

The Man of the One: A study of Daniel Chapter 10

Class 1: Joy Cometh in the Morning (Psa. 30:5)

(Reference Works: Elpis Israel; Exposition of Daniel, Phanerosis;
The Daniel Expositor, and Anastasis)

OVERHEAD – Title

Good morning brethren and welcome to our first class on Daniel chapter 10 beginning with the subject of Daniel’s symbolic resurrection, which we have entitled “*Joy Cometh in the Morning*”.

OVERHEAD - Sunrise

The year was 538 B.C., the third year of Cyrus king of Persia (Also reckoned as the first year of his reign as sole monarch following the death of his co-regent Darius) Daniel, now nearly 90 years of age and feeling all the weight of a long life of striving to maintain his faith amidst an unbelieving, perverse, and idolatrous generation, now receives the *final vision of his probation* to be recorded in his diary for all generations.

In his experiences Daniel is a representative man in whom we may all gain insight concerning the symbolic nature of the prophetic word, the principle of God manifestation, and in our first class, the doctrine of the resurrection (which is a great prophecy as well as a first principle truth). **We begin our study with an examination of this principle** as it is only through the promise of the resurrection that will make possible the consummation of Yahweh’s Glory and purpose in the earth as revealed in the vision of the “Man of One”.

We have a hope that is most precious above all other things we possess. Yet even with this great blessing in our hands and in our hearts, we, like Daniel, are prone to get discouraged; to become weary in well doing. But let us consider now our fellow servant Daniel and the marvelous message of hope that he records – a message that will save us out of death if we, like Daniel, remain faithful to the end.

Like many of the elders here in this room Daniel saw many rulers come and go in his lifetime, and mighty events foretold that would befall the kingdoms of men: Nebuchadnezzar, Evil Merodach, Naboninus, and Belshazzar of the Babylonians, and now Darius the Mede are all dead and gone. With the ascension to the throne of Cyrus, Yahweh’s shepherd that was prophesied by Isaiah to rebuild the Temple in Jerusalem, Daniel and his contemporaries anticipated the fulfillment of the 70 years captivity and new life for the people and nation of Israel. Yet for all this, Daniel was greatly troubled and mourned for three weeks, or weeks of days **REF. Dan. 10:1-3**

Why so much grief at the dawn of this new era of hope under a monarch who would show favor to Yahweh’s people Israel? No doubt he understood the implications of the fulfillment of Isaiah’s prophecy concerning Cyrus and the eminent return of Israel to the Land of Promise. But where was the promise of return? Where was the decree that would begin preparations for the people to return from exile as recorded in Ezra the first chapter.

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Did the vision seem to tarry for Daniel as even we today knowing the finality of the kingdom, yet we wait for it? Further, how would this return to the land fit within the broad spectrum of things concerning the long reaching purpose of Yahweh?

What was troubling Daniel so? The coming restoration, though joyous, though necessary to till the fertile ground for the Spirit Word to be sown, **was only temporary**. Yes, Daniel had seen in vision that 490 years would yet be fulfilled with the cutting off of Messiah, and further, this would result in the destruction of the City of Jerusalem and Sanctuary before it had yet been rebuilt.

Was Daniel's view of things without gratitude? Was he suddenly, after a lifetime of servitude lacking faith? We think not! For the responsibility he bore given the knowledge he received from Yahweh was nothing short of awe inspiring. Like Jesus, Daniel was a suffering servant who endured with patience the end proposed by Yahweh's messenger and being but dust and ashes, required help to strengthen his faith that he might overcome the frailty of the flesh and be made to understand the complexity and gravity of what had been revealed.

Should we not feel the same, brethren, given the panorama of history that has been laid before us, and all in accordance with the prophetic visions of the prophets and the Apocalypse? We, like Daniel ought to be sober, self searching, humble, awed at the majesty, complexity, and mercy of Yahweh for seeking us out from among the millions of mankind to receive His message of hope and eternal purpose with the earth (**REF: I Peter 1:13-16**).

Returning to Daniel, the revelation of the multitudinous man of one in concert with the previous visions of prophetic history caused Daniel to know that the year of liberty in the eternal sense **would NOT be realized in the days of Cyrus**, nor to be expected until the expiration of 2520 years of Gentile dominance over Israel.

While a temporary end to Gentile night was approaching for the nation as a whole, we also note the real gravity of the situation at the personal level. Daniel was approaching the end of his walk and the sleep of death was about to enclose about him for many days. From Exposition of Daniel pg. 45 we read the following:

OVERHEAD *"...while contemplating 'this great vision', he was subjected to an operation indicative of his approaching decease; and of **the process he and others would have to go through, in passing from the death-sleep of sheol, to the firmamental and enduring brightness of the kingdom**"*

The symbolic death caused to be enacted by Daniel, therefore, is representative of all the redeemed until the time of the end, when *"many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."*

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We now would like to draw your attention specifically to verses 2 and 3, and then verses 8 through 19 of Daniel chapter 10 and to rehearse the process to which Daniel was subjected, indicative of his faithful walk unto the end of his days, his death, his sleep in the grave, the resurrection morn, giving an account at the judgment seat, approval, and immortalization. By this action Daniel was strengthened to know that despite the present setback of his mortality, he would nevertheless stand again at the end of days and become a part of the multitudinous man of one, and the restitution of all things.

OVERHEAD Those that “hunger and thirst” will stand alone

Daniel 10 Vs. 2, 3, and 8: Daniel, a man greatly beloved, desired with all his heart to understand the vision – the whole of it - all the parts together. His hunger and thirst was so great for this knowledge that it passed beyond all desire for the natural comforts of this life. In his example is an apt representation of all those who place their lives in the light of Divine instruction. **(REF: Matthew 5:6; Psa. 34:10).**

Again, we find Daniel in a state of mourning for the final restitution of all things, forsaking the king’s meat, as it were, fasting for a period of 21 days. We note that 21 is the product of 3 (the number of resurrection) and 7 (the number of the covenant or spiritual perfection). This period appears to coincide precisely with the 21 days of verse 13 during which time Gabriel and Michael are busily directing the affairs of the kingdom.

“But the Prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.”

We suggest that these 21 days represent the times of the Gentiles during which the angelic messengers are working to accomplish Yahweh’s plan within the framework of free will among the kings of the earth at the end of which will come the resurrection of the dead by the power invested in the messenger of the covenant. During these long epochs of time the faithful servants of Yahweh stand alone or separate among their contemporaries.

From the record, certainly this was true concerning Daniel and the other prophets of Israel. Jesus and the apostles also became outcasts for doing the will of the Father to the consternation of their brethren. What about our generation? What about us in this room? Are we willing to stand alone, apart from the mass infotainment culture without? Shall we help ourselves and join them in their mad “excess of riot?” Moreover, can we maintain the Truth in its purity from false shepherds within who would swing wide the doors of fellowship with those who are ignorant of the truth, believing in sky kingdoms, present possession of eternal life, divine communications via dreams, and even a denial that the judgment seat will be for giving an account of deeds done in the body, whether they be good or evil.

Brethren, as Daniel illustrates, it is only by constant washing in the water of the word, and by constant restraint and abstinence from worldly activities, or spiritual fasting that we may in any wise remain separate and not be conformed to the delicacies of Babylon’s table. **(Romans 12:1-2)**

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Unfortunately, often those of faith, when their eyes are fixed upon the Divine vision of Glory, are forsaken by those who are offended at their steadfastness toward the Word of Yahweh, and disinterest in the traditions and policies of men. Yet, such testing and contradiction of sinners is necessary that our sorrows may be turned to joy, and so that our labors of love will not be in vain **(REF. Luke 6:22-23)**.

OVERHEAD Daniel's last days

We now turn to **Daniel's last days**: In the latter part of verse 8, we are seeing the effects of mortality upon the advancing years of the faithful. Alternate translations render the verse as *"For my bright complexion turned to a deathly pale"*. This is the way of all flesh, *"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away"*.

The word translated "corruption" in the authorized version of Daniel 10:8 is the Hebrew *Mash-hit*, meaning "destruction", or "that which is a destroyer." This is the enemy that was overthrown by Yahshua in rendering perfect obedience unto death, by which he destroyed him that had the power of death that is the diabolos. But at last, for Daniel as with all of Adam's posterity, the grip of death was upon him and he retained no strength. **(REF. Psalm 88:1-4, 10-13)**

OVERHEAD They that sleep in the Lord

(REF: Daniel 10 Vs. 9)

When Yahweh formed Eve, he caused a deep sleep to fall upon Adam. It was not an eternal sleep of death, but a temporary sleep by which his bride was developed. The last Adam also fell asleep for three days and by which his bride would also be developed, that is, those who are baptized into his death, and raised again in newness of life comprise the bride of Christ in prospect. Daniel and the redeemed of all ages sleep in this manner. They sleep, but they are not perished. They know not anything, but of them it is recorded in the mind of Deity that they heard the voice Yahweh's words. The Apocalypse identifies the faithful of all ages asleep in the dust as those beneath the Christ altar (Rev. 6:10), and these are they who's voice is heard saying, *"How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* .

How is it then that the dead that are hidden beneath the Christ-altar both speak and hear? It is of course language given from the perspective of the mind of Deity who has given to His son power and authority, even the keys of the grave and of death, and He knows all of those who are His whether they are alive or asleep. **(REF. John 5: 27-29; I Thes. 4:14-15)**.

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OVERHEAD Daniel's Symbolic Resurrection

REF. Daniel 10 Vs. 10-11

OVERHEAD Daniel Expositor pg 275

“Daniel now undergoes a unique and amazing experience. Prostrate as though dead, he feels a touch that causes him to revive, though still affected by weakness. He is lifted up by strong hands, to hear a majestic, powerful voice. He trembles! Thus he enacts in type the drama of the resurrection, when many will be brought to judgment, though still shackled with the weakness of mortality.”

Only once before had Daniel undergone a similar experience recorded in Dan. 8:18, and the apostle John likewise while seeing a vision of the same multitudinous man of one that Daniel saw, experienced a similar typical resurrection when hearing the voice of a trumpet, symbolic of the call to resurrection morn, and he turned to hear the voice behind him. (**REF. Rev. 1:10, 12, 13; I Thes. 4:16-17; I Cor. 15:51-52**).

What will it be like on the resurrection morning? The experiences of Moses and the children of Israel show how that the redemptive work of Christ made effectual upon the third morning will bring forth the faithful of ages to the mountain of Yahweh's judgment. **REF Exod. 19:16-17.**

All the people of the camp of Israel trembled, and so shall it be when believers are brought before the Bema of Christ. Likewise, Daniel's experience gives us all a closer look into the miracle and wonder of Yahweh's creative power, as well as the trembling flesh of mortal men approaching the Bema of Christ!

From mere particles of earth the infinite mind and power of the Uncreate will reform the body structure from a pattern, not somewhat like, but identical to the person reformed. Thus Daniel was set upon his knees and the palms of his hands and his former identity is wholly restored to him as signified by the angel who declares *‘O Daniel, a man greatly beloved, understand the words that I speak unto thee?’* Christ demonstrated that to him had been conveyed this authority of restoration to life when he declared *“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?”* and thereafter he restored the person saying *“Lazarus, come forth.....loose him and let him go.”* So also Daniel was caused to stand upon his feet trembling before the mighty angel, the Shepherd of Israel who speaks to his trembling sheep: *“fear not Daniel”* (**REF: Isa. 41:13-14; Luke 12:32; Rev. 1:16-17**)

The culmination of Daniel's standing again and trembling is an answer to the question posed by the apostle Paul to the Corinthians *“How are the dead raised up? And with what body do they come?”* Paul showed them that there was an animal body and a spiritual body, and that the animal body must be reformed first, before the making of a spiritual body.

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OVERHEAD Quote: Elpis Israel Pg 42

“When the time comes for the righteous dead to rise, then ‘He that raised up Christ from the dead will also make alive their mortal bodies by His spirit,’ operating through Jesus upon their dust, and fashioning it into the image of the Lord from heaven (Rom. 8:11; 2 Cor. 4:14). Thus, as the Elohim made man out of the dust in their own image and likeness; so the Lord Jesus, by the same spirit, will also refashion from the dust, the righteous posterity of the first Adam, into his own image and likeness...”

OVERHEAD

This is wonderful, that by a man should come the resurrection of the dead (I Cor. 15:21). Truly may he be called the ‘Wonderful’ (Isa. 9:6)... hereafter the creator of myriads, now only dust and ashes, but then equal to the angels of God; and ‘sons of resurrection,’ of which he is himself ‘the First Fruits’.”

OVERHEAD Before The Judgment Seat

(REF: Daniel 10:15-18) Whatever awe and trepidation we may experience at the time of resurrection, nothing will compare with standing before the Son of God. Some here may have trembled before an earthly judge, a mere man,

OVERHEAD but *“we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences”* (2 Cor. 5:10-11).

Our Christadelphian understanding of the resurrection and judgment seat (enumerated in clauses XXV, XXVI of the statement of faith, and *Doctrines to be Rejected* No’s. 15, 16 and 17) is not one that is accepted by Christianity which has lost its saltiness in the main stream of idolatry. As such, we must ever be on our guard as to the truth concerning resurrection and judgment. In the 1868 April issue of the Ambassador, Bro. Thomas records 17 doctrinal departures from the Truth (from within the ecclesia) concerning whether or not believers will appear before the judgment seat of Christ in a mortal body to give an account of their deeds. Here we are 140 years later, and now we see that some of these errors are creeping back in. There are some who believe that our walk is our account before the judge, or that we will know before hand if we are to be judged worthy to enter the millennial aion. But the account before us proves all of this to be nothing but fables wrought from the Athenian hills.

Daniel, on the other hand, a great man of faith, was nothing short of being dumb struck as he stood before the angel who was but a representative of the future judge of all the earth. He trembled at the sight and did not know what the angel would speak to him. For

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Daniel the words were sure, and of great comfort – Verse 19 **OVERHEAD** *“O man greatly beloved, fear not, peace be unto thee, be strong, yea be strong. And when he had spoken unto me, I was strengthened, and said, ‘let my lord speak; for thou hast strengthened me.”* Daniel as a representative man of the faithful of all ages receives both words of approval and immortalization, symbolically speaking. We suggest that those approved at the judgment seat will thereafter receive their reward simultaneously as a group.

Imagine if you will the manifestation of immortal power in a great army that no man could number, that will cry out with a great shout singing together the song of Moses and the lamb *“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”*¹³ *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”*

In closing we must each ponder the question: *“Where will we stand before the Judge of all the earth, when our lives are weighed in the balances?”* Daniel’s record indicates that he set his heart to understand the vision and purpose of Yahweh, and that in constant self denial and vigilant prayer he yearned to draw nigh to the name and purpose of the Deity. Where do our affections lie if not wholly toward the God of Israel? What ever our present state of affairs may truly be from Yahweh’s point of view, let us draw nigh unto Him **now** as the midnight hour approaches quickly, and let us rejoice in the promise of life for those who manifest their faith like Daniel, in works of righteousness.

OVERHEAD Close Psalms 30:1-5

CLASS 2 NEXT PAGE

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Class 2: The Most High Ruleth (Dan. 4:17)

(Reference Works: Eureka Vol. IIb; Exposition of Daniel; Phanerosis

The Daniel Expositor; Six Days of War by Michael B. Oren;

A History of Israel by Howard M. Sachar)

OVERHEAD- Title

Good morning brethren, and welcome to class number 2 in our study of Daniel chapter 10 entitled, “The Most High Ruleth” in which we will consider the principle of Divine manifestation among the kingdoms of men.

OVERHEAD Scripture Reference: Daniel Chapter 4:17; 10:12-14; 20-21

OVERHEAD *“The elohal superintendance of the affairs of the ‘thrones, dominions, principalities, and powers’ of the world, is clearly revealed in the book of Daniel.”* Phanerosis, Pg. 95 (Centenary Edition)

In verse 13 of Daniel 10 when Gabriel arrives upon the scene, his words reveal to Daniel that he has no need of despair, and that even as Daniel had pondered in prayerful consideration of the matter, Yahweh heard and instructed the Elohim to begin immediately to bring to pass circumstances that would result in the monumental decree of Cyrus, king of Persia: The typical restoration of the kingdom to Judah had now begun.

REF. EZRA 1: 1-5

There are details in this arrangement of the political heavens that should not be passed by and help to explain how it is that Daniel would now understand the fate of Judah in contrast to the fate of the Babylonian Dynasty, now passed into the hands of Cyrus. Four items of interest will encompass the balance of our 2nd class this morning as follows:

OVERHEAD

- 1. The prayers of Daniel as a representative man**
- 2. Cyrus as a type of the true Messiah**
- 3. The Unseen Elohim at work**
- 4. Yet the vision is for many days**

OVERHEAD - The Prayers of Daniel: Throughout the book of Daniel it should become obvious to us that Daniel was a man of prayer. He put no confidence in himself, but placed all his confidence in the God of Israel, who, without fail, revealed to Daniel what should come to pass in the latter days. **REF: Dan. 6:10; Dan. 9:3-4; Dan. 10:12 .**

While kings rise and fall, while armies march and plunder, even when judgment comes upon the very household of God, the man (or woman) of prayer is sustained and directed by the Word and by circumstances pre-arranged by the Elohim, for what he should do in times of trouble. Was this not the case when Babylon came to judge the house of Judah? Or when judgment, in turn, came upon Babylon? Consider when the armies of Rome

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compassed Jerusalem in 70AD, or when Constantine declared that all not in conformance with the Nicean creed would be considered heretics and worthy of death? The result of acceptable prayer, if we would but ponder for a moment, is almost unthinkable, unimaginable by anyone who lacks faith and confidence in the Rock of our strength – that Yahweh should in our behalf, petitioned by our mediator and effected by the Elohim – intervene in our affairs and the affairs of those with whom we have to do, to keep us in the way of righteousness for His holy names sake. **REF. JAMES 5:16-18.**

And so, we believe, there is a direct relationship between the prayers of the Saints, the activities of the Elohim, and the affairs of the world as they affect the lives of those under the protection of Yahweh's Banner. **REF. REV. 8:1-6**

We know that the altar of incense in the Tabernacle represented prayer without ceasing rising up before the most holy place of the Deity, wherein is our high priest. Through faithful and vigilant prayer, as exemplified in this burning altar, Yahweh is pleased to open our understanding and direct our lives. This principle is epitomized in verse 21 of Daniel 10 **OVERHEAD** *"I will shew thee that which is noted in the scripture of truth"*. And in Amos 3:7 we read, **OVERHEAD** *"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."* And in James 1:5 **OVERHEAD** *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."*

OVERHEAD - Cyrus as a type of the true Messiah

Much of what Yahweh intends to do is indeed foreshadowed in this man, Cyrus the Great. The name Cyrus signifies "Like the Heir" and he was intended to represent the execution of Christ's mission against mystical Babylon the Great of the latter days.

Regarding the typical aspect of Cyrus Bro. Thomas writes in Eureka:

OVERHEAD *"Yahweh's sanctified ones, the Medes and the Persians, under Cyrus, were also typical of the saints, who with Christ Jesus "the Heir of all things," and "joint heirs with him," at the head of the armies of Israel, are to enter the Great City when "the great river Euphrates," in a political sense, shall be sufficiently "dried up" to admit of their passage through into the Roman house of the kingdom of men, in which they slay the Papal Lucifer..."*

OVERHEAD *The great river Euphrates, which flows into the Great City, has dried up greatly; that the way of these kings from the Sun's risings, may be prepared - the power of the fourth, or Ottoman, angel is now only nominal; and the Gallic Frogs have well-nigh performed their mission: what, then, remains, but that Yahweh whom we seek should come suddenly to His temple, even the messenger of the covenant whom we delight in?"*
EUREKA VOL. IIA PG 263.

Daniel's comprehension of the Mission of this Cyrus and his constituents, then, in its complete sense; being the destroyer of Babylon, restorer of the People, and Builder of the

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Temple, would convey an answer to the question: “*What shall befall thy people in the latter days*”?

OVERHEAD - The Unseen Elohim at work

Daniel 10 verses 13-14 are indicative of the Elohim working unseen among the kings and princes over the course of Gentile times (as in the case of Cyrus), working within the principle of free will among men, yet bringing to pass the will of Yahweh in the Earth (READ VERSES).

We believe that Gabriel and Michael are not alone in this monumental work, but are representative of an innumerable host ascending and descending from the Throne of the Father. **REF. GEN 28:10-13.** Jesus refers to this incident of Jacob in John 1:51, noting again that the Elohim are in continuous work bringing to pass all that Yahweh has willed, and it was again, perhaps Gabriel and Michael who stood, one at the head, and one at the foot of the place where the Lord lay in the tomb on the day of resurrection – for this would indeed be their greatest moment of all.

We note specifically the phrases in Genesis 28: *I am with thee; I will keep thee; I will bring thee; I will not leave thee; until I have done that which I have spoken to thee.* This encompasses the work of the mighty ones under the direction of Michael, the Arch angel, the one principally in charge of Israel’s affairs. It is he we believe that is revealed in Joshua chapter 5 to be the Captian of the Host. **REF. JOSH 5:13-15.** Several other scriptures give us some additional insight as to how these unseen ministers are at work. **REF. Dan. 2:21-22; II Kings 6:8-12. Haggai 1:13-14**

Have the Elohim continued at work in this manner both within and without, since the first century ecclesia? How else might we explain how Constantine conquered his Roman adversaries who outnumbered him, sometimes three to one? Why else would Napoleon time and again fail miserably at every turn outside of the Roman earth? Or is it coincidence that the British Empire took a downward spiral when she turned her back on the Jew and issued the so-called “White Paper” blocking immigration to Palestine. Why would the Soviet Union later vote in favor of a Jewish State? Why would President Bush and Blair defy the pollsters in favor of invading Iraq? Why have the French sponsored nearly every UN declaration condemning Israel over the past 35 years? Why would the Catholics elect a German Pope with anti-semitic roots and disfavor towards Turkey and Islam? Why did the French and the Dutch, two founding members of the European Union vote against the proposed constitution of Europe? Why is it that at the same time that oil is skyrocketing in price, filling the coffers of Russia with gold, the world’s largest producer of energy, that along comes an autocrat bent on the domination of Europe and the middle east, and ascendancy over the west, accept that the Elohim are guiding the affairs of men to coincide with the ultimate purpose and timetable of the Deity?

To conclude on this point; let us look at one particular event that occurred in the days of Elisha concerning the Syrians, and compare this miracle of Elohist intervention to a

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similar event that occurred during the Six Day War, again, on Syrian soil, and you can be the judge as to who was directing these affairs...

REF. II Kings 7:3-9

And now compared to events that occurred on June 9th and 10th, 1967.

On June 9th Israeli Commander Moshe Dayan was informed that the Egyptian and Jordanian cease-fires had come into effect. This gave the IDF the opportunity to concentrate all of its might to exact retribution upon Syria, who had, for the last two decades reeked havoc upon Israel's northern frontier.

Once given his orders, Israeli commander Elazar made the decision to try to break the strongest, yet narrowest Syrian position, which if successful, would place the Israeli army at the rear of Syria's defenses. On the first day of the assault the fight proved painfully unsuccessful and costly in equipment and Israeli lives. At the end of the day Elazar had all but given up hopes of taking the Golan. Consolidating their positions they rested during the night.

The following morning of June 10th they embarked upon continuing the assault, advancing upon al-Quneitra, a town of about 80,000 that served as the Syrian administrative-military capital of the Golan. While ground forces pushed up from the south, paratroopers landed atop the ridge of the Golan and entered the town of Tawafiq. It was entirely abandoned. **OVERHEAD** Indeed, writes Howard Sachar, in his book "Six Days of War", "*the Syrians appeared to have deserted the entire area.*" A paratroop unit was then swiftly airlifted by helicopter to Karf Harib, Here again – no resistance. Once again, troops air born to the village of El Al, which surrendered immediately, thus by the early afternoon of June 10, Quneitra was also taken without a fight.

The morale of the Syrian army was shattered. Its troops fleeing for their lives abandoning their equipment and jamming the roads back to Damascus. Israeli troops came upon Syrian military equipment with the motors still running and nobody in them. While the Soviet advisors ordered the Syrians back to their positions, all such efforts proved futile. The Syrians were in full flight. Rumors had spread that the Israeli's had nuclear field weapons. Syrian radio incited panic among the troops as well as civilians as reports came in that the Israelis were closing in on Damascus and nothing could stop them.

Some 95,000 civilians fled the Golan to Jordan, Lebanon, and Syria (although not to Damascus which was rumored to be under attack by the Israeli Air Force). **OVERHEAD** "*We took nothing with us, only blankets for the children*" recalled one of the Syrian refugees. When Israeli Troops entered town after town, they were virtually abandoned, but everything was left behind. Radios and T.V.s were on with no audience. Meals left in the midst of eating or in preparation, but no one there to claim them. In 24 hours the tide had turned from complete despair to total victory. How did this happen? Coincidence or Providence?

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Yet The Vision is for many Days: And now the last point we would like to consider this morning is the fact that the fulfillment of the many visions now before Daniel at the end of his life would yet be for many days.

We also are still awaiting the final outcome of events that are shaping the political landscape for the entrance of Messiah upon the world stage. Daniel also contemplated the end of these things and anxious for an answer, the angel messenger in verse 14 of Daniel 10 assures him that *“I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days.”*

We have already mentioned the fact that Daniel had seen many things concerning the Dominion of man, the rise and fall of Gentile powers in relation to the fortunes of Judah. These times of the Gentiles constitute the “Many Days” under which Judah would suffer.

OVERHEAD *“Hence”, writes Bro. Thomas, “there is a parallelism between Babylon and Judah’s times that must not be lost sight of; for Babylon is only a subject of prophecy so far as it is in opposition to the things of the kingdom of God.”* (Exposition of Daniel pg 110) But how, we might ask, is this “Gentile time” to be measured? Bro. Thomas continues:

OVERHEAD *“Now, the whole number of the times of the continuance of the kingdom of Babylon is seven times; and the whole number of the times at the end of which Judah’s subjection to it shall cease, is also seven...”*

OVERHEAD *“The seven times during which Nebuchadnezzar herded with the beasts, were the sign-period significative of a longer period than itself; yet containing within itself the elements of the calculation. ‘A day for a year’ is a rule to which all prophetic times are reducible. In seven times, which are less than seven years, we have 2,520 days, which are prophetically equal to the same number of Solar years....”* (Exposition of Daniel pg 110)

This period of “Seven Times” then that terminates with a change in the fortunes of Judah has been expressed throughout the Book of Daniel and may be summarized as follows:

OVERHEAD

- Daniel 3:19 – Nebuchadnezzar commands to heat the furnace **Seven Times** more than it was wont to be heated.

OVERHEAD

- Daniel 4:16 and 25 – **Seven Times** are to pass over the Babylonian dynasty made like unto a beast in the person of Nebuchadnezzar (604-1917).

OVERHEAD

- Daniel 5:24-28 – Mene (1000), Mene (1000), Tekel (20), Peres (500) the sum of which is 2520 or **Seven Times**

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OVERHEAD

- Daniel 7:25 – time, times and the dividing of times = 1260 or ½ of 2520

OVERHEAD

- Daniel 12:5-7 – Shows that the 2520 year period is divided upon the rivers of nations into two 1260 year periods. [**Handout**]

OVERHEAD

- Also Leviticus 26:18 – “I will increase to punish you **Seven Times** for your sins”

To summarize our final point for class 2, the period of “seven times”, which may be calculated to be 2520 years from the ascension of the Babylonian dynasty over Judah, is equivalent to the vision that would continue for *many days* that Daniel was exhorted to suffer patiently. After this there would come a turn in the fortunes of Zion that would open the way for Israel’s deliverance, and the coming of the kings of the Sun’s rising.

OVERHEAD

But the many days are coming to a close: The Most High that Rules is guiding the nations swiftly in their blindness to gather them together for the battle of Armageddon. Drunken with the wine of superstition, the kings and princes of Mystical Babylon the Great will have no idea that Jesus of Nazareth and his army, now equal to the Elohim, are behind Judah and Ephraim as they ravage the nations “*as a lion among the beasts of the forest, as a young lion among the flocks of sheep*” (Micah 5:8).

We believe that we are even now at the verge of the termination of this epoch. The fortunes of Judah have changed; the Euphrates power has been dried up, and the Heir stands at the Gates! Will we be with him when he enters the City that is weighed in the balances?! This question should cause us to arm ourselves and our entire house with the things of the spirit as we battle the flesh until the final hour.

CLASS 3 NEXT PAGE

The Man of the One: A study of Daniel Chapter 10

Class 3: The Man of the One- Clothed in Linen

(Reference Works: The Daniel Expositor; Phanerosis, Pg 104-106)

OVERHEAD-Title

We are now ready to begin our 3rd class on Daniel chapter 10, and our subject today is “The Man of One – Clothed in Linen” [HANDOUTS].

Scripture Reference: Daniel Chapter 10:4-7

OVERHEAD – Nebuchadnezzar’s Image

When Daniel served as a young man in the presence of King Nebuchadnezzar, to him was revealed the secret of the dream of an Image which was of terrible form, and gleaming with precious metals – a mighty image, though without spirit or life, like a cold monument to the flesh to be broken without hand.

OVERHEAD – *ish echahd*

Now at the end of his days, Daniel receives yet another vision of a great symbolical man in blazing power, more awesome and terrifying than the first; a man composed not only of various elements, but empowered with eternal spirit life.

The vision was deliberately revealed at the time of the Passover, when the firstborn lambs were chosen for sacrifice, when the angel of death spared the households in Egypt marked by the blood of the covenant. Hence Daniel is brought through a symbolic death, burial, resurrection, judgment, and immortalization such that he would understand that death would pass over him before the vision would be accomplished, and of which he also would be a participant.

Bro. Thomas writes:

OVERHEAD “The basis of what he saw was *ish-echahd*, THE MAN OF THE ONE, rendered in the English version as ‘a certain man’. It was not a real man, but ‘the appearance of a man’ (ch. 10:18), or ‘like the similitude of the sons of Adam’ (ch 10:16).

OVERHEAD Hence, it was a symbolical representation. It was the shadowy representation of ‘the Man of the One’ ETERNAL SPIRIT.” (Phanerosis, pg. 97-98)

This eternal spirit was first manifested among men in the flesh of Yahshua, that holy thing from the womb that was destined to be the anointed chariot of Israel. The vision was not, however, a vision of the son of man directly, but one like unto the son of man, a multitudinous man described with seven spirit attributes, which are these:

OVERHEAD - Table

1. Clothed in Linen
2. Loins Girded with a Golden Girdle

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3. Body like the Beryl Stone
4. Face as lighting
5. Eyes as lamps of Fire
6. Arms and feet like unto Polished Brass
7. Voice like Many Waters
- 8.

This man of seven spirit attributes represents the entire House of David when perfected, many names that will shine as the brightness of the firmament of the Kingdom Age witnessed by the prophets Ezekiel; Daniel, Isaiah, and John. All these (and perhaps there are others) saw the Man of the one, each receiving different details concerning the composition, character, and mission of this future order of the Elohim.

To begin, there are several accounts that appear to stand out among others that give us a well rounded description of this “certain man”.

(REF. EZEK. 1:4-5; MARK 9:2-3; REV. 1:13-15; REV. 4:1-4; REV. 10:1-3)

Now these references are all descriptive of a glorified body likened to a man that is clothed upon with a whirlwind, a cloud, a garment, or white raiment, white as snow. The garment or covering of this representative man (symbolically speaking) is not merely a singular garment however, but is actually composed of a multitude of glorified believers as we hope to explain in due course this morning. Our aim above all else is to place ourselves, our families, our Ecclesia in a position that we might, by Yahweh’s grace, be fashioned into useful material for the composition of this singular garment that is to adorn the Bride of Christ, and that we will be at one with the Son of God, our Savior and King.

At this time we would like to look particularly at the first attribute of the seven, being the linen garment with which the certain man in Daniel’s vision was clothed

LINEN CLOTH HANDOUT

OVERHEAD - Flax Plant

To begin, a garment to be worn must start with fabric. In this case the fabric of fine linen.

Linen is woven from yarn made from the fibers of the flax plant, that when bleached becomes a brilliant white. It is not white in its native form, even as Joshua the high priest in Zechariah 3 appears at first in filthy rags that must be changed, indicative of the change that must occur in believers first spiritually by sanctification through repentance and baptism, but ultimately through immortalization when a change of garments occurs that we will describe shortly.

As to the making fine linen – it was a common household chore in biblical times requiring a long process that is parabolic in itself – tilling the ground, sowing, cultivating, harvesting, and refining to separate out the coarse from the fine fibers, spinning, weaving, preparing, and wearing. Yahweh is preparing a people to bear or wear, as it were, His name. A people that is both just and merciful, righteous, but judging rightly. Thus, even

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as flax must undergo a long process of preparation and refinement, so also, the righteous, washed in the blood of Christ must be **developed through much tribulation**. It is these who have become a wrought work of virtue, adorned with the garments of faith and humility – the true bride who has worked with her hands, prepared for her husband, the king of Israel. **(REF. ACTS 14:22; REV. 7:9, 13-14; PROVERBS 31:10-25).**

OVERHEAD – Oil Lamp

As an aside we would note that coarser flax fibers were used in the making of wicks for oil lamps, lamps being a representation of the individual and collective combustion of the spirit Word in our lives **(REF. ISA. 42:1-3)**. Matthew interprets the ministry of Yahshua to have been the fulfillment of these verses, but they must also encompass the character of all who strive to be Christ-like. Our Master, as with Yahweh, is not willing that any should perish, thus, he will not break a “bruised reed” (or the spiritually lame), nor will He snuff out a lamp, or a “smoking flax” that is not burning properly (that is, a servant who’s spiritual lamp is dim and is in danger of going out). Rather, He will exercise all diligence to trim the lamp and to fill it with oil. This is the work of a true disciple and servant of the Deity – those who are transformed in character through the combustion of the word, and are refined like the fine linen of the spiritual priesthood in Christ’s name. These will become a constituent part of the Certain Man seen by Daniel.

OVERHEAD Tabernacle: Linen was also the prominent material used in the construction of the Tabernacle, particularly the curtains, the veil, the priestly garments, as well as enclosing the entire Priestly administration of Israel within a courtyard of fine linen, accessible only through a gate of four pillars. **(REF. EXOD. 27:9-18; 36:8,35).**

We believe that this arrangement is descriptive of the office and nature of the glorified body as it stands immortal and triumphant – it is not an office of only one but of a multitude of Priests who will administer the affairs of the kingdom age, and will minister to those without the gate, that is the mortal populations of the earth to bring them, each man, to sit or abide under the teachings of the true vine of God, and to eat of the fig fruits (or spiritual meat) provided by Yahweh’s Son.

This teaching is affirmed by the witness of Solomon and Isaiah.

REF. Song. Sol. 3:6-11 – The word “*this*” in this passage is in the feminine gender, thus being a poetic description of the bride of Christ or rainbow angel, coming out of the wilderness in the south to make war upon the invading armies of Gog from the North. The route described is that which was taken by Joshua and Moses with the tabernacle in the midst, led by the pillar of smoke by day, and fire by night. This is Yahweh’s war Chariot indeed, “*they all hold swords, being expert in war*”. But this is also the bride of Christ “*perfumed with myrrh and frankincense*” encompassed by sixty valiant men. Why sixty? The allusion to the tabernacle of old comes before us again, as the court of the tabernacle was encircled by sixty pillars (5x12) that held up the hangings of the court, the fine linen clean and white that encompasses the entire priesthood, at the center of which was the tabernacle chamber, and within, the Cherubim. In essence, the hangings of the

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outer court, through which the onlooker can not see, are as the bridal veil of the redeemed.

Commenting upon the Seraphim of Isaiah 6, whose bridal train fills the future temple of the Deity, Bro. C.C. Walker writes: in **The Ministry of the prophets from which we would like to quote (Page 87).**

OVERHEAD Priesthood: Daniel informs us that the man in the vision of chapter 10 was clothed upon with this sort of finely woven linen, and John describes him as being clothed to the feet with the same, thus indicating a complete covering for sin in all its forms. As nakedness is a symbol of sin, we understand why the Priests of the Levitical order were to wear a holy garment of linen completely obscuring the flesh, the type pointing directly to the perfect sin covering of Christ's sacrifice and the righteousness imputed to those bearing his name and having kept their spiritual garments unspotted from the world. **(REF. EXOD. 28:42-43; GAL. 3:27; HEB. 10:19-22; REV. 3:5, 12, 18.)**

Those of the faithful will at last will be granted a new garment, and will exchange, as it were, the garment worn throughout their betrothal with a new wedding garment in keeping with the Christ-like characters developed and perfected throughout their lives, at last receiving immortality, for they are worthy. Those, however who did not keep their betrothal garments unspotted from the world, and did not wash them in the blood of the Lamb will not be granted this change of raiment or bodily vesture, but will be turned away without admission into the kingdom, for they are unworthy, and will have no garment with which they may enter into the marriage supper with the Lamb of God. **(Matt. 22:11-14; REV. 19:6-8, 14).**

Here we have a contrast between those who are clothed upon with immortality and those who are not. Commenting upon the unfaithful as well as the redeemed that are clothed upon with white linen and golden girdles in Rev. 15:6, Bro. Thomas writes the following...

OVERHEAD - Eureka Quotation

“The unclothed and ungirded condition is characteristic of the dead; and also of those who come from the grave, and are condemned by ‘the judge of the living and the dead,’ to walk naked, and be exposed to shame (Rev. 14:15). These seven Angels when clothed and girded, represent the two-and-five-talent classes of the saints to whom will have been adjudged an entrance into the joy of their Lord” (Matt. 25:21, 23).

OVERHEAD “Sentence of approval having been pronounced upon them, they are then ‘clothed upon with their house which is from heaven’; that ‘the mortal,’ or that which came forth from the grave, ‘might be swallowed up of life’ (2 Cor. 5:2-4).

So how do we know that the redeemed will receive in a figure a new garment that that will bind them as one bride to the bridegroom?

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Joseph, prefiguring this great event, when he was taken from prison and ushered into the presence of the king, was given a change of linen garments and a gold chain to hang about his neck (GEN. 41:41-43).

And David also, in celebrating the future splendor of the king to reign upon his throne writes prophetically concerning the future bride to be, the daughter of Zion in all her perfection and glory, wearing a garment of the same constitution as the certain man, while attended to by many virgins, brought unto the king, and accepted by him into his palaces for ever and ever: **(REF PSALMS 45:9-15)**

OVERHEAD

Such is our hope to enter into the presence of the king arrayed as one of these, if we remain faithful, and keep ourselves unspotted from the world. **(REF. Rev. 3:3-6)**

CLASS 4 NEXT PAGE

The Man of the One: A study of Daniel Chapter 10

Class 4: The Man of the One – A Body like the Beryl and Eyes as Lamps of Fire

(Reference Works: The Daniel Expositor; Phanerosis, Pg 107-117)

OVERHEAD-Title Good morning brethren: We are now ready to begin our forth class on Daniel chapter 10.

OVERHEAD – Chart Yesterday we considered fine linen as a symbol for the redeemed from all ages that will together, as a beautiful embroidered work, comprise the bride of Christ. We now will turn our attention to the third attribute of the Certain Man – his body like the Beryl. (REF. DANIEL 10:5-6)

OVERHEAD His Body Like the Beryl

In very matter-of-fact fashion, Daniel is informed that the body of the man clothed in linen was like unto the Beryl. Beryl is a precious stone believed to have come from the far reaches of India. It is often a brilliant transparent blue-green stone (although sometimes honey-gold), which in a more refined state are classified as emeralds. The word Beryl in Hebrew occurs 7 times in the Old Testament, and in the Apocalypse once, for a total of 8. It should be obvious to all that this is not a coincidence; seven (7) being the number of the Covenant and spiritual perfection, and eight (8), the number of regeneration, or the eight day. We will review several of these scriptures, but first lets take a look at the Hebrew word itself.

As you are probably aware, the Hebrew word for Beryl is *Tarshish*, which may lead one to think that it is so named from its origin, as coming from a far away place.

OVERHEAD Digging a little further, the Hebrew root from which beryl is derived is *rahshash*, which means “*to break in pieces to destroy*” which is the mission of the glorified body of the redeemed when it claims identity as the “Stone Power” against all other powers in the earth and breaks them in pieces and scatters them as the chaff of the summer threshing floors. This combined stone is the aggregate of four other stones that we know of in Scripture. We remember that David reserved them in his shepherd’s bag having defeated Goliath with the 1st stone out of the five chosen from the refining waters of the brook. **REF: I Sam. 17:20-24, 40, 48-49**

We believe that while the first stone represents the work of Christ in defeating sin-flesh, the bag in which the four stones were reserved signifies another thing that is prepared, yet hidden for a future purpose. What purpose might that be?

OVERHEAD The Hebrew root word – Kalah – the bag in which the four stones of the Shepherd were hidden, provides a connection to the destroying Beryl stone in Daniel’s vision, for Kalah means *to cease, be finished, complete, prepare, consume, determine, destroy utterly, bring to pass, wholly reap, make clean riddance, quite take away, waste*. Thus the four stones in the Shepherd’s bag will unite as one destroying power against the kingdom of men symbolized in Nebuchadnezzar’s image and all who defy and oppose

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the God of the Armies of Israel as did Goloath in the valley of judgment. Thereafter, the same stone that destroys wonderfully becomes a sure foundation for the millennial aion and heals the nations from the dominion of fleshly rule.

This future purpose for which Yahweh's "hidden ones" are reserved is proved by the use of the Beryl stone in Exodus, Ezekiel, and in Revelation.

OVERHEAD In Exod 28:20 we find the Beryl as one of three precious stones in the 4th row of the Aaronic breast plate corresponding to the tribe of Dan, concerning whom Jacob prophesied in **Gen. 49:16-17**.

From this passage we learn that the stone power as a judge, will rise up suddenly to fatally bite the kingdom of men represented by the rider on the horse. This principle is sustained by the prophet Habakkuk who also saw this destroying power represented in the person of Cyrus the great, while Ezekiel saw this power at work in the form of the Cherubim, or Yahweh's chariot when the wheels thereof are likened unto the Beryl. **(Ezek. 1:15-17; Ezek. 10:9-10)**.

We note again that the wheels and their work are said to be like unto the beryl – a wheel in the middle of a wheel. What is this work that will be executed by the Tarshish Chariot of Israel? It is two fold, for both judgment and healing or ministering.

OVERHEAD This diagram of the encampment of Israel by Bro. F. E. Mitchel may provide some insight into this concept. Here we see the Ark of the covenant or the Mercy Seat of Yahweh's Chariot at the center of Israel, surrounded by the inner Levitical wheel and then the outer Tribal wheel as described in Numbers. The outer Tribal wheel is what we might term the warrior or judging faction (corresponding with Dan), while the inner wheel is the healing or ministering faction (corresponding with Levi).

In the apocalyptic vision of New Jerusalem, the latter healing faction (or Levitical) is represented by the eight foundation stone of the spiritual city, corresponding to the eighth apocalyptic tribe of Levi as enumerated in Revelation 7 **(Rev. 7:4&7; Rev. 21:18-22)**. Again, we note that eight is the number of regeneration and is symbolic of the cutting off of sins flesh as circumcision was to occur on the eighth day. This defines the mission of the stone power in both its militant and priestly manifestation to first cleanse the world from the evil of man's dominion and then to provide a suitable means whereby the nations may be reconciled to Yahweh, effectively governed by the righteous administration of Christ and his brethren.

In his book entitled Phanerosis, Bro. Thomas writes the following concerning this eight foundation gem stone.

OVERHEAD *"The eighth foundation gem (answering to the tribe of Levi) of the wall of the golden city on which the name of an apostle is engraved, is a tarshish or beryl (Rev. 21:20, cp. With Rev. 7:7). "We conclude then, from these premisses, that the tarshish-like body of the Spirit-Man seen by Daniel, is a priestly body or community, in which is*

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incarnated the spirit of the Eternal: and that in the latter days, it will eventuate the great salvation in concert with the tribes of Israel, as a destroying and conquering power. This God-manifestation 'is a consuming fire'." (Phanerosis, Page 102).

Returning to Ezekiel's vision, he informs us that the *Beryllos* wheels or rings of the Cherubim *"were full of eyes round about them four"*. This connects the Beryl-like Cherubim wheels of Ezekiel with the Beryl-like body and the eyes of Daniel's Man of One whose eyes are described as *lamps of fire*, and the apocalyptic man amidst the seven golden lampstands *whose eyes are (also) like a flame of fire* (1:14).

OVERHEAD

The eyes as lamps of fire are the fifth attribute of the Man of One to which we now direct your attention. The eyes are symbolically the light of the body through which understanding and discernment is made. They are also a symbol of intelligence. Our Lord said that, *"the light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness"* (Luke 11:34).

OVERHEAD

"His words reveal it is not sufficient to have light, we must also have an organ adapted to receiving light. Moreover, that organ must be correctly focused on an object, otherwise it would appear to be distorted, when this is the case spiritually, we fail to see clearly the true aim of life (Heb 12.1-2). But as the natural eye, when healthy, brings all things into correct perspective, and regulates the motions of the body accordingly, so does the mental eye to spiritual vision, thus Christ called for single-eyed service to God. (Matt. 6.23; Acts 11.23; Phil. 3.13; Deut. 32.46-47)"

H. P. Mansfield – Divine majesty in Motion

In the case of Daniel's symbolical man of one, his understanding and service to Yahweh will have been perfected and will thus be able to execute judgement upon the kingdom's of men with perfect discernment and justice.

OVERHEAD

The Hebrew word for eye is *Ayin*, meaning a "fountain", as illustrated in the town of Ayin Gedi on the Dead Sea where David made his stronghold. The town is the site of a famous fountain of refreshing, or spring of water in the midst of a barren wasteland. The eye may also be a source of refreshing by the Water of the Word – the fountain of life wherein we have hope, or if turned to evil, it becomes a well wherein is no water. To those who will enter the kingdom as subjects this fountain of life springing forth from Zion will heal the dead sea of nations. **(Rev. 22:1; Ezek. 47:7-9).**

As for the eyes being as *Lamps of Fire*, we also have a glimpse of the cleansing and retributive power of Yahweh manifest in His son, and finally emanating from the throne to be established in Jerusalem. While Daniel's vision does not reveal a certain number of

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these flaming orbs, their symbolical number is **seven** as revealed through the pen of Zechariah to Joshua the High Priest.

OVERHEAD

*“...for, behold, I will bring forth my servant the BRANCH. For **behold the stone that I have laid** before Joshua; **upon one stone shall be seven eyes**: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day” (Zech. 3:8,9).*

These are the eyes of Yahweh manifest in the immortalized brethren of Christ revealed to Zerubbabel, the Governor of Judah, as Yahweh’s Spirit, saying,

OVERHEAD

*“Not by might, nor by power, **but by my spirit**, saith the LORD of hosts. ⁷Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and **he shall bring forth the headstone** thereof with shoutings, crying, Grace, grace unto it” (Zech. 4:6,7).*

As such, these symbolical seven eyes are the Cherubim manifestation of Yahweh’s eternal spirit in the earth for the purpose of completing His will. The eyes as lamps of fire, again, are the fifth attribute of the man of one, denoting Grace. But how is grace extended by a burning flame of retributive power?

First, it must be recognized that the retributive aspect of this flame of fire must be preceded by a willing manifestation of the Word at work in the lives of believers being prepared as holy vessels for the Master’s use. So we ask, does the Word of Yahweh burn within us at the very center of our lives, or is it but a flickering light in the furthest orbit of our conscience? We must keep in mind that it is a lamp of fire from the Christ-altar alone that purges out the evil of the carnal mind and the wickedness of the human heart. **(Matt. 25:1-10; Luke 12:35-36)**

This “burning” lamp occurs in believers by the combustion of the spirit oil of the Word. However, it must be Yahweh’s Word, and not another. For there are many who burn with an inner zeal who’s fire came not from the Christ altar but who invariably offer strange fire in the form of false teachings. Of these things we must all be aware, and so, we must prove all things. **(Lev. 10:1-2)**

Those whose lamps are burning brightly from the oil of the Word, will become spirit manifestations of the Word itself – lamps of fire that will enlighten all reaches of the earth. Moreover, it is by their power that the Babylonian “great mountain” will be thrown down and a door of hope opened to all mankind which supersedes the superstitions and lies of the present serpent manifestations of religion and man’s wicked self-rule. Such is the grace of Yahweh.

In the type of Joshua the high priest, and Zerubabel the governor, we have two men of sign foreshadowing the priesthood and righteous rulership that will shine forth from Zion’s Holy Hill. As lamps in continual combustion of the Word, the Saints will be in

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constant activity as divine administrators of the Kingdom of God on the earth (**Rev. 4:5-6; Rev. 5:10; 20:4**).

However, this future glory of the Saints must not overshadow the fact that the source of their glory and power is still all divine and lay in the hands of the bride's help meet, even the Anointed Savior and His father, Yahweh. This is foreshadowed in the account of Deborah of Judges fame, whose husband's name was Lapidoth. While Debora's name means "orderly motion" – a fit representation of the future cherubim and bride – Lapidoth, her help meet, means "*to Shine forth as lightning, a burning lamp or flame*".

OVERHEAD

We find a similar type in the account of Gideon which speaks to the origin of those who will compose the multitude of eyes as lamps of fire. (Judges 7:7-21)

OVERHEAD Gideon, whose name means "hewer down", was the son of Joash the Abiezrite, meaning "*Yahweh's Fire, the father of Help*". This has a direct bearing on the mission that Gideon, as a type of Spiritual Israel following the resurrection, will perform against the nations who invade Israel in the latter days, covering the land as a cloud of locusts as did the Midianites.

The 300 men going out to meet the host of Midian foreshadows the great entrance upon the stage of battle and intervention into human affairs of the True Messiah and his glorified followers, those who have been hidden in the graves of the earth, awaiting the resurrection for thousands of years. The parable, however, also looks back into time to reveal the identity of these typical 300 men.

OVERHEAD The answer is given in that they had empty pitchers (Heb. *Kad* – or earthenware) in which they held smoldering lamps, or torches within.

Isaiah records that Yahweh is the potter, and we are the clay formed in His hands. This confirms for us that the redeemed among men will be those who have held the light of God's word within their bodily vessels, and displayed it in their manner of life or as it was said by Jesus in the parable of the ten Virgins, those wise ones who "*took oil in their vessels with their lamps*" (Matt. 25:4). But as "*flesh and blood cannot inherit the kingdom of God*" it was necessary in the parable that these earthen vessels, or mortal bodies of the saints, be broken, and thus clothed upon with immortality (Jud. 7:19), represented by the lamps held aloft. (**Matt 13:43**).

At this grand juncture in Yahweh's plan believers will become spirit flesh – a flame of fire emanating from the power of Him who dwells in light unapproachable. Hence, Yahweh's army will go forth into battle after the fashion of Gideon's men declaring "*The sword of the LORD, and of Gideon.*"

OVERHEAD "*Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed* (I Cor. 15:51-

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52).

This will begin the process of re-establishing the kingdom of God on earth as declared by Isaiah when he wrote:

OVERHEAD

“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth” (Isa. 62:1).

OVERHEAD

To summarize this part of our study, Yahweh is our help and our strength by covenant through His son, both now and for the age and He is describes as a consuming fire (Heb. 12:29). What hinders us from drawing nigh unto Him that we might receive these wonderful blessings? If we desire that this corruptible would put on the flame of incorruption, then we must even now, within ourselves, every day, every moment by moment, break this clay ridden flesh of its earthy habits and unholy contents and rather be filled with the oil of gladness which cheers the heart and molds our character.

The pillar of smoke seen by Abraham in Genesis 15, the burning bush in Midian, the pillar of cloud and of fire seen by Israel in the wilderness, the many offerings consumed upon the Christ altar, and Gideon's lamps, these are all but tokens of the eternal spirit manifest in an immortal multitude who have been changed from corruption to incorruption. Sown in weakness, raised in glory. But how do we poor weak ones attain to such a sublime state as this?

Young, old, newly baptized, or well seasoned – we all have work to do to prepare our bodily vessels and intellect for a magnificent purpose. Be watchful, vigilant, and prayerful in all that we do before Him

Above all, let us us not loose sight of the God of Israel *“who maketh his angels spirits, and his ministers a flame of fire.”* Break down the Baal altars in your life and my life and put sin to flight. Alone this is difficult, if even possible, but by strengthening one another, and putting our faith in Yahweh we, as Gideon's host, will be strengthened to take the enemy in its various forms, God willing.

CLASS 5 NEXT PAGE

The Man of the One: A study of Daniel Chapter 10

Class 5: The Man of the One – Like in Color to Polished Brass

(Reference Works: The Daniel Expositor; Phanerosis, Pg 117-126)

OVERHEAD-Title

Thus far we have considered the man of one like unto the Beryl as being both a priestly body as well as a militant body executing judgment with scourging eyes as a flame of fire running to and fro through the earth. We learned that this “Certain Man” was clothed in fine linen, a symbol of righteous character, a body having washed its garments in the blood of the lamb.

OVERHEAD His Arms and His Feet Like in color to Polished Brass (REF. DANIEL 10:5-6)

Today we will turn our attention to the sixth attribute of the Certain Man, concerning which Daniel recorded, “*and his arms and his feet like in color to polished brass*”.

Six is the number of man, thus, in the symbol before us we are seeing the redeemed from among men in a future state of operation and work exemplified by accentuating the arms and the feet in a glowing condition, alternately rendered “*like pouring out light as to hissing*” which is the sound of a raging fire as it consumes the land before it. This is an expression of the intense heat of battle which will first be waged in the land of Abraham’s sojourning, styled Armageddon – or *a heap of sheaves in the valley of judgment* - and will at last extend to the nations beyond that do not respond to the Gospel proclamation from Jerusalem.

The Prophet Habakkuk, recording what he saw concerning the march of the rainbow angel, describes a multitudinous body arising out of the south, or Teman, saying,

OVERHEAD “*And His brightness was as the light; He had horns [beams of light] coming out of his hand; and there was the hiding of His power. Before Him went the pestioence, and burning coals went forth at His feet. He stood and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting*” (Hab. 3:4-6).

This is true of Ezekiel’s Cherubim also, whose brazen feet sparkling like burnished brass, came like a whirlwind from the South...

OVERHEAD Likewise John recorded “*And his feet like unto fine brass, as if they burned in a furnace...and his face as it were the sun, and his feet as pillars of fire*” (Rev. 1:15; 10:1).

The features of the body of which Ezekiel, Daniel, Habakkuk and John remark represent both protection and destruction. So while Yahweh’s army, in the person of the

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multitudinous Christ, will be a wall of fire round about those in His alliance, it will be a destroyer to those who are not.

The Psalmist describes these redeemed ones girded with strength and instructed to carry out their mission against the enemies of Zion (**Psalm 18:31-45**).

The environment in which these events take place will be the burning oven of Malachi's prophecy who records the following:

OVERHEAD *"¹For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. ²But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."* (Mal. 4:1-2).

OVERHEAD TIME LINE.....

The beginning of this day of burning will be the conflict upon the mountains of Israel, styled *Armageddon*, precipitated by the arrogance of the nations bent on annihilating Israel, but will end in their own destruction – like Nebuchadnezzar who, in his haste, heated the furnace seven times more than was necessary for the purpose of exterminating the servants of Yahweh, yet we know from the account of Daniel that it was in fact the servants of Babylon that were slain instead.

The element that consistently appears in conjunction with this principle of refinement by fire is Brass (or bronze). Brass figures prominently in both the vision of the Certain Man recorded in Daniel 10 and the Image seen by Nebuchadnezzar recorded in Daniel 2. What could the two visions possibly have in common whatsoever?

OVERHEAD - TABERNACLE The answer will be seen when it is considered that brass is an element associated with the pattern of the tabernacle wherein the implements of the outer court were either solid brass, or covered in plates of brass, whilst the implements of the holy and the most holy were all of gold. The record left by Moses informs us that brass is a symbol for the rebelliousness of the flesh, yet, when cleansed by the blood of the covenant and purified by fiery trial, it becomes fit for the master's use. (**Numbers 16:23-40**). We see in these plates of brass, then, sins-flesh consecrated for Yahweh's purpose. The nations in their native state of rebellion have been used repeatedly by Yahweh to complete His will, but in the end they will all be beaten small and fashioned to conform to His will by the reign of Messiah. Their form will become Israelitish in nature, and they will not be allowed to usurp the iron Rod laid down by Messiah and his associates.

OVERHEAD - ALTAR In addition to the plates, the Brazen Altar also had four horns of brass, one at each corner; and in sacrifice the blood was applied to the Horns by the Priest's fingers and the remainder poured out at the base of the altar. To these horns was

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fastened the sacrificial offering transforming flesh by fire into another element – a pillar of smoke upon the altar.

In type, this represented the transformation of flesh and blood into spirit flesh in flaming fire. As such, these four horns of brass represent the same things as the four cherubim of Ezekiel, the four carpenters and four chariots of Zechariah, and the four living ones of the Apocalypse – Saints who have passed through the water of separation and have been consecrated by the blood of the covenant being partakers of the Christ Altar. In the vision of the Certain man before us these consecrated ones are in a refined state of hot glowing metal which precedes the golden state of the Olam or kingdom age that lay beyond the conquering of the nations. For the time, then, these brazen arms and legs of brass of Daniel's Certain man, and the brazen horns of the altar are symbolical of Ail, the eternal power of Messiah and his brethren in sacrificial and judicial manifestation upon the mountains of Israel and beyond (**Ezek. 39:17-21**).

In Zechariah's prophecy of the four chariots, the empires of the latter days are depicted as two mountains of brass – or Gentile kingdoms at war – out from between which the royal cherubim will appear in order to refine the dross of Israel and of the Gentiles in the furnace of Armageddon. While the arms and legs of the certain man appear as metal well refined, the nations, including Israel are not so – they are elements in a state of corruption, being defiled with the sin of rebellion and each must be subdued and refined before an entrance into the Kingdom as subject nations is possible. The principle order in which Yahweh will meet out His righteous judgment in the earth is expressed by Peter as follows:

OVERHEAD *“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”* (I Peter 4:17).

As such we believe the proper order of Yahweh's Judgment is as follows:

OVERHEAD

1st – The household of Faith – Spiritual Israel

2nd – Natural Israel (Judah and Ephraim)

3rd – Gentile Nations

The judgment of the household and subsequent refinement of the glorified body of the redeemed is a first principle truth of which we are all aware – they will be divided as sheep from goats – as fruitful grain from the tares and chaff. Likewise we know that in order for Jesus Christ and his brethren to establish the Kingdom of God on this earth that a military conquest bringing judgment upon all nations is the course set out by the prophets of Israel. Thus of all of these necessary judgments and refinements that are to occur in process of establishing the Kingdom of God, the most difficult of these to properly discern is Yahweh's judgment and refinement of Natural Israel to suit His purpose.

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This seems very difficult for us to accept or to comprehend, being that our hope is so closely associated with Israel, yet why should we expect that Yahweh will judge and refine his Spiritual House while supposing that He will accept His natural house as is?

For thousands of years, Yahweh has been working with his people Israel, selecting a remnant therefrom to bear His name. Since the first appearing of the Messiah, the turn of the Apostles to the Gentiles and the scattering of Judah to the four winds, the natural seed of Abraham have been in continual violation of the law which their Rabbis esteem so highly, yet which condemns them for what they can not keep, being subject to all the curses of Deuteronomy to which they swore that they were liable if they did not follow Yahweh's commands. They are then as a people – unclean, full of dross, and unfit to fulfill their role as the first dominion among nations in their present state. If they as a people and a nation remained even as they are now then they would be unsuitable for the restitution of the kingdom to Israel, and Yahweh would literally have to raise up Abraham's seed from stones upon the ground.

But Yahweh, in His abundant mercy, will not act as such for Abraham His servant's sake, but will make of him a great nation from his natural seed – the greatest empire to ever exist to be governed by His Spiritual seed, and this will occur by purging out all that is rebellious and offends by a fiery trial styled the “*Time of Jacob's Trouble*”. (**Jer. 30:3-9; Isa. 17:12-14**)

As we stated earlier this time of trouble will be an intense furnace of affliction, but a necessary affliction, after the pattern set down throughout the judges – *sin, suffering, supplication and then, salvation*, at the end of which the peaceable fruits of righteousness will have been reaped as Judah will be the first fruits among nations to give glory to Yahweh.

(Ezek. 22:17-22; Isa. 1:21-28; Isa. 48:10-12; Zech. 13:1-2,8-9; Isa. 4:2-4)

How and when will this transformation of Israel from the drossy state of rebellion occur?

OVERHEAD TIME LINE.....HARVEST

Again, the timing is Malachi's burning oven – or the “Harvest Phase”. The Invasion of the land of Israel by the Gogue of Ezekiel's prophecy is in part for the purpose of causing a remnant of Israel to recognize that their hope in the experiment of political Zionism is lost and that they will have no where else to turn, save to Yahweh Elohim, who they have ignored for nearly 2000 years. This is the only way that they can be converted from the drossy state of rebellion to a state of faith and hope, and it will occur in the period identified by the angle messenger to John as the Harvest – which is the same as Armageddon.

It should also be remembered that a period of harvest is not only for cutting things down and burning up the chaff, but for gathering in the good grain once the chaff has been removed. And this is what Armageddon – or *a heap of sheaves in the valley of judgment*,

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is all about brethren. It is a harvest period – it is about gathering in men, first Jew – then Gentile to separate out a remnant that will give glory to Yahweh, and yes, to burn up the evil doers, who like the chaff, are unusable. It will not happen by a miraculous spiritual transformation of men's characters, but will be accomplished on the same principle that has been operative now for 6000 years, and that is **1. Knowledge, 2. Faith and 3. Obedience.**

So briefly then, what do we expect will occur that will cause Israel to believe that Yahweh is their God, and that Jesus of Nazareth, whom they did crucify, is the Messiah, the Savior of Israel?

OVERHEAD - RUSSIAN ARMY Both Ezekiel and Daniel testify that the Holy Land will be covered like a cloud when Gogue descends as a storm of destruction fomented in the hatred of unenlightened Gentiles against the seed of Abraham. This is when the latter day image of Nebuchadnezzar is in full manifestation. At that time Yahweh will frustrate the attempts of any to stand against Gog's initial success. The Tarshish Powers of the west will be kept back, and possibly humiliated by the confederacy of Russia and Europe, Iran, Libya, and possibly even Iraq, the Biblical Cush, who, under the trance of the eastern and western catholic apostasy, having made great promises to the conquerors, will rapidly advance against Jerusalem.

At this time it is likely that the people of Israel will fall back from all fronts to the high ground in Jerusalem where they hope to make a final defense, but all is lost as Zechariah declares that *the City shall be taken*, and half of the people therein will be expelled from the land – or *shall go forth into captivity*, he says. Gog and his allies thinking himself victorious will plant the Eagle standard upon the Holy Mountain even as the Romans did 2000 years previous. This final act of blasphemy coming up in the face of Yahweh Elohim will spell their doom.

OVERHEAD “*And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the ADONI YAHWEH [He who will be Lords – the multitudinous Christ], that my fury shall come up in my face. ¹⁹For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel*” (Ezek. 38:18-19).

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (Dan. 11:45).

Meanwhile, the people of Israel will be cut off from their parts. Tel Aviv in Ruins, Ashkelon, Hebron, Bethlehem, Nablus, Netanya, Beersheba all overrun. Gog has *turned his hand upon the desolate places that are now inhabited* just as Ezekiel prophesied, and now Jerusalem is also in the hands of the enemy. There will be none to whom they can turn, save Yahweh – and then shall the principle of supplication be engaged within the conscience of that remnant in the land and they will call upon His name.

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OVERHEAD ... *“Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise”* (Psa. 106:47).

OVERHEAD ... *“And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise”* (I Chron. 16:35).

OVERHEAD ... *“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest”* (Isa. 25:9).

Ref. Psalm 80:1-19

This Song of Asaph is a messianic Psalm that describes the desolation of Israel historically and at the time of the end, when at last the people call upon their God for deliverance, and Jesus of Nazareth, the son of David, the mighty one who holds the scepter of Judah appears from the suns rising with an innumerable army – *and the voice of his words like the voice of a multitude*, says Daniel. His invincible power will be veiled from the proud doers until it is too late, and then shall the strength of Yahweh Sabaoth be unleashed in the brazen arms and feet of the certain man of Daniel’s description.

At this juncture in the history of the world and destiny of mankind, a landmark will be unveiled as Daniel’s certain man reveals his identity following the destruction of the Gogian hordes.

OVERHEAD *“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”* (Zech. 12:9-10).

Judah will have been saved, but not yet Ephraim, or the diaspora... and now the trial of faith for them will begin, for once revealed for who he is, the Jews across the Globe as well as the Gentiles, all witnesses to the annihilation of the combined armies of Europe and Russia in the holy land, and the appearance of a new power who has declared himself Lord of all the earth, they also will have to act on faith.

OVERHEAD TIME LINE.....VINTAGE

At this time the work of Elijah to the diaspora Jew begin – apocalyptically styled the winepress, or “vintage” period during which Judah and Ephraim, or natural Israel, will become an extension of the armies of the man of the one in the battles that turn the continent of the beast into a lake of fire. Napoleon was dubbed the Sun of Austerlitz when he overwhelmed the armies of the Beast Empire, but Messiah his successor as

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conqueror of Europe and the world, with the sons of Judah before him, will scorch the earth with unquenchable fire.

OVERHEAD *“The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. ¹⁷They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee” (Micah 7:16-17).*

This will encompass the final attribute that we will discuss this week – *his face as the appearance of lightning.*

CLASS 6 NEXT PAGE

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Class 6: The Man of the One- His Face as the Appearance of Lighting

(Reference Works: The Daniel Expositor; Phanerosis, Pg 97-119)

OVERHEAD-Title

Good morning Brethren, and welcome to our final class on Daniel 10

OVERHEAD Our focus this morning will be upon the 4th attribute of Daniel's Man of One – "*and his face as the appearance of lighting.*" The number four is always associated with things Israelitish in character and our consideration this morning will be no exception.

OVERHEAD We left off our discussion in the last class by highlighting the two periods of Yahweh's judgment upon the nations styled the *harvest phase*, or Armageddon, and the *Winepress*, or *vintage phase*, or that period which follows the proclamation of the midheaven gospel. Both of these phases of judgment (in which Yahweh's brazen feet as pillars of fire are at work in the earth) are detailed in Revelation chapter 14 and Joel chapter 3 by name.

The second, or winepress phase is described as follows:

OVERHEAD "...*come, get you down; for the press is full, the vats overflow; for their wickedness is great.*" ¹⁴*Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.*" (Joel 3:13-14)

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Rev. 14:19-20)

OVERHEAD The measurement of 1600 furlongs is the square of 40, the number of probation and represents, we would suggest, both a period of time as well as a principle of judgment during which the Man of One or glorified body of the redeemed will be at work.

The children of Israel wandered in the wilderness for 40 years at the end of which a people fit to enter the promise land as God's elect was effected. This is a pattern for the future work of Elijah – as part of the multitudenous Cherubim, or Man of One – who regathers the diaspora Jew to prepare them to meet their God, as it were (Ezek. 20:33-38).

The prophets Amos, Micah and Malachi also attest to this period of refinement of the Jews **that will result in a marvelous thing which relates to the face of lightning revealed to Daniel** – as those who are saved of Abraham's natural seed will in turn

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become a arrow of lighting in the quiver of Yahweh's immortal host by which judgment is rendered to Babylon the Great, and what more fitting judgment could be rendered than for the natural and spiritual seed of Abraham - now in full alliance - to throw down the mighty image, as a David going out to meet the proud phillistine in Battle with Yahweh's unseen strength in his hand?

We might also consider in a parallel track that 40 (the square of 1600) may also represent a principle of judgment as described in Revelation 18 where, concerning Babylon the Great, John records:

OVERHEAD *“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double [Gr. pleion - The major portion – the many greater, or 40x40] according to her works: in the cup which she hath filled fill to her double. ...Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her”* (Rev. 18:4,5,6,8).

OVERHEAD - Theme of History: Consider for a moment the history of the seed of the serpent in all its flesh manifestations against the seed of the woman? The well-known theme of History, particularly over the last 2000 years, has been one of *“Rome over Zion”* and will culminate when Russia, in concert with European and Muslim antagonists to Israel (identified as Magog, Gomer, Meshec and Tubal, Persia, Libya, and Cush), will overwhelm the tiny nation of Israel in an onslaught with the aim of political, territorial, and national extinction.

But at last, at the end time, and by Yahweh's stretched out arm in the form of the immortalized saints, the advance of the enemy will be arrested, their program will all be reversed, and the sons of Zion will become the masters of the World rendering double to Babylon the Great and her false prophetess Jezebell – double of what she has rendered to all the Saints, double to what she has rendered to all the Jews. This will be seen as we now consider further the *face* of the Man of One *as the appearance of lighting*.

In John's vision of the Son of Man he recorded that *“his countenance was as the sun shineth in his strength”*. The face of a person may often reveal one's frame of mind, whether mild and consoling, or hot in anger and fury. In this instance, we are also getting a glimpse at the nature of the redeemed in the day of power and glory.

Ref . Exod. 34:33-35

Here we see that the children of Israel were afraid of Moses when his face was illuminated with the glory of Yahweh. Similarly, the apostles fell to the ground before our Master on the Mount of transfiguration, or we might think of Paul when struck by a brightness greater than the sun at mid-day - these are all but insipient manifestations of the final glory of Yahweh manifest in His Holy Ones. Remember what Habakkuk said – *“His brightness was as the light, he had beams of light coming out of his hands.”* Indeed it will be a light so great, that when unveiled none can withstand.

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OVERHEAD In Daniel 10 the word for face is the Hebrew פָּאָנִים and it can be either plural or singular, which connects us with the four faces of the cherubim of Genesis and Ezekiel. Coupled with this is the attribute of lighting. There are two Hebrew words that we are interested in that are translated lightning. These are:

- baḏaḳ, H965, From an unused root meaning to **lighten; a flash of lighting**:—flash of lightning (found once in Ezekiel 1:14).
- baḏaḳ, H1300, meaning **lightning**; by analogy a **gleam**; concretely a **flashing sword**:— bright, glitter (-ing, sword), lightning (found fourteen times- Exodus 19:16, II Samuel 22:15; Job 38:35; Ps 18:14, 77:18, 97:4, 135:7, 144:6; Jeremiah 10:13, 51:16; Ezekiel 1:13; Daniel 10:6; Nahum 2:4; Zechariah 9:14).

While the first word relates to movement of the Cherubim, the second word is more descriptive of the nature and activity of this host while meting out the judgments of God in the earth. There are several instances in the Bible that may give us some insight as to what will transpire in the future as regarding this glorious host that we would like to consider:

When we think about a *gleaming sword*, one of the first things that should come to mind is the flaming sword which acted as the means by which the Cherubim protected the way of the Tree of Life.

REF. Gen. 3:24

Cain fled from before these faces of the Cherubim when he made his presumptuous offering in disobedience, and their flaming sword was most likely unsheathed in glowing disapproval. Likewise, Yahweh's host will unsheath their sword like the Mid-heaven Angel that appeared to David bringing destruction against the children of Israel on account of sin. But what is this sword that gleams like lighting before Yahweh's Host? The prophets of Israel give us an answer as to the true identity of Yahweh's Chariot of war.

OVERHEAD – Yahweh's War Chariot: REF Zech 9:12-15; Zech. 10:3-5; Zech. 12:4-6; Jer. 51:19-24; Rev. 19:11-16

These prophets have shown to us the manner of Israel's redemption and glory, which they will finally receive in a nation to nation overthrow of the kingdom of men by Israel, with Yahweh of hosts seen over them, whilst Ephraim, or the diaspora Jew is liberated from those nations that would not give them up in process of this global conquest. This will be the period of the seven thunders which were shut up by the Apostle John concerning the details of the conquest. All we know for sure is that from this immense storm cloud unleashed by Yahweh's chariot of war, as it were, lighting judgments will be

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poured out upon the nations unequalled by anything that Gogue and his confederates could muster.

Even as when Joshua – led by the unseen captain of the elohim - conquered the land, and the nations shut themselves up for fear of them, so also the goat kingdoms of the world that have spurned the Gospel of peace will be taken by Judah and Ephraim – the very people they have hated and despised for the last 3500 years, and “*the kingdoms of this world are become the kingdoms of our Lord and of his anointed and he shall reign for the ages of the ages.*”

Again, though we do not have any details concerning the events of this period, we are nevertheless given some very strong shadows of reference in the old testament record. The account of Barak and Deborah in the Book of Judges (chapter 4) is particularly significant in this context, for Barak’s name comes from the Hebrew *baraq*, H1300, again meaning *lightning* or a *flashing sword* and the account gives a good overview of lightning in relation to the multitudinous Christ and overthrow of the nations.

OVERHEAD REF: Judges 4:1-24; 5:28-31: Looking into this account in the Judges, the five main characters of the narrative are...

1. **Jabin** the King of Canaan, whose name means “cunning, intelligent, or eloquent”- in this case, being cunning in the things of the flesh
2. **Sisera**, meaning “war-like” (not in Strong’s, but acc. to Bro. Mansfield)
3. **Deborah** the Prophetess, meaning “orderly motion, systematic, like a bee”
4. **Barak**, meaning “lightning” or “flashing sword” → the son of Abinoam = “father of grace, beauty, or pleasantness”
5. **Jael**, meaning “to be sure-footed, like a goat upon the mountains”

We see that on cunning Jabin’s command, the war-like Sisera and his mighty army of chariots were overrunning the land of Israel as they pleased. Much of this punishment upon the Israelites was due to the fact that they had turned against Yahweh following the times of Ehud and Shamgar and were doing evil in his sight.

Sadly, again we see the leaders of the nation of Israel today having no regard whatsoever for Yahweh and His ways, instead seeking their own ways with the prideful arms of the flesh. Following the Biblical pattern of sin, suffering, supplication, and then salvation, Yahweh knows what to do to save a remnant for His name; Just as Jabin and Sisera, at the appointed time, punishment will once again come upon Israel in the form of Gog and Magog and their allies, sweeping down from the north over the land (Ezekiel 38). The immediate suffering, however, will then lead to supplication. “*They shall call on my name*”, says Zechariah, “*and I will hear them*”. In desperation they will cry out to Yahweh as they see their strength fail, as did the children of Israel under Sisera’s oppression, thus they will be sent their saviour: Christ and the immortalized saints, typified in the Judges by Deborah and Barak.

Deborah was an able spiritual leader whose words influenced the Israelites to act, while Barak was the military commander and the son of the Father of Grace, referring to

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Yahweh and His Son. Together, we see Deborah and Barak carrying out a similar mission as that day when Christ, the captain, and his Bride will together (the Man of the One) in orderly motion -like the Cherubim- go out to defeat the Gogian host and save Israel by Yahweh's power.

It is at this point in time when the lightning aspect of the Man of the One will be in full force. Christ and His Bride will first flash upon the scene in the holy land, using their sword or power to protect those Israelites who believe, while also attacking the evil invader. Yet there will be those like Sisera who escape, hoping to eventually re-group and return to power. There will also be those as Sisera's mother, as a type of the current Jezebel system perched upon her window and peering wistfully toward the presumed conquests of her armies over Israel and the gathering of much spoil to her tents. Thus this lightning sword, with Judah Bow and Ephraim arrow of the Man of One, must continue to go out among the nations, putting down those who would resist Him.

OVERHEAD But those which escape initially – fomenting the final resistance of the Anti-Christ - will also be cut off in the height of their deception, even as the sinful Sisera thought that he could escape the hand of Barak, but is eventually taken by the stealthy and sure-footed Jael, driving a nail or tent-peg through the side of his head. In this action we see the ultimate defeat of sin in all of its various aspects, carried out in symbol and echoing back to Genesis 3:15- *“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”*

Thus, in forty years the little kingdom of Judah, thought to have been extinguished by the presumptive sin of the kings of the earth, will have become “a great mountain,” or empire, “filling the whole earth.”

This final picture of rest, when all then engines of war will cease, and all the deception by the powers that be will be brought to an end by the mercy and grace, power and glory of Yahweh Elohim, has been, and still is our Hope. **It is the Hope of Israel** – not yet possessed – but we long for it; not yet received, but we wait for it with earnest expectation; not yet entered, but the Master stands at the door waiting to receive us if we have been faithful. In this hope, though chastened often and caused to suffer the trial of affliction many times, each of us are thrice blessed with the knowledge of the Truth to make us wise, with the light of the Word to guide our walk, in with the vision of glory, to make steadfast our hope.

Let us conclude our classes on Daniel 10 and the mission of the Man of One with a final quotation from Elpis Israel, which sums it all up very well in our estimation:

OVERHEAD “The ‘Economy of the Fullness of Times’ will now have fairly commenced, and the Day of Christ in all the glory of the Sun of Righteousness have opened in all its blessedness upon the nations of the earth. The gospel preached to Abraham, saying ‘In thee shall all the families of the earth be blessed,’ will be a reality. The Lord, with Judah as his bended bow and Israel for his arrow, having

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subdued the nations, and 'bound their kings with chains, and their nobles with fetters of iron' as his conquests progressed,

OVERHEAD ...will have transferred their much-abused power to his saints (Rev. 2:26-27), who shall rule them with a rod of iron which cannot be broken. Having received his law (Isa. 42:4), and experienced the justice of his administration, 'all nations will call him blessed,' and 'daily will he be praised.' A universal jubilee will celebrate the administration of mankind and their devotion to the King of all the earth."

Elpis Israel, Pg. 466 (Logos edition)