

Thy Kingdom Done, Thy Will Be Done...On Earth, As It Is in Heaven

Daniel 10

In Daniel 9 we saw that Gabriel told Daniel, in the fall of 539 BC, that God would end His agreement with Israel (The Old Covenant) and inaugurate a new agreement (The New Covenant) with all the nations of the world. This New Covenant would be inaugurated when the Prince of the nations, the King of kings (Yeshua) would be born in Bethlehem and then later be “cut off” in the middle of Daniel’s 70th week (490 years after 458 BC decree to rebuild Jerusalem). It wasn’t pleasant for Daniel to think of Israel collapsing.

Principle: *Catch a glimpse of the glory of Jesus Christ, and all despair over this world will disappear.*

This chapter can be broken down into three segments:

- I. Daniel’s mourning amplifies – 10:1-3
- II. YHWH’s Messiah (Jesus) appears – 10:4-9
- III. The Messenger (Gabriel) assists – 10:10-20

I. Daniel’s mourning pictures our mourning over a nation rebelling against the LORD (vv. 1-3).

This is the third year of Cyrus’ reign (at least 535 BC). The previous vision of Chapter 9 occurred in the first year of Darius’ reign (539 BC). There have been four years for Daniel to stew over Israel’s future.

A. Israel broke their covenant with the LORD.

“IF you walk in My ways and keep My commandments, **THEN** I will give you blessing” (Lev. 26:3-4).

“But IF you do not obey Me and do not carry out My commandments, THEN I in turn, will appoint you to sudden terror... your enemies will conquer you” (Lev. 26:14-16). Israel failed the covenant.

B. God promised to end the agreement and begin something NEW.

This New Covenant (with the world), prophesied by Jeremiah (chapter 31) and seen throughout Daniel’s prophetic ministry through visions and dreams, is Good News for the world... BUT:

1. We are people who get easily distracted by things of this world.
2. We want to see, touch, and experience tangible blessings (more than spiritual ones).
3. There’s something to be said about loving a land, a people, a country, and a nation.

Daniel is depressed, like most Americans are down about the state of our nation. What’s the cure?

II. The Messiah appears, and Daniel catches a glimpse of His eternal glory (vv. 4-9).

We know that the One who appears is the pre-incarnate Christ for a multitude of reasons:

- A. His appearance is like the appearance of Jesus on the Mt. of Transfiguration (Mark 9:2-13).
- B. His appearance is like Jesus as He is described in the book of Revelation 1:12-16.
- C. His voice is like the “sound of many rushing waters” (Daniel 10:6; Revelation 1:15).
- D. Daniel “alone” saw the vision (1:8), similar to Paul “alone” seeing Jesus on the Damascus Road.
- E. The “face to the ground” is a posture of worship, and Daniel found himself in this posture (10:9). Bottom line, if you want your discouragement and depression lifted, catch a glimpse of Christ’s glory.

III. The messenger (Gabriel) assists Daniel in overcoming His depression and despair (vv. 10-21).

There’s SO much encouragement in these verses (10:10-20), but I want to point out just four truths.

- A. “Stand up and do not be afraid” is always the result of catching a glimpse of God (vv. 10-12).
- B. There is a war taking place on earth that needs Divine assistance from heaven (vv. 13-14; 20-21).
- C. When you catch a sight of heaven and the glory of Christ, you’ll never feel adequate (vv. 15-17).
- D. The One who stands against the darkness is “Michael, your Prince” (vv. 18-21). See BACK COVER.

Michael Is YESHUA, the Second Person of the Trinity, God's Son

There are many orthodox theologians of ages past that believe Michael is a name for Jesus Christ (Calvin, Gill, Watts, Owen, etc.). The words of the great Hebrew scholar Samuel Horsley should be sufficient to show you this belief's orthodoxy. Samuel Horsley (Sept 15, 1733 – Oct 4, 1806), a brilliant linguist, biblical scholar, and evangelical pastor of the 19th century, **is known for his defense of the doctrine of the Trinity**, particularly in opposition to the Unitarians of his day who taught that the early Christians did not hold to the doctrine of the Trinity. Anyone familiar with Bishop Horsley knows his orthodoxy. Samuel Horsley believed – like hundreds of Christian orthodox scholars - that Michael is Jesus. Read what he writes in his commentary on Daniel:

"It has been a long time fashion in the church to speak very frequently and familiarly of archangels, as if they were an order of beings with which we are perfectly well acquainted. Some (Roman Catholics) say there are seven of them. Upon what solid ground this assertion stands I know not: but this I know, that the word "archangel" is not to be found in any passage of the Old Testament: in the New Testament, the word occurs only twice. One of the two passages is in the 1st Epistle to the Thessalonians, where the Apostle, among the circumstances of the pomp of our Lord's descent from heaven to the final judgment, mentions the "voice of the archangel." The other passage is in the Epistle of Jude, where the title of archangel is coupled with the name of Michael, — "Michael the archangel." This passage is so remarkably obscure, that I shall not attempt to draw any conclusion from it but this, which manifestly follows, be the particular sense of the passage what it may: since this is one of the two texts in which alone the word "archangel" is found in the whole Bible, — since in this one text only the title of archangel is coupled with any name, — and since the name with which it is here coupled is Michael, — it follows undeniably that the archangel Michael is the only archangel of whom we know anything from holy writ. It cannot be proved from holy writ, — and if not from holy writ, it cannot be proved at all, — that any archangel exists but the one; and this is unquestionably the Michael of the book of Daniel.

Since we admit various orders of intelligent beings, it is evident that a being highly above the angelic order may command angels. To ascertain, if we can, to what order of beings the archangel Michael may belong, let us see how he is described by the Prophet Daniel, who never describes him by that title; and what action is attributed to him in the Book of Daniel, and in another Book in which he bears a very principal part. Now Daniel calls him "one of the chief princes," or "one of the capital princes," or "one of the princes that are at the head of all;" for this I maintain to be the full, and not more than the full, import of the Hebrew words. Now, since we are clearly got above the earth, into the order of celestials, who are the princes that are first, or at the head of all? — are they any other than the Three Persons in the Godhead? Michael, therefore, is one of them; but which of them? This is not left in doubt. Gabriel, speaking of him to Daniel, calls him, "Michael your prince," and "the great prince which stands for the children of thy people;" that is, not for the nation of the Jews in particular, but for the children, the spiritual children, of that holy seed, the elect people of God, — a description which applies particularly to the Son of God, and to no one else. And in perfect consistence with this description of Michael in the Book of Daniel, is the action assigned to him in the Apocalypse, in which we find him fighting with the Old Serpent, the deceiver of the world, and victorious in the combat. That combat who was to maintain? — in that combat who was to be victorious, but the seed of the woman? From all this it is evident, that Michael is a name for our Lord himself, in his particular character of the champion of his faithful people, against the violence of the apostate faction, and the Devil."