




Daniel 57 – Messages in Christ’s Theophanies

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Daniel 10:1-6




Prologue: Wars and Desolations – Products of Modern Warfare

- Desolations are fixed, decreed; they will come as foretold (Hab 2:2-3)
 - In world history of warfare, only one nation has achieved complete desolation of another country: U.S. use of nuclear weapons against Japan (1945)
 - The Desolator will achieve power through warfare bringing desolations upon his victims; not directly but indirectly so they *want* to enter his alliance (Reflexivity)
 - They ally with him as he promotes their core anti-God beliefs: Security for Liberty (Reflexivity with supporting Fertile Fallacies via Kafka Trapping)
 - This further increases desolations: Pestilence (Medical sys collapse), Famines (Economic collapse), wars (Increase Desolator’s power) and False Peace (Control of populace) (Re 6:1-8)
 - Defines the last septimal, 7 years, that completes the 13; Jubilees to usher in Christ’s Millennial Kingdom at Har Megiddo or Armageddon: God remakes World



Prologue: Great Tribulation – Seven Years of Change & Betrayal

- Satan’s Antichrist is allowed this *fixed*, decreed, period in which to work
 - Period of intense political maneuvering backed by military action to secure the prize of one-world government: globalization or international socialism
 - Desolator stops sacrifices and offerings to God and declares himself god half-way through this final septimal, implies a Third Temple (Revelations 4-20)
 - Desolator, like Cain, seeks to establish his single government and snuff out the Light of Christ’s Gospel until God steps in: Noah’s Cataclysm; Armageddon
- Desolator, and those who worship him, demonstrate their choice of Satan as god over God and Christ’s offer of salvation: Degradation and Violence
 - As Satan is father of those who follow him; hallmarks of Great Tribulation are deceit and murder with liberty defined as increasing degradations and violence (Jn 8:44)



Daniel’s Final Vision: Which Year of Cyrus?

- Opening to Daniel’s final vision shows the wisdom of multiple manuscripts
 - Hebrew Leningrad Codex – Third year of Cyrus’ reign
 - LXX Codex – First year of Cyrus’ reign
 - Reliance on Fourth Law of Logic – Implied Inferences {Occam’s Razor}
- Either choice does no violence to understanding Daniel’s vision; however, explaining Daniel’s *mourning* gives support to choosing LXX Codex based on Hebrew sources predating the Leningrad Codex by 1,000 years
 - Various commentators explain Daniel’s mourning as the Jew’s poor response to return to the land and the difficulties encountered by those who did return; however, this is conjecture
 - Simpler explanation; Daniel *mourns* because of the plight of future Jews as revealed by his previous vision, which this vision refines (Da 9)



Daniel’s Preamble: An Add-on?

- Only vision to begin with a third person preamble; reminds one of some of Paul’s letters which he dictated to someone else (Ro 16:22)
 - Author does not claim to receive the vision; it came to Daniel-Beltshazzar
 - Vision’s major theme is a *great conflict*; which *conflict* is controversial
 - Author of the preamble attests to its truthfulness and Daniel’s understanding; i.e., Daniel’s attestation of his accurate dictation within his understanding of the vision; does not mean he fully understands the vision, just an accurate recitation
 - Not an unusual occurrence in ancient times but Hebrews had the alphabet easily learned by everyone to read God’s Word; literacy was common (De 17:18)
 - Daniel probably near or in his 90’s with presbyopia; help would have been needed to write this last and most detailed vision for the Jew’s instruction (2Pe 1:20-21)



Vision Moves to First Person: Daniel in Mourning – Sub Preamble

- Daniel begins his vision declaring that he was in *mourning* for three weeks
 - Mourning (‘אבל; אבול) Hithpael – Daniel is in mourning (doing) which increases his mourning (receiving)
 - Too early to mourn for opposition to rebuilding of the Temple as some claim; and this vision does not address this issue (Ezra)
 - I maintain that Daniel *mourns* for the sin of his people and the desolations caused by the Desolator of the last vision: Daniel sees the Great Tribulation
 - Daniel fasted and set aside his pleasantries as signs to God, and others, of his great concern for what God revealed; I envision him asking “Why?” and this vision gives greater details from another perspective (Mt 13:10-17; Ro 1:20-21)
 - He mourns for 21 days: Three sets of Seven days: Continues God’s septimal theme showing completion: Duality Part One

Daniel’s Preamble: During Spring Festivals

- Daniel did not mourn during the Fall Festivals when one would expect; Yom Kippur; he mourned during the first month Spring Festivals: (1Pe 2:23-24)
 - Passover (Pesach) – Sacrifice of Christ for New Covenant
 - Unleavened Bread (HaMazot) – Removal of Sin
 - First Fruits (Minchat Omer) (Barley) – Humble Messiah
- Daniel was standing on the bank of the Tigris, custom of Jews to pray beside moving waters, when his vision began (Ac 16:11-15)
 - Occurred on 24th day: Four sets of Six days – Encompassing Jewish works which rejected rest or meditation on God’s Amen: Duality Part Two
- Daniel understood the elements of his vision, not as abstract as Ezekiel’s; he did not understand the times or historicity, context: Nor do we (Ez 1: 1Pe 1:10-12)

Comes before
Shavout – Pentecost
Giving of Spirit

Daniel’s Vision: Son of Man

- This presentation differed from Daniel’s earlier vision conveying a different message
 - Previously Daniel saw God on His holy fiery Throne (Da 7:9-10)
 - Now Daniel sees Christ as Man (Son of Man) (Da 7:13-14)
- Christ’s appearance as High Priest like Melchizedek (He 7:1-22)
 - White linen, purity, with gold sash, refined holiness: Salvation attained through sacrificial atonement (He 7:26-28)
 - Christ depicted as the One who sits in judgment able to pierce the guise of the Flesh with righteousness; thus, the depiction of bronze and flame (He 10:12-18; 2Ti 4:1)
 - His voice of many waters (Heaven: Water Duality) speaks the mind of the Father for all to hear (Jn 1:1-18)



Christ Theophanes: Metaphoric Message for YOU

- Christ’s theophanic appearances varied depending on the message conveyed to recipient, and readers {Us}
 - Christ treated Abraham as a ruler of a great people; thus, he gave Abraham an opportunity to demonstrate godly leadership, which he did {Abel} (Ge 18:17-33)
 - Christ appeared to Samson’s parents as God: He only accepted worship, {הלל} ola offering, not a meal: His mission was to show the weakness of the Law in managing the Flesh: Samson – Thus the Name {אֵלֹהִים; pjl’ly} (Ju 13:8-20; Ro 8:2-8)
 - Isaiah saw Christ as holy God, distant on His throne until sin’s atonement; given message Jews ignored as Samson ignored until end: Repeated {אֵלֹהִים; pjl’ly} (Ju 16:23-30; Is 61:7; 9:6)
 - Daniel’s view of Christ synonymous with John’s view of Jesus on Patmos: Glorified Christ in Peace toward His Redeemed: Message of Comfort in the end (Re 1:12-20)

Daniel’s Views of Christ: Rock – High Priest: Eternity to Eternity

- Daniel’s views of Christ, without knowing it was Messiah (Hw), Christ (Gk)
 - **Rock** – Cut out but not by human hands who destroys Satan’s Kingdom: Foretold (Da 2:44-45; Mt 16:15-18; Ep 1:3-14; Re 19:11-21; 20:7-10)
 - **Ancient of Days** – God (Christ) sitting in holiness on His Throne denoted by fiery wheels and surrounded by ALL the host of heaven, angels, in judgment (Da 7:9-10)
 - **Son of Man** – Who presents Himself before God and given a kingdom that shall never pass away; Daniel viewing Christ after death on stauros and being approved by the Father (Da 7:13-14; Jn 3:13; 20:17; Ep 4:7-10)
 - **King of kings** – He is under the Father but over all created powers and principalities, saved and lost; His secretive name revealed (אֱלֹהִים אֱלֹהִים) (Da 8:25; Re 19:11-16)
 - **High Priest (Melchizedek)** – Intercessor between Father and Man forever (He 7:1-22; Re 21:1-3; 22:1-5)

Daniel’s Summation: Mired in Degradation of Sin to Glory

- Daniel’s final vision will show the Jew’s degradation resulting from their being mired in sin and works of the Law which condemns them
 - Daniel’s last two visions have shown him the terrible future awaiting the Jews because of their rejection of God rendering this Captivity a failure, of sorts
 - Because Daniel continues to pray for his people, and himself (prayer of chapter nine did not end), begging for mercy and God to fulfill his promises; God gives Daniel this vision of hope
 - Daniel sees Christ as High Priest, His work completed and this vision, though filled with darkness, ends in light and glory for Daniel and the chosen of his people
 - God’s promises and calling are without repentance; He will do ALL as He says (Ro 11:28-32)
 - God will bring His people to godly (eusebeia) grief that leads to eternal repentance; while False Jews will remain condemned (Ro 2:1-11; 2Co 7:10; 2Ti 2:24-26)

Glorified Christ Contrasted with: Humbled Jesus to Die

- Daniel’s vision came after the major spring festivals that pointed to Son of Man coming in humility to die for sinners but **before** the New Covenant (He 2:14-18; 1Pe 1:18-21)
 - His vision of Christ reflects that **everyone** will view Christ as High Priest in the New Creation (Re 21:1-7; 22:1-5)
 - Christ comforts Daniel with this vision of final victory alleviating his mourning for his people’s sins (Da 9:16-19)
 - Paul encountered Christ in two visions: Salvation; Commission (Ac 9:1-9; 2Co 12:1-10)
- We do not need visions today: We have a more sure witness: Word of God taught directly by the Holy Spirit: New Covenant that Daniel only glimpsed (1Co 2:14; He 11:32-40; 2Pe 1:16-21)
 - Christ is the very essence, Logos, of the Father (Jn 1:1-18)
 - All truth comes directly through Him to us in the Bible (He 1:1-4)