

## Daniel

### Chapter 10

This was Daniel's final and most detailed vision of the future of Israel, Jerusalem, and the Jewish people. Daniel had served until the first year of Cyrus (see Dan. 1:21), but this vision took place two years after Daniel "retired" from his position. Notice that the Lord did not quit speaking to this prophet even though he was much older and no longer in a royal position. Here Daniel's Babylonian name, Belteshazzar, is used; however, throughout the rest of the book, his Hebrew name *Daniel* is penned in the text.

This vision was revealed to Daniel and the "time appointed was long." Scholars have debated this phrase for centuries, because the Hebrew word used is *tseba'ah* and is translated as *a host or army going to war*. The best interpretation is that there will be a long warfare and many calamities will occur until the time of the end. – *Perry Stone Hebraic Prophetic Study Bible*, p. 1355

#### **Chapter 10 with Notes (NKJV):**

**10** In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message *was* true, but the appointed time *was* long; and he understood the message, and had understanding of the vision. <sup>2</sup> In those days I, Daniel, was mourning three full weeks.

- Daniel was mourning, which means "lamenting and bewailing". The Jews who returned to Israel were having great difficulty and opposition as they rebuilt Jerusalem; no doubt, word of this had reached Daniel and he was concerned for his people. Daniel was in a long fast for "three full weeks" (see also Dan. 10:13). Here the "three full weeks" are weeks of days and not years as in chapter 9 (see the article "The Amazing Seventy Weeks Prophecy"). – *Perry Stone Hebraic Prophetic Study Bible*, p. 1356

<sup>3</sup> I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

- During his fast, Daniel ate unpleasant or plain food, he drank water instead of wine, and he did not anoint himself. Some scholars such as Adam Clark taught that this could indicate he refused to bathe. However, the Persians used perfumes. The Hebrews also could have used oil to anoint themselves or set themselves apart for holy purposes, not using the perfumes of the Persians. – *Perry Stone Hebraic Prophetic Study Bible*, p. 1356
- Daniel 10:3 is often used to promote what is called the "Daniel Fast." Based on this verse, this type of fast requires a person not to eat any desirable food such as breads, meats, or sweets during the entire fasting period. There are some who teach that a true fast must be a total abstinence of food. Others point out that when a person becomes older or has medical issues, it can be difficult to perform a lengthy fast, as the person's body is weaker and cannot endure a long fast without difficulties. While it is pure speculation, it is possible the older Daniel abstained from certain foods and ate the more unpleasant and tasteless foods just enough to keep his strength, abstaining enough to mourn and seek God. The Lord will always

honor those who do whatever is necessary to draw nearer to Him. – *Perry Stone Hebraic Prophetic Study Bible*, p. 1356

**4** Now on the twenty-fourth day of the first month, as I was by the side of the great river, that *is*, the Tigris,

- The first month on the Torah calendar is when the Feasts of Passover, Unleavened Bread, and Firstfruits are celebrated. The fourteenth to the twenty-first mark the period from the beginning of Passover to the conclusion of Firstfruits. Daniel had mourned the first three weeks of this month; now it was the day twenty-four and he was beside the River Hiddekel (the Tigris; see Gen. 2:14). His fast began on the third day and concluded on the twenty-third day. It may have coincided with the opposition occurring in Jerusalem, as the Samaritan leaders were appealing to the Persian courts to block the rebuilding of the temple and Jerusalem (sec Ezra 4:1-5). – *Perry Stone Hebraic Prophetic Study Bible*, p. 1356

**5** I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist *was* girded with gold of Uphaz! **6** His body *was* like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

**7** And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.

- Daniel saw the vision because God opened his eyes; the men with Daniel saw nothing but felt something. Something similar occurred when Christ appeared to Saul of Tarsus; Saul saw the vision, and the men with him heard a voice from heaven but saw no one (see Acts 9:7). Only those whose spiritual eyes are opened with the scales removed from them can view the invisible world of angels and spirits (see 2 Kings 6:17-20). – *Perry Stone Hebraic Prophetic Study Bible*, p. 1356

**8** Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.

**9** Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground.

- The lack of nourishment was affecting Daniel, but the power of this manifestation had made him weak. Often, when prophets see a vision or manifestation of God, they will fall down voluntarily as well as involuntarily because of the power of God's presence (see Gen. 17:3; Num. 22:31; Josh. 5:14; Rev. 1:17). – *Perry Stone Hebraic Prophetic Study Bible*, p. 1356

## Prophecies Concerning Persia and Greece

<sup>10</sup> Suddenly, a hand touched me, which made me tremble on my knees and *on* the palms of my hands.

- The angel strengthened Daniel when he touched him. Angels were assigned to minister to Christ after His forty-day fast (see Matt. 4:11). When Christ was travelling in prayer in Gethsemane, an angel was sent to strengthen Him (see Luke 22:43). Angelic messengers are assigned as ministering spirits who minister to the righteous (see Heb. 1:14). – *Perry Stone Hebraic Prophetic Study Bible*, p. 1356

<sup>11</sup> And he said to me, “O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you.” While he was speaking this word to me, I stood trembling.

<sup>12</sup> Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. <sup>13</sup> But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. <sup>14</sup> Now I have come to make you understand what will happen to your people in the latter days, for the vision *refers to many days yet to come.*”

<sup>15</sup> When he had spoken such words to me, I turned my face toward the ground and became speechless.

<sup>16</sup> And suddenly, *one* having the likeness of the sons of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, “My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength. <sup>17</sup> For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me.”

<sup>18</sup> Then again, *the one* having the likeness of a man touched me and strengthened me. <sup>19</sup> And he said, “O man greatly beloved, fear not! Peace *be* to you; be strong, yes, be strong!”

So when he spoke to me I was strengthened, and said, “Let my lord speak, for you have strengthened me.”

<sup>20</sup> Then he said, “Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come. <sup>21</sup> But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.

- Daniel 10:13-20 provides astonishing insight into invisible cosmic conflicts that occur between God's chosen angels and high-ranking agents of Satan's kingdom when

there is a major transition of empires or a shaking of world governments. Two angels of God are mentioned by name in Daniel: Gabriel (8:16; 9:21) and Michael (10:13, 21;12:1). The names of two opposing chief demonic spirits are given: the prince of Greece (10:20) and the prince of the kingdom of Persia (10:13). These two entities were not ruling kings sitting upon the thrones of two nations, but were strong principality spirits (see Eph. 6:12) that controlled the atmospheric heavens above the two nations of Babylon and Persia.

Why would a demonic prince-power be so concerned about a prophetic revelation about to be given to Daniel that it would initiate a conflict in the spiritual realm for three weeks to prevent God's angel from delivering the interpretation? This "prince of the kingdom of Persia" was now ruling over the ancient Babylon area and in charge of the invisible spirit realm of the Persian Empire. The angel of the Lord informed Daniel that a second spirit, the "prince of Grecia," would soon come to the region (10:20). This occurred years later when the Greek general Alexander the Great conquered the Persians and took his throne to the land of ancient Babylon. Also, when God's angelic messenger interpreted Daniel's vision in chapters 11 and 12, he revealed in detail the future of kings, leaders of empires, wars, and commotions impacting the future of the Middle East, including Jerusalem and Israel. He also provided important information concerning the coming of the Antichrist and the Great Tribulation. This angel revealed that when he departed from Daniel's presence he would incur further conflict with the prince of Persia (10:13, 20). This conflict in the cosmic heavens would continue until the coming prince of Grecia would be given authority over the Persians. Notice that the archangel Michael was commissioned to assist this angel of the Lord after twenty-one days of being hindered, and Michael would remain a part of this heavenly struggle to ensure that the prophecies would come to pass in the manner and order that God had revealed (10:13, 21). Michael will also engage in a cosmic conflict in the middle of the Tribulation, as he will expel Satan and his angels from their position in the heavens to the earth (see Dan. 12:1; Rev. 12:7-10). – *Perry Stone Hebraic Prophetic Study Bible*, p. 1358

- Angel strengthened Darius in his positioning of authority. 11:1