dressed in garments normally worn by priests. His face and eyes flashed with brilliance, and his voice resounded with great force and power . . . It was an awesome vision of overwhelming beauty, strength, and heavenly glory.

But who was this person? While some feel he was an angel, there is strong evidence to support the conclusion that He was the preincarnate Christ. The similarity, for example, between Daniel's vision here and John's vision of the glorified Christ (Rev. 1:12-20) is remarkable. And later in this expanded vision angels appeal to this "man clothed in linen" as having superior knowledge (see 12:6).

p. 118

He then says further:

This then is the climactic spiritual experience in the life of Daniel, the man of God. At first he interpreted the dreams and visions of others . . . Then he began to receive visions himself . . . being transported from one geographic area to another. Next the angel Gabriel came to Daniel's side to give him insight and understanding regarding the future of his nation (chap. 9). Finally, the prophet is blessed with a glorious vision of the Son of God Himself.

In the light of the expanded revelation regarding the dark future of the nation of Israel soon to be brought to Daniel, it was appropriate that he first have a vision of the Lord to be reminded of His glory and sovereignty over men and nations.

p. 118

Feinberg says:

The description of the angel who appeared to Daniel is important, because it goes into considerable detail. The beryl is a very hard mineral and is said to be identical with the emerald, except that the emerald has a purer and richer color. The angel's face was bright, his eyes penetrating; his arms and feet were as bright as burnished metal, his voice loud and powerful. This description is too majestic and exalted to be that of an ordinary angel, and it bears an extraordinary resemblance to that of our Savior as He appeared to John on Patmos (Rev. 1). It undoubtedly describes the Angel of the Lord, the Angel of the covenant, the Lord Jesus Christ.

pp. 140-41

Young says:

However, the description seems to indicate that the majestic Person here presented is none other than the Lord Himself. The revelation therefore is a theophany, a preincarnate appearance of the eternal Son. This is proved by the very similar description (Rev. 1:13-15) of the One whom John sees walking in the midst of the seven golden candlesticks.

p. 225

I think it would be good for us to **MEDITATE** for a few moments on two other passages that describe a similar vision.

Ezekiel 1:26-28

Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking.

Revelation 1:13-15

and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle. And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire; and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters.

Bible.org says:

Whether this “man” was an angel or a theophany (a manifestation of the pre-incarnate Christ) provokes considerable discussion. I have concluded the answer is found by answering this question: “What was the vision Daniel received in chapter 10?” The more I read and reflect on the text, the more I am forced to answer: “The vision Daniel received in this chapter was the appearance of this marvelous being, described in verses 5 and 6, and indicated as such in verse 7.”

If Daniel’s vision is the appearance of the spectacular being in verses 5 and 6, then I am convinced this being is none other than our Lord Himself. Compare this vision in our text with these two other visions, recorded in Ezekiel 1 and Revelation 1: . . .

It makes good sense that the final vision of the Book of Daniel would be that of none other than our Lord Himself. God has decreed that all things be summed up in Christ:

([www.Bible.org commentary on Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

Ephesians 1:18-23

I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fulness of Him who fills all in all.

Colossians 1:15-20

And He is the image of the invisible God, the first-born of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him. And He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. For it was the Father's good pleasure for all the fulness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

God Is an Arm's-Length Away

William Frey, retired Episcopal bishop from Colorado, told the following story in a message on the power of God at work in us:

When I was a younger man, I volunteered to read to a degree student named John who was blind. One day I asked him, "How did you lose your sight?"

"A chemical explosion," John said, "at the age of thirteen."

"How did that make you feel?" I asked.

"Life was over. I felt helpless. I hated God," John responded. "For the first six months I did nothing to improve my lot in life. I would eat all my meals alone in my room. One day my father entered my room and said, 'John, winter's coming and the storm windows need to be up—that's your job. I want those hung by the time I get back this evening or else!'"

"Then he turned, walked out of the room and slammed the door. I got so angry. I thought Who does he think I am? I'm blind! I was so angry I decided to do it. I felt my way to the garage, found the windows, located the necessary tools, found the ladder, all the while muttering under my breath, 'I'll show them. I'll fall, then they'll have a blind and paralyzed son!'"

John continued, "I got the windows up. I found out later that never at any moment was my father more than four or five feet away from my side."

Citation: William Frey, "When Words Come To an End,"
Message delivered at Beeson Divinity School, Birmingham, Alabama (July 2003);
submitted by Van Morris, Mt. Washington, Kentucky

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I find myself, as a result of seeing this glory vision, singing:

Mine Eyes Have Seen the Glory

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword;
His truth is marching on.

Glory! Glory! Hallelujah! Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah! His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps;
His day is marching on.

Glory! Glory! Hallelujah! Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah! His day is marching on.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
O be swift, my soul, to answer Him! be jubilant, my feet;
Our God is marching on.

Glory! Glory! Hallelujah! Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah! Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free;
While God is marching on.

Glory! Glory! Hallelujah! Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah! While God is marching on.

"Mine Eyes Have Seen the Glory" by Julia Ward Howe. Inspiring Hymns, Alfred B. Smith ©1951. #463. Assigned by Singspiration, Inc.

v. 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.

Peterson paraphrases verse 7:

“I, Daniel, was the only one to see this. The men who were with me, although they didn’t see it, were overcome with fear and ran off and hid, fearing the worst.

p. 1602

The opening phrase “I, DANIEL, WAS THE ONLY ONE WHO SAW THE VISION” reminds us of Saul of Tarsus on his way to Damascus. The record is given in:

Acts 9:7

And the men who traveled with him stood speechless, hearing the voice, but seeing no one.

One of the commentators translates the words “SUCH TERROR OVERWHELMED THEM” as:

“Great trembling fell upon them.”

“THEY FLED AND HID THEMSELVES” or:

“they ran away to hide.”

The Bible Knowledge Commentary says:

Daniel’s companions evidently **saw** the brilliance of the light without seeing the visitor and **they fled** to hide from its shining.

p. 1366

Feinberg says:

We read here, “I, Daniel, saw the vision.” Only the prophet was privileged to receive the vision, while others heard only that which terrified them and caused them to flee. This passage reminds us somewhat of the apostle Paul’s experience on the road to Damascus (cf. Acts 9:3-9).

p. 141

Miller says:

Only Daniel saw (extremely emphatic in the Hebrew—“I saw, I, Daniel, I alone”) this heavenly person in the “vision,” although the other men felt a supernatural presence. “Such terror [lit., “a great trembling”] overwhelmed” (lit., “fell upon”) Daniel’s companions “that they fled and hid themselves.” Paul had a similar experience when he met Christ on the Damascus Road . . . Only he saw Jesus, but the others with him felt the presence of the Lord and became speechless with fear.

p. 282

Baldwin says:

The terrified departure of Daniel’s companions left him without human help in an experience of severe weakness.

p. 180

Gaebelein says:

The evidence that we have here an appearing of God the Son before His incarnation, in the form of a Man, a great Christophany, is very convincing. Daniel was blessed as the man greatly beloved with a manifestation of the Lord of Glory, just as the beloved disciple John, over 600 years later, was likewise permitted to see the same Lord of Glory. There is only one difference. Daniel saw Him before His incarnation and John beheld Him in the island of Patmos after His death, triumphant resurrection and ascension into Glory. Both, however, are strikingly alike. In Revelation [1]. 12-17 we find the manifestation, which is so much like the one Daniel had on the river banks of Hiddekel. Anyone comparing this Scripture with Daniel's record of what he saw must feel convinced that it is one and the same person. And there is also a hint in connection with that vision of Glory, which Saul of Tarsus had on the road to Damascus. The men that were with Daniel saw not the vision, but a great fear came upon them and they fled. The companions of Saul were likewise filled with terror "hearing a voice, but seeing no man." . . .

The effect of this great manifestation upon Daniel was the same which happened to John. "And when I saw him, I fell at his feet as dead." . . . Daniel also was on his face toward the ground and his comeliness was turned in him into corruption. The deep sleep which overcame him corresponds to the term "as dead" in John's experience.

pp. 155-6

Walvoord says:

Daniel's experience is similar to that of Paul on the road to Damascus when the men with Saul heard a sound but did not see anyone and did not understand what was being said . . . The fact that the men with Daniel did not see the vision corroborates the conclusion that he was actually at the River Tigris geographically. How he knew that his face was "deathly pale" was not stated, but apparently he sensed that he was very sick. He then fell into a deep sleep. The account illustrates how men in their mortal bodies, even godly men like Daniel, cannot stand the glorious presence of God. Also illustrated is Paul's response to the vision of Christ on the road to Damascus . . .

p. 261

Acts 9:4

and he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”

Lucas says:

Daniel alone has the privilege of seeing and speaking with the heavenly being, but those with him are aware that something awesome is happening. There is a partial parallel to what is described in these verses in the theophany at Sinai. On that occasion, the people remained at a distance, terror-struck by what is happening on the mountain (Exod. 20:18). An even closer parallel is found in Paul's experience on the road to Damascus (Acts 9:7).

p. 275

Wiersbe says:

Apart from the prophetic significance, there is a sense in which Daniel's experience by the Tigris River conveys a lesson to all Christian leaders. There is a price to pay if we're to see what God wants us to see and hear what He is saying to us. Daniel didn't have this great vision early in his ministry but at the end of a long and faithful life. “Blessed are the pure in heart, for they shall see God” (Matt. 5:8). Spiritual leaders often see what others can't see and hear what they fail to hear. They must stand when others flee, and they must receive God's message even if it makes them feel weak and helpless. By seeing the greatness and glory of God, Daniel was prepared to accept and record the prophetic message the angels brought.

pp. 123-4

v. 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.

Peterson paraphrases verse 8:

Left alone after the appearance, abandoned by my friends, I went weak in the knees, the blood drained from my face.

p. 1602

The word “SO” gives us the **RESULT** of his friends leaving and hiding.

The **RESULT** is **TWO-FOLD**:

1. “I WAS LEFT ALONE” and
2. “I [AM] . . . GAZING AT THIS GREAT VISION.”

As a result of being left in this situation, there are **THREE THINGS** that have happened to me:

1. “I HAD NO STRENGTH LEFT,”
2. “MY FACE TURNED DEATHLY PALE,” and
3. “I WAS HELPLESS.”

One of the Hebrew commentators put it this way:

1. “my strength drained from me,”
2. “my vigor disappeared,” and
3. “I was without energy.”

(source unknown)

***The Bible Knowledge Commentary* says:**

Daniel remained **alone** in the angel's presence and, being weak, Daniel prostrated himself before the messenger. In that position Daniel **fell** asleep.
p. 1366

J. Vernon McGee says:

Now in this Scripture before us Daniel is alone with God, and he has this vision of the Lord Jesus Christ. He says, "there remained no strength in me"—it had a tremendous effect upon him.
p. 592

Gangel says:

As for Daniel, he again adopts the now famous paleface posture and admits **I am helpless**. We find a great spiritual lesson here. Coming into the presence of God's messenger does not always bring indescribable joy. Daniel was emotionally drained, and all human resistance completely dissipated.
p. 283

David Jeremiah says:

Commentator William Ramsey captured the awesome scene like this:

Here is the Son of Man clothed with power and majesty, with awe and terror. That long royal robe; that golden belt buckled at the breast; that hair so glistening white that like snow on which the sun is shining, it hurts the eye; those eyes flashing of fire, eyes which read every heart and penetrate every hidden corner; those feet glowing in order to trample down the wicked; that loud reverberating voice, like the mighty breakers booming against the rocky shore of Patmos; that sharp, long and heavy great-sword with two biting edges; yes, that entire appearance “as the sun shines in its power,” too intense for human eyes to stare at—the entire picture, taken as a whole, is symbolic of Christ, the Holy One, coming to purge His churches.

John tells us he was so overcome by this majestic vision that “when I saw him, I fell at his feet as dead.” This was no voluntary act of worship, but an instinctive reaction of fear. Others in the Bible experienced the same fear: Abraham “fell on his face” when God spoke with him (Genesis 17:3); Moses “hid his face, for he was afraid” (Exodus 3:6); Balaam “bowed his head and fell flat on his face” (Numbers 22:31); Joshua “fell on his face to the earth and worshiped” (Joshua 5:14); Gideon and Manoah cried out in alarm lest they should die (Judges 6:22-23; 13:20-22); Isaiah felt that he was undone (Isaiah 6:5); Ezekiel fell on his face (Ezekiel 1:28); Daniel felt like a man who had been drained of all his strength (Daniel 10:8).

And the situation did not change in the days of the New Testament. The three disciples at the Transfiguration saw Jesus’ face shine as the sun and “Fell on their faces and were greatly afraid” (Matthew 17:6); Saul of Tarsus fell to the ground and was left blind as a result of witnessing His glory (Acts 22:7, 11).

So even though John had known this Jesus personally and had laid his head upon His breast, it is no surprise that he fell at Jesus’ feet as dead. He was overwhelmed by the majesty of the glorified Son of man.

pp. 192-3

Jeremiah 27:5 (NET Bible)

I made the earth and the people and animals on it by my mighty power and great strength, and I give it to whomever I see fit.

(Above All by Brennan Manning) Brentwood, TN: Integrity. Copyright – Brennan Manning, 2003.

Jesus Christ, in whom the fullness of divinity dwells, is not to be boxed, tamed, defined, interred or disinterred, made plausible or comprehensible, explained or explained away, reduced to polemic, located within or beyond creation, liberated or captivated, housebroken or templebroken.

As Michael W. Smith sings, Jesus is “Above all powers, above all kings, above all nature and all created things. Above all wisdom and all the ways of man, [he was] here before the world began.”

Jesus is beyond language, enticement, placcation, invocation, use or misuse. He is beyond our wild desire or inertia, our hope or hopelessness, our rectitude or wickedness. He cannot be cornered by sweet talk, by gentle persuasion, or by a bribe. Neither is he to be reduced to a plaything, a caged songbird for the amusement of children.

pp. 57-58

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

Peterson paraphrases verse 9:

“I heard his voice. At the sound of it I fainted, fell flat on the ground, face in the dirt.
p. 1602

After Daniel explains the **THREE THINGS** that happened to him in verse 8 as a result of gazing at this great vision, in verse 9 he continues with the word **“THEN”**:

1. **“I HEARD HIM SPEAKING,”**
2. **“AS I LISTENED TO HIM, I FELL INTO A DEEP SLEEP,”** and
3. **“MY FACE TO THE GROUND.”**

One commentator put it this way:

“I fell into a trance-like sleep with my face to the ground.”

(source unknown)

Haskell says:

Daniel was left alone in the presence of the Son of God, and as he compared his own condition to that of Christ, he seemed but a lump of clay, a broken vessel, uncomely and useless. “My vigor was turned in me into corruption, and I retained no strength.” He clung close to the cold earth, his face to the ground in a deep sleep, helpless in the hands of his God. “What is man that thou are mindful of him, or the son of man that thou visitest him?”
p. 157

Campbell says:

The effect of this vision was overwhelming (vv. 7-9). The men with Daniel, though they did not see the Lord, had a sense that something supernatural was taking place and fled to hide. Daniel was left alone in the presence of the Lord and utterly collapsed, falling on his face in a deep swoon . . .

Some might wonder at the fact that such a godly man as Daniel should find this vision of deity so overpowering and almost more than he could bear. But it speaks emphatically to us of the frailty of man in the presence of a holy God and of the fact that before Him all men must acknowledge their unworthiness.

p. 118

Fyall says:

It is not fun to see God. Here there is no laughter, no jumping around, but helplessness and fear. So overwhelming was the sight and the sound of his voice that Daniel was overcome with sleep.

p. 154

Young says:

Upon hearing the sound of the Speaker's words, Dan. fell into a deep sleep or swoon upon the ground.

p. 226

Feinberg says:

What the prophet heard was so overpowering that he sank senseless to the ground.

p. 141

Miller says:

Daniel was left alone with this awesome being whose appearance drained him for all his strength. As the heavenly personage spoke, the prophet evidently was so overwhelmed with shock at hearing the voice of God that he “fell into a deep sleep” with his “face to the ground” . . . God spoke, presumably, words of greeting to Daniel after which the prophet seems to have lapsed into a state of unconsciousness. Daniel’s severe reaction to the presence of this person confirms that this being was no mere angel.

p. 282

J. Vernon McGee says:

Daniel apparently lapsed into unconsciousness. I don’t know how long he was there. The Lord Jesus left him, and when Daniel regained consciousness, he found that an angel had come and ministered to him.

p. 592

Gangel says:

Apparently the angel spoke again, and as Daniel listened, he fell into a coma, face down on the ground. Now the aging prophet was physically, emotionally, and spiritually ready for God’s message.

p. 283

(Come Thirsty: No Heart Too Dry for His Touch by Max Lucado) Nashville, TN: W Publishing Group, a Division of Thomas Nelson, Inc. Copyright – Max Lucado, 2004.

We read and may ask, “Why did Jesus let him die only to call him back?”

To show who runs the show. To trump the cemetery card. To display the unquashable strength of the One who danced the Watusi on the neck of the devil, who stood face to clammy face with death and declared, “You call that a dead end? I call it an escalator.”

“Lazarus, come out!”

p. 44

(Come Thirsty: No Heart Too Dry for His Touch by Max Lucado) Nashville, TN: W Publishing Group, a Division of Thomas Nelson, Inc. Copyright – Max Lucado, 2004.

With Christ as your friend and heaven as your home, the day of death becomes sweeter than the day of birth.

p. 46

HOME BEFORE DARK

. . . Robertson McQuilkin used this phrase to express his desire to remain faithful to the Lord throughout his spiritual journey. His prayer ended with the words “Lord, let me get home before dark.” He explained this by first saying, “I fear . . . that I should end before I finish, or finish but not well. That I should stain Your honor, shame Your name, grieve Your loving heart. Few, they tell me, finish well.” . . . “None of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God” (Acts 20:24).

(Taken from *Our Daily Bread*, Wednesday, June 30, 2004)

Cushing wrote:

O safe to the rock that is higher than I
 My soul in its conflicts and sorrows would fly;
 So sinful, so weary, thine, thine would I be;
 Thou blest Rock of Ages, I’m hiding in thee.
 Hiding in thee, hiding in thee—
 Thou blest Rock of Ages, I’m hiding in thee.

p. 502

(source unknown)

(The Journey Home: Finishing with Joy by Bill Bright, *Afterward* by Vonette Zachary Bright) Nashville, TN: Thomas Nelson. Copyright – Bill Bright, 2003.

He was straining for every syllable. As a result, we couldn't discern much of what Bill was trying to say. Nevertheless, I heard him utter two unmistakable phrases. He said, "I'm rejoicing," and then, "I love you." Imagine! This godly man was only three days away from the end of his earthly journey, yet he was praising God for His goodness and mercy. There was no hint of self-pity in his voice. It would have been perfectly reasonable for him to have complained or to have expressed anger over his difficult circumstances. But his last words to us this side of heaven were of his dependence on God and of his love for his friends. That was Bill Bright.

p. xviii

He talked about that moment in our final radio broadcast when he said with excitement, "I will kneel in His presence—my Master, My Savior, my Lord, my King—and worship and adore and praise Him, for He is God. Apart from Him, life wouldn't even be worth living."

pp. xviii-xix

Little Boy Knows He's Not Lost

When our son Jered was a little boy, we were careful to teach him our phone number and address in case he was ever lost.

One night, he and his dad went for a before-bedtime walk. After a few minutes of silence, Dan decided to test Jered's knowledge of where he lived.

"How far are we from home?" Dan asked.

Jered answered, "Dad, I don't know."

Dan tried again, "Well, where are you?"

Again Jered answered, "I don't know." Then his dad said good-naturedly, "Sounds to me like you're lost, son."

With a confident grin, Jered looked up at Dan and responded, "Nope. I can't be lost. I'm with you."

Citation: Mary Southerland, *Unleashing The Power Of God In My Life: Peace*;
submitted by Jim Butcher, Poca, West Virginia

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CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: “They will still bear fruit in old age, they will stay fresh and green” (Psalm 92:14 NIV).

LESSON #2: Even at ninety years of age you can still be involved in kingdom-work.

LESSON #3: Daniel chose to stay in Babylon rather than to return with the Jews to Israel. This is a product of walking in the wisdom of God.

LESSON #4: “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight” (Proverbs 3:5-6 NIV).

LESSON #5: Daniel is a great example of one who has learned to pray, to fast, and to mourn over critical issues in life.

LESSON #6: The Lord finds great joy and delight in revealing Himself to us when we take time to be still and wait before Him.

LESSON #7: Daniel is faithful in finishing his final assignments.

LESSON #8: It is an awesome life-changing thing to be standing in the presence of the Lord.

LESSON #9: Daniel’s response to this vision of the Lord is three-fold: (1) “my strength drained from me”; (2) “my vigor disappeared”; and (3) “I was without energy” (verse 8, commentator translation).

LESSON #10: “It is a terrifying thing to fall into the hands of the living God” (Hebrews 10:31 NASB).

Charles Dyer in his book The Rise of Babylon says:

What Prophecy Means to the Believer

If you have already placed your trust in Christ, what can you do with what you've learned from this book? I believe God gives us insight into the future for three reasons.

We have hope in discouraging times. The world is drowning in discouragement and uncertainty. Whether people are talking about the economy, politics, the Middle East, crime, drugs, or even the weather, most people feel as though they have lost control of their destiny. But God has given us glimpses of the future to remind us that he is in control.

p. 216

(Don't Waste Your Life by John Piper) Wheaton, IL: Crossway Books. Copyright
– Desiring God Foundation, 2003.

Reader's Digest, which tells about a couple who “took early retirement from their jobs in the Northeast five years ago when he was 59 and she was 51. Now they live in Punta Gorda, Florida, where they cruise on their 30 foot trawler, play softball and collect shells.” At first, when I read it I thought it might be a joke. A spoof on the American Dream. But it wasn't. Tragically, this was the dream: Come to the end of your life—your one and only precious, God-given life—and let the last great work of your life, before you give an account to your Creator, be this: playing softball and collecting shells. Picture them before Christ at the great day of judgment: “Look, Lord. See my shells.” *That* is a tragedy. And people today are spending billions of dollars to persuade you to embrace that tragic dream. Over against that, I put my protest: Don't buy it. Don't waste your life.

p. 46

(Heaven by Randy Alcorn) Wheaton, Illinois: Tyndale House. Copyright –
Eternal Perspective Ministries, 2004.

In 1952, young Florence Chadwick stepped into the waters of the Pacific Ocean off Catalina Island, determined to swim to the shore of mainland California. She'd already been the first woman to swim the English Channel both ways. The weather was foggy and chilly; she could hardly see the boats accompanying her. Still, she swam for fifteen hours. When she begged to be taken out of the water along the way, her mother, in a boat alongside, told her she was close and that she could make it. Finally, physically and emotionally exhausted, she stopped swimming and was pulled out. It wasn't until she was on the boat that she discovered the shore was less than half a mile away. At a news conference the next day she said, "All I could see was the fog . . . I think if I could have seen the shore, I would have made it."¹⁰

Consider her words: "I think if I could have seen the shore, I would have made it." For believers, that shore is Jesus and being with him in the place that he promised to prepare for us, where we will live with him forever. The shore we should look for is that of the New Earth. If we can see through the fog and picture our eternal home in our mind's eye, it will comfort and energize us.

¹⁰C. J. Mahaney, "Loving the Church" (taped message, Covenant Life Church, Gaithersburg, MD., n.d.); read the story of Florence Chadwick at <http://www.vanguard.edu/vision2010>.

**(Unveiling the End Times in Our Time by Adrian Rogers) Nashville, TN:
Broadman & Holman. Copyright – Adrian Rogers, 2004.**

After the tragedy of September 11, 2001, President George W. Bush called for a day of prayer at the National Cathedral in Washington, D.C. Thousands watched it on television. If you may recall, they sang Martin Luther's hymn (which may be my favorite hymn), "A Mighty Fortress Is Our God." What you may not remember is that they left out the following verse:

*Did we in our strength confide, our striving would be losing;
Were not the right Man on our side,
the Man of God's own choosing:
Dost ask who that may be? Christ Jesus, it is He;
Lord Sabaoth, His Name, from age to age the same,
And He must win the battle.*

During this ceremony, Billy Graham preached about the cross of Jesus Christ, and yet National Public Radio omitted part of his message. When asked about this, NPR responded, "We were changing the tape." You be the judge. When Jesus returns, not one word will be omitted. We will behold His unveiled glory, not as He was, but as He is—the King of kings and Lord of lords.

p. 4

(The God I Love by Joni Eareckson Tada) Grand Rapids, MI: Zondervan.
 Copyright – Joni Eareckson Tada, 2003.

All I could do was let the tears flow.

“Thank you, God. I’m so sorry, I’m so—”

I couldn’t say any more. A movie reel ran before my eyes, images of me snapping at my mother, judging my dad, copying answers off a test paper, kicking that puppy, fighting with my sisters. Worst of all, I remembered the awful night I got up from a couch in a basement party, walked into the bathroom, saw my tired face in a mirror, and whimpered, *Who am I?*

I kept repeating, “Forgive me, please forgive me, please—” As I sensed the presence of this personal God beginning to fill that space in my soul, my tremors became chuckles. Then, muffled laughter, until I yelled, “Yahoo!” and threw my arms open wide.

The first word that came to my mind was *clean*. I felt clean and fresh. The pine trees and rocks seemed just as clean. The stars too. They looked like little pinpricks on a sprawling black dome, through which the pure, sweet light of heaven sparkled and streamed.

I ran back to my cabin, found Betsy, and told her what had happened, what I’d felt and heard. As I looked into her eyes, I sensed I knew her now in a different way. Not as a Woodlawn High senior or as a varsity hockey player but as . . . a family member. We shared something unearthly in common. We were like sisters. I wondered if she saw the same thing in my eyes.

“And Betsy, it’s like I know God here”—I thumped my heart—“*here!*”
 p. 133

Jack Welch Answers His “Toughest Question”

During an edition of the news program 60 Minutes, Dan Rather interviewed Jack Welch, the outspoken former CEO of General Electric. At the end of the interview, Rather asked Welch, “What’s the toughest question you have ever been asked?”

Welch replied, “Do you think you’ll go to heaven?”

When asked how he had answered that question, Welch continued, “It’s a long answer, but I said that if caring about people, if giving it your all, if being a great friend counts—despite the fact that I’ve been divorced a couple of times, and no one’s proud of that. I haven’t done everything right all the time. I think I got a shot. I’m in no hurry to get there and to find out any time soon.”

Citation: CBS 60 Minutes Wednesday (4-30-05);
submitted by Derrick Lewis, LaGrange, Georgia

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(Each New Day by Corrie ten Boom) Grand Rapids, MI: Fleming H. Revell,
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Using Every Moment

On the day which I thought was my last day, the Dutch girl who stood beside me asked me, “How do you know all this that you have told me about Jesus?”

“I know it from the Bible,” I answered.

The girl accepted the Lord Jesus as we stood together that morning. I thought she was the last one I would bring to the Lord, but that morning I was set free, not killed.

Lo, I am with you always, to the close of the age.
Matthew 28:20 RSV

Lord, we do not know what this life has in store for us, but be it good or bad, we are willing to be used by you. Use us until that moment comes when we go from service good to service best—when you begin to use us in glory.

p. 152

Teen Brought Luggage to Her Baptism

When Texas pastor Jim Denison was in college, he served as a summer missionary in East Malaysia. While there he attended a small church. At one of the church's worship services, a teenage girl came forward to announce her decision to follow Christ and be baptized.

During the service, Denison noticed some worn-out luggage leaning against the wall of the church building. He asked the pastor about it. The pastor pointed to the girl who had just been baptized and told Denison, "Her father said that if she was baptized as a Christian she could never go home again. So she brought her luggage."

Citation: Raymond McHenry, *Stories for the Soul* (Hendrickson, 2001), p. 48; submitted by Steve May, Humboldt, Tennessee

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