

Daniel 10:8

Authorized King James Version (KJV)

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

Analysis

Daniel's physical response: 'Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.' The encounter completely overwhelmed him—loss of strength, physical corruption (possibly pallor, illness, or withering), total depletion. This parallels Isaiah 6:5 ('I am undone'), Ezekiel 1:28 (falling on face), and Revelation 1:17 (falling as dead). Encountering divine glory exceeds human capacity; even mature believers collapse under theophanic weight. The phrase 'great vision' emphasizes its significance and overwhelming nature. This teaches that genuine divine encounters humble rather than inflate—they reveal human weakness and God's transcendence. False visions or demonic counterfeits typically produce pride or confusion; genuine theophanies produce worship, fear, and physical collapse requiring divine strengthening for recovery.

Historical Context

Ancient Near Eastern literature records various vision experiences, but biblical theophanies are distinctive: they overwhelm recipients, produce fear and physical collapse, require divine intervention for recovery, and convey authoritative divine truth. Pagan oracles and visions typically empowered practitioners, making them ecstatic, confident, proud. Biblical theophanies do the opposite—reducing recipients to helpless weakness, demonstrating that authority comes from God, not the human vessel. Daniel's decades of faithful service and previous vision

experiences (chapters 2, 4-5, 7-8) didn't make this encounter easier—if anything, greater spiritual maturity increased awareness of God's holiness and human inadequacy. This refutes progressive desensitization: deeper relationship with God produces greater, not lesser, awareness of His transcendence.

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Study Questions

1. Why do genuine divine encounters produce physical collapse rather than empowerment or pride?
2. What does Daniel's continuing inability to handle theophanic visions (despite decades of experience) teach about God's transcendence?
3. How can we distinguish genuine spiritual experiences (producing humility and worship) from false ones (producing pride or confusion)?

Interlinear Text

וְאֲנִי H589	נִשְׁאַר H7604	לִבִּי י H905	וָאֲרָא ה H853	אֶת H7200	הַמַּרְאֵה H4759
	Therefore I was left alone		and saw		vision
הַגְּדֹלָה H1419	הִזְ אֶת H2063	וְלֹא H3808	נִשְׁאַר H7604	בִּי H0	כֹּחַ: H3581
this great		Therefore I was left alone			no strength
וְהוֹדִי י H1935	נִהְפָּרָה H2015	עָלַי H5921	לְמַשְׁחָה יֵת H4889	וְלֹא H3808	
in me for my comeliness	was turned	in me into corruption			
וְעָצָה רַחֲמֵי H6113	כֹּחַ: H3581				
and I retained	no strength				

Additional Cross-References

Daniel 7:28 (Parallel theme): Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Habakkuk 3:16 (Parallel theme): When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

Daniel 8:27 (Parallel theme): And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Revelation 1:17 (Parallel theme): And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Mark 9:6 (Parallel theme): For he wist not what to say; for they were sore afraid.

Matthew 17:6 (Parallel theme): And when the disciples heard it, they fell on their face, and were sore afraid.

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