

SESSION 06 – REVELATION CHAPTER ONE – PART IV

¹² Then I turned to see the voice that was speaking to me, and on turning I saw...¹³one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. ¹⁶In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. (Rev. 1:12-16 ESV)

I. THE SON OF MAN IN THE MIDST OF THE LAMPSTANDS – PART II

- A. In the midst of the lampstands John sees *one like a son of man*. He has already drawn our attention to Daniel 7 and the ascension/return of the Son of Man from 1:7 as the Rider on the Clouds. He returns to the Son of Man language again in verse 12. Notice also from 1 Enoch's *Parables of Enoch* the following:

46:1 There I saw one who had a head of days, and his head was like white wool. And with him was another, whose face was like the appearance of a man; and his face was full of graciousness like one of the holy angels.² And I asked the angel of peace, who went with me and showed me all the hidden things, about that son of man—who he was and whence he was (and) why he went with the Head of Days.³ And he answered me and said to me, “This is the son of man who has righteousness, and righteousness dwells with him. and all the treasures of what is hidden he will reveal; For the Lord of Spirits has chosen him, and his lot has prevailed through truth in the presence of the Lord of Spirits forever. (1 Enoch 46:1-3)¹

² And in that hour that son of man was named in the presence of the Lord of Spirits, and his name, before the Head of Days.³ Even before the sun and the constellations were created, before the stars of heaven were made, his name was named before the Lord of Spirits. (1 Enoch 48:2-3)²

62:1 And thus the Lord commanded the kings and the mighty and the exalted and those who possess the land, and he said, “Open your eyes and lift up your horns, if you are able to recognize the Chosen One.”² And the Lord of Spirits <seated him>^b upon the throne of his glory, and the spirit of righteousness was poured upon him. And the word of his mouth will slay all the sinners, and all the unrighteous will perish from his presence.³

- B. The son of man figure in the Parables of Enoch is clearly a reinterpretation of Daniel's “one like a son of man.” The Enochic figure appears with “one who had a head of days, and [whose] head was like white wool” and is described as having a “face like the appearance of a man” (1 En. 46: 1– 2; Dan 7: 9– 10, 13– 14). Although called “Son of Man,” Enoch's figure is most often referred to as “Chosen One,” which reflects the Lord's chosen servant in Isaiah (42: 1; 43: 10). The figure is also called “Righteous One” (1 En.

¹ George W. E. Nickelsburg and James C. VanderKam, 1 Enoch: The Hermeneia Translation (Minneapolis, MN: Fortress Press, 2012), 59–60.

² Ibid., p. 62

³ Ibid., p. 79

38: 2; 53: 6) and “Anointed One,” signifying that he is the Messiah (1 En. 48: 10; 52: 4). In the Parables, then, the designations Righteous One, Anointed One, Chosen One, and Son of Man all refer to the same figure. Preexistence and Eschatological Judgment. Beyond attributing these designations to him, the Parables also depicts the Son of Man as possessing notable attributes and participating in specific activities. This figure will judge the kings of the earth after being seated on the Lord of Spirits’ throne (1 En. 45: 3; 61: 8; 62: 2– 6; 69: 27– 29). His judgment takes place through speech, echoing the messianic prophecy in Isaiah 11: 4 (1 En. 62: 2; see also Isa. 49: 6). That the Son of Man sits on the Lord of Spirits’ throne of glory implies a close relationship with God. The Parables of Enoch also depicts the Son of Man as a preexistent figure, since he was named before creation and was hidden in God’s presence “before the world was created” (48: 2, 6; 62: 7). Following the judgment of the wicked, the Son of Man of the Parables will dwell with the righteous forever (62: 13– 14). He thus shares in the identity of several scriptural figures, and also identifies closely with God and his people.⁴

- C. Heiser notes the commentary by Nickelsburg and VanderKam,

The description, and the one that follows, is drawn quite clearly from the biblical book of Daniel (Daniel 7:9, 13). Nickelsburg and VanderKam comment on the odd phrase: The element in 1 Enoch 46:1 that has most puzzled scholars is the difference between “head of days”...and “ancient of days”...in Dan 7:9. The expression, which is here descriptive of the deity—he “had a head of days”—becomes a title—he is “the Head of Days” (46:2; 47:3; 48:2; 55:1; 60:2; 71:10, 12–14).... The [Ethiopic] *re’s* and the Aram. and [Hebrew] *rē’š, rō’š* can denote “beginning” as well as the “head” on a body. Thus, playing on the multivalence of the word, the author interprets the Danielic descriptive focus on the deity’s hoary “head” to refer to the “beginning” of days.^[143] with Him was another being whose countenance had the appearance of a man—with Him (the aged figure) was another figure, whose countenance looked human. The point is not that the aged figure didn’t look like a man as well, for he is described as an old man. The wording is what it is because it is “a concise but precise allusion to Dan 7:9, 13.”⁵

- D. Mark quotes Jesus in the event of healing the paralytic and directly ties His power to heal with his permission or authority to *forgive sins*. This question perplexed the scribes and Pharisees who were present:

*“...It is blasphemy! **Who can forgive sins but God alone?**”...¹⁰ But so that you may know that **the Son of Man has authority on earth to forgive sins**”—he said to the paralytic—¹¹ “I say to you, stand up, take your mat, and go to your home.” (Mark 2:10-11 NRSVue)*

Jesus answered their question by saying *the Son of Man* has authority *on the earth* to forgive sins, thus declaring again in His indirect way His union with the Father who gave Jesus the Kingdom over which to rule and reign as a King Priest after the order of Melchizedek. *The Son of Man* then also has the authority to forgive sins in Revelation 2-3 when He calls them to repent.

⁴ Zondervan,. Reading Revelation in Context (p. 40). Zondervan Academic. Kindle Edition.

⁵ Heiser, Dr. Michael S. . A Companion to the Book of Enoch : A Reader’s Commentary, Vol II: The Parables of Enoch (1 Enoch 37-71) (p. 128). Kindle Edition.

The claim in effect that Jesus had thus been exercising divine authority (“Who can forgive sins but God alone?”) is strengthened by the addition of “on the earth” to the key statement...The implication is that the forgiving of sins is an exercise of heavenly authority, and quite possibly also that “the Son of Man” is a heavenly being, exercising his heavenly authority “on earth.”⁶

- E. Another verse from Mark describes Jesus as the Son of Man in *His return* and the method of how He will catch up or receive His believers:

²⁶ “Then they will see ‘the Son of Man coming in clouds’ with great power and glory. ²⁷ Then he will send out the angels and gather the elect from the four winds, from the ends of the earth to the ends of heaven. (Mark 13:26-27 NRSVue)

We see in Mark just as we have from John this truth concerning the Son of Man as the Rider on the Clouds. He is seen here as having authority over the *angels* of heaven and will direct them to *gather* His elect from the *four winds*, the end of the earth to the ends of heaven. Notice here, the use of Son of Man and the four winds. We see both terms used in Daniel 7.

²Daniel said, “I was looking in my vision by night, and behold, the four winds (ruach) were stirring up the great sea. (Dan. 7:2, 13-14 NASB)

We know these are four divine beings (angels). John explicitly tells us,

7: ‘After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or anything any tree...³[the ascending angel from the sun said]... “Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads.” (Rev. 7:1-4 ESV)

The Son of Man then has authority in heaven to not only forgive sins on the earth and to call men, and His Church, to repentance, but He also has authority over the heavenly hosts and the forces who stand against Him. See here 2TP 4 Ezra concerning the Son of Man or *this* Man:

13 ¹And it came to pass after seven days that I dreamed a dream by night: ² (and I beheld,) ³ and lo! there arose a violent wind from the sea, and stirred all its waves. ⁴ And I beheld, and lo! ⁵ (the wind caused to come up out of the heart of the seas as it were the form of a man. And I beheld, and lo!) ⁶ this Man flew with the clouds of heaven. And wherever he turned his countenance to look everything seen by him trembled; ⁷ and whithersoever the voice went out of his mouth, all ⁸ that heard his voices ⁹ melted away, as the wax melts when it feels the fire. ¹⁰ And after this I beheld, and lo! there was gathered together from the four winds of heaven an innumerable multitude of men to make war against the Man that came up out of the sea. ¹¹ And I beheld, and lo! he cut out for himself a great mountain and flew up upon it. ¹² But I sought to see the region or place from

⁶ Bock, Darrell L, and James H Charlesworth. Parables of Enoch: A Paradigm Shift. Bloomsbury Publishing, 31 Jan. 2013, p. 19.

whence the mountain had been cut out; and I could not. ⁸ And after this I beheld, and lo! all who were gathered together against him to wage war with him were seized with great fear; yet they dared to fight. ⁹ And lo! when he saw the assault of the multitude as they came he neither lifted his hand, nor held spear nor any warlike weapon; ¹⁰ but I saw only how he sent out of his mouth as it were "a fiery stream", and out of his lips "a flaming breath", and out of his tongue he shot forth a storm of sparks". ¹¹ And these were all mingled together—the fiery stream, the flaming breath, and "the ... storm", and fell upon "the assault of the multitude" which² was prepared to fight, and burned them all up, so that suddenly nothing more was to be seen of the innumerable multitude save only dust of ashes and smell of smoke. ¹² When I saw this I was amazed. Afterwards I beheld the same Man come down from the mountain, and call unto him another multitude which was peaceable. ¹³ Then drew nigh unto him the faces of many men, "some of whom were glad, some sorrowful"; while some were in bonds, some brought others who should be offered.⁷ (4 Ezra 13:1-13)

- F. ...clothed with a long robe and with a golden sash around his chest. (Rev. 1:13 ESV). Beale only briefly mentions the clothing worn by the Son of Man as pointing to the priestly garments worn by the Levites serving in the Holy Place:

Even as the OT priests tended the lamps and lampstands, so Christ is pictured here as a heavenly priest who tends the lampstands by correcting and exhorting them, as chs. 2 and 3 will unfold.⁸ It is essential to see both Jesus' role and the believer's role in maintaining the supply of oil and fire in the lamps.

Mounce however adds more insight into the truth that this Jesus, as the Great High King Priest is similarly or in like manner wearing robes that only the Levites were a *type* of that this King Priest would wear in reality after the older priesthood displayed by Melchizedek.

"The Greek word translated "a robe reaching down to his feet" (podērēs) occurs only here in the NT. It is found seven times in the LXX, and in every case but one it refers to the attire of the high priest. The sash of the priest was made of fine twined linen and embroidered with needlework (Exod 39:29), while the sash that gathered together the long robe of the exalted Christ (it probably came down diagonally from one shoulder to the waist) was of gold. Josephus speaks of the priest's girdle as being interwoven with gold.²⁰ This, plus the fact that high girding ("around his chest") denotes the dignity of an important office, suggests that this part of the description is intended to set forth the high-priestly function of Christ."⁹

- G. John also again draws from Daniel, this time Daniel 10:5-6:

⁵and I raised my eyes and saw, and lo, there was one person clothed in linen and girded with gold around the waist and a phas from his middle. ⁶And his body was like tharsis, and his face like an appearance of lightning,

⁷ Robert Henry Charles, ed., Pseudepigrapha of the Old Testament, vol. 2 (Oxford: Clarendon Press, 1913), 616–617.

⁸ G. K. Beale and David H. Campbell, Revelation: A Shorter Commentary (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 48.

⁹ Robert H. Mounce, The Book of Revelation, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 58.

and his eyes like torches of fire, and his arms and feet like dazzling bronze, and the sound of his talking like the sound of a throng. (Dan. 10:5-6 New English Translation of the Septuagint (NETS))¹⁰

Phas is translated from the Hebrew Uphaz, an unknown location that produced pure gold. It sometimes is translated *light* from the Greek *phos* (Gen. 1:3). It could be read, *and light gleamed from the midst of him*. John elected to call attention to the pure gold of Uphaz. Tharsis is simply a precious stone; one of the stones on the breastplate of the high priest and the color wheels in Ezekiel's vision in Ezekiel 1:15. (See also Ezek. 1:26-28)

- H. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. (Rev. 1:14-15 ESV)

John again relates this glorious revealing of the Resurrected Messiah to Daniel's vision of the Son of Man and His escort to the Ancient of Days in Daniel 7:9:

⁹I kept watching until thrones were set, and an ancient of days sat, having a cloak like snow, and the tuft of his hair on his head was like pure wool. The throne was like a flame of fire shooting out, ¹⁰and a stream of fire went out from before him. (Dan. 7:9-10a NETS)

The Divine Being in front of John *looks like the Ancient of Days*. But we know from Daniel they are two separate Persons (Dan. 7:13-14).

Aune notes a major connection that existed surrounding this mystery and early Jewish thought on how to reconcile it: *there must be two Divine figures, not just one*. He quotes from Alan Segal's exceptional work *Two Powers in Heaven*, where he discovered early Rabbinic beliefs about this very subject that *became* Jewish heresy in the Second and Third Centuries AD (CE) as a means to refute and combat the claims of Jesus and His followers in the Church.¹¹ They were in effect refuting their own Rabbis.

Dr. Heiser also makes use of Segal's work in *The Unseen Realm*,

There are two Yahweh figures in Old Testament thinking—one invisible, the other visible and human in form. Judaism before the first century, the time of Jesus, knew this teaching. That's why ancient Jewish theology once embraced two Yahweh figures (the "two powers").⁶ But once this teaching came to involve the risen Jesus of Nazareth, Judaism could no longer tolerate it.¹²

He continues,

The Jewish community that inherited the Old Testament was well aware of this. For centuries Judaism felt no discomfort with the notion of two Yahweh figures. The idea was referred to as the "two powers in

¹⁰ Albert Pietersma and Benjamin G. Wright, eds., "Daniel," in A New English Translation of the Septuagint (Primary Texts), trans. R. Timothy McLay (New York; Oxford: Oxford University Press, 2007), Da 10:5-6.

¹¹ Dr. David Aune. Revelation 1-5, Volume 52A (Kindle Locations 11545-11565). Zondervan Academic. Kindle Edition

¹² Heiser, Michael S.. The Unseen Realm: Recovering the Supernatural Worldview of the Bible (p. 148). Lexham Press. Kindle Edition.

heaven” and was endorsed within Judaism until the second century AD. It is important to note that the two powers were both holy. This is not dualism, where two equal deities exist, one good, the other evil. The major work on Judaism’s two-powers teaching was published originally in 1971 by the late Alan Segal. Segal was Jewish and his career focused on Second Temple and Rabbinic Judaism. His work documents how the two-powers idea became a heresy in Judaism in the second century AD. It was recently reprinted. See Alan F. Segal, *Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (reprint, Waco, TX: Baylor University Press, 2012). The Old Testament roots of the two-powers doctrine were one of the major focus points of my doctoral dissertation. The logic of the two Yahweh figures in the Old Testament reflects an Israelite adaptation of the Canaanite structuring of the top tier of the Canaanite divine council. See Michael S. Heiser, “The Divine Council in Late Canonical and Non-Canonical Second Temple Jewish Literature” (PhD diss., University of Wisconsin–Madison, 2004).¹³

- I. The ultimate truth this points to is found in the Shema of Deuteronomy 6:4 and the mystery of the *echad* (See Genesis 2:24; Ezek. 37:16; John 17:5, 21; Eph. 2:13-15). The Resurrected Messiah *looks* like the Ancient of Days because He ***is the image of the invisible God***.

¹⁵***He is the image of the invisible God, the firstborn of all creation.*** (Col. 1:15 NASB95)

This word points to an object that is more than just a resemblance, “that which has the same form as someth. else (not a crafted object as in 1 above), living image.”¹⁴

This same word is used in the LXX to describe what *Adam looked like*. “And God made humankind; according to the *eikona (eikon)* of God, he made him; male and female, he made them. (Gen. 1:27 LXX)”

²⁷*And God made humankind; **according to divine image he made it**; male and female he made them.* (Gen. 1:27 NETS)

Concerning the *image* of God, Beal states, “The Genesis portrayal of humans being created in the image of God and being placed in the sanctuary of Eden is even generally in line with the Ancient Near Eastern practice in which images of the god were placed in a garden-like temple. There is a fascinating parallel from Mesopotamia, where ‘the creation, animation and installation of divine images followed a strictly specified set of rites’ (Beckerleg 1999: 310). A series of rituals were acted out in the workshop of a craftsman, at a riverbank, in an arboreal garden and finally, in a temple. Through the rituals the inert image of a god was born, brought to life, clothed and changed into a living manifestation of the god. The image was then installed in a temple. Likewise, God formed Adam in his ‘workshop’ (Gen. 2:7a), he was transmuted into a living person by God’s breath (Gen. 2:7b), and was fully brought to life (Gen. 2:7c). Next, he was installed in the Garden (Gen. 2:15) (Beckerleg 1999: 310). Such a background suggests

¹³ Ibid., p. 384

¹⁴ Bauer, Walter, et al. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature : A Translation and Adaptation of the Fourth Revised and Augmented Edition*. Chicago, University Of Chicago Press, 1979, p. 250.

further that Adam was a living ‘image’ of the true God, not of a false pagan deity and, as such, was placed into the garden temple.

As an image of the true God, in contrast to Ancient Near Eastern priest-kings, Adam’s royal and priestly service in the Eden temple and his temple-expanding task also find further striking parallel in Ancient Near Eastern literature. Again, these similarities are only imperfect shadows of the genuine task described in Genesis 1 – 2. With regard to Adam’s role as a human priest-king, the notion of a human king created for the purpose of serving gods in a temple appears in an Akkadian prayer employed in dedicating the foundation stone of a temple:

When Anu, Enlil and Ea had a first idea of heaven and earth, They found a wise means of providing support for the gods: They prepared, in the land, a pleasant dwelling, And the gods were installed in this dwelling: their principal temple. Then they entrusted to the king the responsibility of assuring them their regular choice offerings. And for the feast of the gods, they established the required food offering! The gods loved this dwelling! (Clifford 1994: 61)¹⁵

That Yahweh made man, male and female, in His image means it was not only possible, rather it was inevitable that God Himself could and would become incarnate as *the true image*, the living image, the Man from Heaven, Christ Jesus.

- J. *His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. (Rev. 1:14b-15 ESV)*

Beal again helps clarify John’s use of Daniel 10 in describing Jesus’ *eyes like a flame of fire*, where Daniel refers to them as flaming torches.

That Christ’s eyes are like a flame of fire (v. 14) speaks of His role of judgment, as is clear from 19:12, where the same phrase is used to describe Christ in His role as judge. Jesus’ constant presence with the churches means that He always knows their spiritual condition, which results either in blessing or judgment. This role of judgment is enforced by Daniel 10, since there the primary purpose of the heavenly man is to reveal the divine decree that Israel’s persecutors would assuredly be judged (see 10:21–12:13). Dan. 10:6 even depicts the man as having “eyes ... like flaming torches,” and Dan. 10:16 (Theod.) identifies this person as one having the “likeness of a son of man.”¹⁶

Not only does this divine being have eyes like flaming torches it is obvious John is describing Jesus with the same language as Daniel (see note G above):

⁵ *I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. ⁶ His body also was like beryl, his face had the appearance of lightning, his eyes*

¹⁵ G. K. Beale. *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* (Kindle Locations 1762-1782). Kindle Edition.

¹⁶ G. K. Beale and David H. Campbell, *Revelation: A Shorter Commentary* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 48.

were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult. (Dan. 10:5-6 NASB)

⁵And I raised my eyes and looked, and behold, there was a man clothed in fine linen and girded with fine linen on his loins and light gleamed from the midst of him. ⁶And his mouth was like the sea, and his face was like an appearance of gleaming light, and his eyes were like torches of fire, and his arms and feet were like gleaming bronze, and the sound of his talking was like the sound of a roaring crowd. (Dan. 10:5-6 LXX)¹⁷

Wendy Widder writes in her commentary on Daniel, “The description of the man and Daniel’s response to him suggest that this is a theophany, that God himself in human form spoke this revelation to Daniel.”¹⁸

Goldingay adds, “Like other ancient Near Eastern writings, the OT assumes that the results of battles on earth reflect the involvement of heaven. Usually the picture is of heavenly forces aiding Israel and enabling them to win against otherwise overwhelming earthly forces. Yahweh and his armies fight with Israel’s armies: hence Israel’s victories against impossible odds (Num 10: 35– 36; Deut 33: 2– 3; Judg 5: 19– 20; cf. 1QM 12; Hab 3; Ps 68).”¹⁹ He adds, “A few passages, however, suggest that there are heavenly armies that oppose Yahweh, so that earthly battles reflect battles in heaven; whichever side wins in heaven, its equivalent wins on earth. Heavenly beings who oppose Yahweh are destined for punishment (Isa 24: 21; Ezek 28, if the prince of Tyre is the heavenly figure who is identified with Tyre; Ps 82, if the “gods” are supernatural beings; 1 Enoch 89– 90; 2 Macc 5).”²⁰

- K. What becomes clear is the context of Daniel 10 reflects two of the beast empires from Daniel 7: Persia and Greece. Additionally, the Shining Man, terrible in appearance, discloses what Goldingay says, there are principalities, powers, rulers of darkness, and wicked spirits in the heavens revealed as *the prince of the kingdom of Persia, and the prince of Greece*. After Babylon fell, these were the next beast empires that arose out of the great sea that was agitated by the Four Spirits from Daniel 7:2-3. What does this have to do with John’s description of Jesus in Revelation 1? The Son of Man has been given dominion over them, and with Him the saints also possess the nations (Dan. 7:22)

And this is the picture John merges into Revelation 1:13-16. It is supposed to remind us of the great war that has already begun, but is not yet fully come to the final battle. This Son of Man is the One in the midst of the Seven Churches. This tells us the war has been won, but the final battle yet lies ahead. The last beast and his empire is yet to arise from the sea (Rev. 13:1), and there is a current battle raging in the heavens that continues to manifest on the earth (Eph. 6:10-18; Rev. 12:1-13). But the Victorious One is in the midst of the Church. The same Victor in Daniel 10 is the same Victor in Revelation 1 and 19 and His eyes of fire see the complete and righteous judgment of the Father before Him.

¹⁷ Rick Brannan et al., eds., *The Lexham English Septuagint* (Bellingham, WA: Lexham Press, 2012), Da 10:5–6.

¹⁸ Wendy L. Widder. *Daniel* (SGBC) (Kindle Locations 6167-6168). Zondervan. Kindle Edition.

¹⁹ John Goldingay. *Daniel*, Volume 30 (Kindle Locations 13831-13834). Zondervan. Kindle Edition.

²⁰ John Goldingay. *Daniel*, Volume 30 (Kindle Locations 13838-13841). Zondervan. Kindle Edition.

Discursus: Gabriel, the Man in Linen, and Michael the Archangel

1. For further study regarding three Divine Beings in Daniel 8, 9, 10, and 12. Daniel 9 begins with Daniel's understanding from Jeremiah 29:10-14 which reads
¹⁰ "For thus says Yahweh, 'When seventy years have been fulfilled for Babylon, I will visit you and establish My good word to you, to return you to this place.' ¹¹ 'For I know the plans that I have for you,' declares Yahweh, 'plans for peace and not for calamity, to give you a future and a hope. ¹² 'Then you will call upon Me and come and pray to Me, and I will listen to you.' ¹³ 'You will seek Me and find Me when you search for Me with all your heart. ¹⁴ 'I will be found by you,' declares Yahweh, 'and I will return your fortunes and will gather you from all the nations and from all the places where I have banished you,' declares Yahweh, 'and I will cause you to return to the place from where I sent you into exile.' (Jer. 29:10-14 LSB)²¹

² in the first year of his reign, I, Daniel, discerned in the books the number of the years concerning which the word of Yahweh came to Jeremiah the prophet for the fulfillment of the laying waste of Jerusalem, namely, seventy years. ³ So I gave my face to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth, and ashes. (Dan. 9:2-3 LSB)

Daniel actually realized *he* was living in the day of the prophetic fulfillment of Jeremiah's prophecy he had declared and written some seventy years earlier. He saw himself *in that prophecy and in it* Yahweh's stirring and commission to pray. So, Daniel did what the prophecy said to do; he called upon Yahweh.

2. While Daniel was praying *the man Gabriel*, whom he had seen in a vision previously. When or where had he *previously* seen or interacted with *the man* Gabriel? Heiser observes the following:

Daniel 8 opens with the prophet's vision of the ram and the goat (Dan. 8:1-14). After conquering the ram, the goat's great horn was broken. Out of that horn sprouted four horns (Dan. 8:8). From one of those horns came a little horn that grew, high and exalted, to the heavens, where it cast down some of the heavenly host to the ground (Dan. 8:9-10). Then, in verse 11, we read that the little horn "became great, even as great as the Prince [šar] of the host." This phrase, "prince of the host" is the same in Hebrew as "commander of the army" in Joshua 5:14. In Daniel 8:15-26 a "man" comes to assist Daniel in understanding the vision:

¹⁵ Now it happened when I, Daniel, had seen the vision, that I sought to understand it; and behold, standing before me was one who had the appearance of a man. ¹⁶ And I heard the voice of a man between the banks of Ulai, and he called out and said, "Gabriel, give this man an understanding of what has appeared." (Dan. 8:15-16 LSB)

The description of this assistance is our focus here, and its wording will prompt us to return to the phrase "prince of the host." The "man" Daniel sees turns out to be the angel Gabriel (v. 16). But

²¹ Legacy Standard Bible (Three Sixteen Publishing, 2022), Je 29:10-14.

Gabriel is commanded to speak to Daniel by the voice of another “man,” emanating from between the banks of the Ulai river, where Daniel had been when overcome by the vision (Dan. 8:2). The unseen “man” is superior to Gabriel for he commands him. Gabriel appears again to Daniel to interpret a subsequent vision (Dan. 9:20–23).²²

3. We looked at Daniel 10 earlier and saw the spectacular vision of the *Man in Linen*. He is *not* identified as Gabriel. The perplexing part is found in Daniel 10:13 where *this Man* was opposed by the Prince (*sar*) of Persia, and upon return to the battle, the Prince of Greece. This man also is distinct from the Prince of Israel, one of the *Chief Princes*, Michael (vv. 13, 20–21) who came to aid the Man in Linen in the battle by the Prince of Persia. He touches Daniel and gives him strength (Dan. 10:10–11).
4. This dazzling Man is never identified as Gabriel nor Michael. He shows up again in Daniel 12:

*“Now at that time, **Michael, the great prince who stands guard over the sons of your people, will stand.** And there will be a time of distress such as never happened since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued... ⁵Then I, Daniel, looked, and behold, **two others were standing, one on this bank of the river and the other on that bank of the river.** ⁶And **one said to the man dressed in linen, who was above the waters of the river,** “How long will it be until the end of these wonders?” (Dan. 12:1,5–6 LSB)*

This language is supposed to direct us back to the visions of Daniel 8–10 and who was speaking and who was in the midst of the bank of the river and in the battle in the heavenly realm.

Heiser connects the dots by using the language in Daniel:

“The man clothed in linen” takes us back to the initial appearance of this mysterious figure in Daniel 10:5. Who is this “man”? I would argue that he is to be identified with the “prince of the host” mentioned in Daniel 8:11—the one whom the magnified little horn opposed. In this regard, Bampfylde comments:

Who then is this man? The author does not identify him with Gabriel, which he could easily have done (cf. 8:16; 9:21). Daniel has already met Gabriel (8:16), and would have recognized him if there were a renewed acquaintanceship. The man whom he sees in Ch. 10 is to be identified with the one who had spoken to Gabriel and sent him to Daniel: “And I heard a man’s voice between the banks of the Ulai, and it called, ‘Gabriel, make this man understand the vision’” (8:16). The man whom Daniel sees in ch. 10 “clothed in linen” is described again in 12:6 as “the man clothed in linen, who was above the waters of the stream”. He is therefore the man whose voice Daniel heard coming from between the banks of the Ulai when he first saw Gabriel. The man is not Michael. Indeed, he appears to have a higher status

²² Heiser, Michael. John’s Use of the Old Testament in the Book of Revelation: Notes from the Naked Bible Podcast (p. 27–28). Naked Bible Press. Kindle Edition.

than Michael, the patron of Israel according to 10:21, “there is none who contends by my side against these except Michael, your prince.” This man seems not to be in charge of any particular nation, but supports those who are on “his side” ... He is therefore to be identified with “the Prince of the host” (8:11). This Prince of the host is not Michael, for although Michael is the patron of Israel and an archangel, he is not chief of the archangels in intertestamental literature, e.g. 1 Enoch 9:1–10:16; 20:5; 24:6; 54:6; 60:4–5; 68:2; 71:9. In the Book of Daniel there is no possibility that Michael might be the chief Prince. He is known as “one of the chief princes” (Dan. 10:13), whereas the Prince of the host (8:11) is called “the Prince of princes” (8:25). The man described in 10:5–6 is certainly one of the highest angels—a “Prince” and a heavenly military commander. Neither is he to be identified with Gabriel, for he addresses Gabriel himself.

These observations are important in light of my earlier contention that the commander (“prince”) of Yahweh’s host in Joshua 5:14 is the angel of Yahweh, the visible embodiment of Yahweh himself. This commander cannot be Michael because Michael is one among other “chief princes.” The visible Yahweh would have no such company.²³

5. What about the battle in Daniel 10 between the Man in Linen and the Prince of Persia that lasted 21 earth calendar days? If that was indeed The Messenger or Angel of Yahweh, the Pre-Incarnate Jesus (a Theophany), then *how could a Prince withstand Him?* The answer is found in Deuteronomy 32:8-9 and Ephesians 6:12-13.

Preincarnate Jesus, the *Messenger of the Great Council* (Isa. 9:6 NETS LXX), appeared as a *man* and wrestled with Jacob until the breaking of the dawn and “*he saw that he had not prevailed against him...*” (Gen. 32:24-25). When He appeared to Joshua by Jericho, He had the appearance of a “man...standing opposite him with his sword drawn in his hand...The commander (*sar – Prince*) of the *host of Yahweh* said to Joshua, “Remove your sandals from your feet, for the place where you are standing is holy.” A clear repeat of His command to Moses to do the same before the Burning Bush.

That Jacob actually wrestled to a stalemate with Him and that His appearance to Joshua and others as the Prince of the Armies of Heaven indicate before His Incarnation, He would lead His created divine sons into battle in the unseen realm and allow them to face His enemies and overcome them. He would also allow Jacob to take Him to the brink before dislocating his hip. That the Prince of Persia withstood him 21 Days is not without precedent. Especially in light of *sacred space*.

The Dead Sea Scrolls Bible translates the oldest Hebrew manuscript from Deuteronomy 32:8-9 as,

²³ Heiser, Michael. John's Use of the Old Testament in the Book of Revelation: Notes from the Naked Bible Podcast (p. 30-31). Naked Bible Press. Kindle Edition.

⁸ When [the Most High] gave [to the nations] their inherit[ance, when] he separated [humankind, he set the bounds of the peoples according to the number of] the children of God. [⁹ For the LORD's portion is his people; Jacob is the lot of] his [inher]itance.²⁴ (Deut. 32:8-9 DSSB)

The phrase *according to the children of God* is literally *sons of God*. The DSS 4Q37 (4QDeut) actually, the oldest fragment known of Deuteronomy from which the DSSB is translated has the word, “gods” instead of nearly all of the modern translations that substitute *Israel* instead. The text says what it says, “according to the number of the sons of God.” Jacob then is His allotted inheritance. Both the people and *the land* because Moses is referring to the boundaries of the nations after Babel, when He divided the nations according to the number of the sons of God, that is the complete number represented in 70, found in the Table of Nations in Genesis 10.

6. At some point these divine sons rebelled and established their own worship and fell into the same trap as Hael ben Sahar (*son of the Dawn* – Isa. 14:12), the Watchers (Gen. 6:2-4), and the gods of the nations (Ps. 82). These *gods (elohim) of the nations* are judged by God in one of the great judgment scenes of the OT. Their indictment was due to unjust judgments (or *injustice*) and the showing favor to the wicked of those nations. They did not provide justice to the weak and orphan. They disregarded the lowly and destitute. They did not come to the aid of the weak and the needy. They did not deliver them from the hand of the wicked. They either stood by and did nothing or were active in promoting evil and wickedness. In either case, they were accounted for unjust judgments. Their punishment rendered was a revocation of their immortality and the sentence of death like men.
7. The Princes of Persia and Greece (and presumably Babylon, Rome, and the last Beast Empire) are among these *gods of the nations*. And the Sar of Persia withstood the Messenger of the Great Council 21 days until part of His host came to His aid. Daniel had to maintain his posture in prayer and fasting. We see a similar battle in Revelation 12:1-12 with the Ascension of Christ in verse 5, and the ensuing war in heaven or the heavens. Again, Michael and his angels fighting against the dragon. This means they are engaged in *spiritual warfare* on behalf of the saints.

Paul presents these truths as recorded by Luke in Acts 17:
[Daniel 10] along with Deuteronomy 32:8–9, is the foundation for Paul’s theology of the unseen world.⁵ This is made clear in an overarching sense in Acts 17:26–27, where Luke records Paul’s speech at the Areopagus. In talking about God’s salvation plan, Paul says:

26 And he [God] made from one man every nation of humanity to live on all the face of the earth, determining their fixed times and the fixed boundaries of their habitation, 27 to search for God, if perhaps indeed they might feel around for him and find him. And indeed, he is not far away from each one of us (Acts 17:26–27).

²⁴ Martin Abegg Jr., Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (New York: HarperOne, 1999), Dt 32:8–9.

Paul quite clearly alludes to the situation with the nations produced by God's judgment at Babel, the Deuteronomy 32:8–9 worldview. God had disinherited the nations as his people and made a new people for himself, Israel, his own "portion" (Deut 32:9). Immediately after the judgment at Babel (Gen 11:1–9), God called Abraham for that purpose, initiating a covenant relationship with Abraham and his yet unborn descendants. That covenant relationship included the idea Paul refers to in Acts 17:27, the drawing of the disinherited Gentile nations (Gen 12:3). Paul's rationale for his own ministry to the Gentiles was that it was God's intention to reclaim the nations to restore the original Edenic vision.⁶ Every person in every nation was given the opportunity to repent and believe in the risen Christ (Acts 17:30–31). Salvation was not only for the physical children of Abraham, but for anyone who would believe (Gal 3:26–29). More pointedly, Paul's terminology for the powers of darkness reflects the cosmic-geographical worldview arising from Deuteronomy 32:8–9. The Hebrew word for "prince" used throughout Daniel 10 is *sar*. In Daniel 10:13, where Michael is called "one of the chief princes," the Septuagint refers to Michael as one of the chief archontōn.⁷ In another Greek translation of Daniel, a text many scholars consider even older than the Septuagint currently in use, the prince of Persia and Israel's prince, Michael, are both described with the Greek word *archōn*.⁸ These are the terms Paul uses when describing the "rulers of this age" (1 Cor 2:6, 8), the rulers "in heavenly places" (Eph 3:10) and "the ruler of the authority of the air" (Eph 2:2).²⁵

8. Outside of Israel the principalities, powers, rulers of darkness, and wicked spirits in the heavens have *authority* to govern in the realm of the spirit. Inside of Israel they do not. "Jacob is His allotted heritage." It took Daniel's intercession as a legal remedy for Him to move on Daniel's words,

¹² Then he said to me, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words." (Dan. 10:12 ESV)

9. Taken together, the Man in Linen is the Prince of Princes (Dan. 8:25), the Commander of Heaven's Armies. From the bank of the river, He commanded Gabriel to tell Daniel the word of Yahweh. He was withstood for 21 days and called for aid from Michael, *one of the princes*. He is seen again in Daniel 12 as the Man in Linen, this time above the river. And ultimately John recognizes the Resurrected Lord Jesus Christ in Revelation 1 as *looking like* the Man in Linen from Daniel 8-12. There is no doubt who this is, the Son of Man who walks in the midst of the Lampstands.

²⁵ Heiser, Michael S.. The Unseen Realm: Recovering the Supernatural Worldview of the Bible (pp. 119-121). Lexham Press. Kindle Edition.