

Daniel Chapter 10 - Michael Your Prince

This chapter commences “In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar...” The will of the King of Babylon to impose the Babylonian culture upon the Jewish princes and servants of the Most High God, had failed. Daniel, the prophet of God was still known as Daniel, and secondarily by his Babylonish name. The Babylonish regime would also fail. Though this chapter commences in the third year of Cyrus – it was also the First year of Cyrus. We know this from Daniel chapter 1:21, that Daniel only remained in the Kingdom of Babylon until the first year of Cyrus. How can it be both the third year and the first year? Because Cyrus ruled his first two years in conjunction with Darius the Mede, and after that Cyrus ruled as sole monarch. (The Septuagint appears to recognise this and has an alternative start to the chapter... *in the first year of Cyrus...*)

This then was a very significant year, as it is the year Daniel dies, and the year Cyrus gives his decree *The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah.* (2 Chron 36:23)

The last angelic visitation Daniel had was from the *man Gabriel* (9:21) who revealed to him the vision of the seventy weeks, where he learned that despite the fact the nation would be allowed to return to the land, it would be but temporary, and the city and the sanctuary would be destroyed. Daniel who had dedicated his life to God, and to the welfare and spiritual health of his compatriots in exile, such a prophecy was a bitter pill to swallow. However, the prophecy was commencing its fulfilment as the decree went forth. The aged prophet dedicated himself to further understanding, and went without flesh and wine for three full weeks. Many years before he had benefitted greatly from such a fast (1:15,16) Then he had been given the gift of the Spirit to interpret the vision of Nebuchadnezzar’s image, which was the glorification of the powers

of men, which ended in such complete destruction. Now at the end of his prophetic ministry he received the revelation of another Man, but one which was opposite in every respect to that image.

This vision of a Certain Man, was the third great vision sent to Daniel, the purpose of which was explained: verse 14: *I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.* What was then revealed to Daniel is recorded by him in Chapters 11 and 12.

Daniel was by the Hiddekel (about 50 miles from Babylon) – either in vision or literally we are not informed, but the place was perhaps significant. The word means *darting arrow* and it is the same as the river Tigris, like the Euphrates, a lifeline through the Gentile territories, the kingdoms of men who would oppress Judah. Though such rivers would be diverted by men, God's purpose with them could not be diverted. His Will is also described as an arrow in Zechariah 9:14, and Habakkuk 3:11 straight and true which will meet its target.

Daniel saw in vision this Certain Man, or which can be better rendered Man of the One Spirit. When Daniel saw this manifestation, he was greatly affected, retaining no strength, falling into a great sleep upon the ground. Of course, we are immediately reminded of a similar experience which John the Apostle also went through we can read of in Revelation chapter 1, when John saw the vision of one like unto the Son of Man and then 17: *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:*

This Man of One, was also a Man of many, as verse 6 reveals: *and the voice of his words like the voice of a multitude.* Many seen in one, is the epitome of the purpose of God, revealed also to John in Revelation 1 – the visions are strikingly similar, the One Body of Christ with many members. Ephesians 4:4: *There is one body, and one Spirit, even as ye are called in one hope of your calling;* Ephesians 5:30: *For we are members of his body, of his flesh, and of his bones.* 1 Corinthians 12:12: *For as the body is one, and hath many members,*

*and all the members of that one body, being many, are one body: so also is Christ.*

This Man of One Spirit was clothed. 2 Corinthians 5:4:...not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. In linen. Revelation 19:8: *...for the fine linen is the righteousness of saints*. Garments which have been kept so that no shame can be seen. (Rev 16:15) What's more this multitudinous man was not only covered over by the Righteousness of the Sanctified but also by the fine gold of Uphaz. With the Man of the World – Nebuchadnezzars image, the head was of gold, but the rest of the body was ever increasingly worthless, the vision of the Man of One Spirit, gives a view of solid unity, and we note his *loins were girded with fine gold of Uphaz*: The stiff immoveable legs of iron are contrasted with loins *girt about with truth* (Ephesians 6:14) Gold which represents tried faith (1 Peter 1:7) that is then a life of action where faith has been demonstrated – not just an image of a fake and superficial life.

His body appeared to look like beryl, a translucent mineral of colour like aquamarine (beryl was first used as the material for spectacles to improve eyesight), and also one of the stones of the breastplate, which seems to correlate to the tribe of Dan, which means Judge. Additionally, apparently Beryl in Hebrew is the word Tarshish, or destroyer. This is significant, because this Man of One is also described *as his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, ... all symbols used in scripture of judgements*.

Daniel was being shown a potent symbol of a Certain Man, of many being united by One Spirit, comprising One immortal Body, in a militant posture ready to execute judgement. This will be the little stone power that brings about the demise of the object of the first vision shown to Daniel, even the Kingdoms of men.