

At That Time... Michael Will Arise!

A Summary of Between the Testaments in Daniel 10-12

Daniel Chapters 10-12 comprise one single prophecy describing the history of the history between the Old and New Testaments (from Malachi to Matthew; from 400 BC to Christ's birth). Daniel 10-12 is one of the most explicit and detailed prophecies in the entire Bible. In summary, it can be broken down as:

Daniel 10 - Daniel receives vision of Christ, a message from the angel Gabriel, and a prophetic vision.

Key verse (10:21). *"The writing of truth"* is a Hebrew way of speaking of God's decrees.

Daniel 11 - The prophetic vision, an outline of the next 500 years of history (500 BC to Christ) is given.

Key verse (11:2). *"And now I will tell you the truth."* World history is outlined by the angel.

"The one with human appearance" (10:18) is Gabriel; he explains God's decrees to Daniel.

Michael the archangel (lit. "the chief among princes" is none other than the pre-incarnate Jesus Christ (see 10:13; 10:21; and 12:1). There are several reasons why Michael is Christ:

- (1). Michael is a personage superior to the angel Gabriel.
- (2). The only archangel (chief prince) EVER named in Scripture is Michael (Jude 1:9).
- (3). Archangel implies command over angels and that is all, it does not mean created angel.
- (4). Michael is increate (existing without being created) as the second Person of the Trinity.
- (5). In I Thess. 4:16 the voice and the trumpet are the same; the resurrection call of God.
- (6). He is not of the nature of angels, but Commander over all angels (Heb. 2:16; Col. 1:16).
- (7). His name means "who is like unto God" and the answer is Christ (Phil. 2:5-7; Heb. 1:1-4).

The historical writings of many protestant Trinitarians show that Jesus Christ is Michael the Archangel. This does NOT mean that Jesus is a created angel; it means that the Incarnate God commands all angels.

"The earlier Protestant scholars usually identified Michael with the preincarnate Christ, finding support for their view, not only in the juxtaposition of the "child" and the archangel in Rev. 12, but also in the attributes ascribed to him in Daniel (...)." — John A. Lees, The International Standard Bible Encyclopedia, 1930, Vol. 3, page 2048. [online entry: Michael, (11) @ bibletools.org]

Among the "Protestant scholars" who "identified Michael with the preincarnate Christ" were men like Theodore Beza, John Wesley, Adam Clarke, John Gill, Matthew Henry, Charles Spurgeon and many more. Protestant reformer John Calvin, wrote a Commentary on Daniel in two volumes (1561) and in commenting on Michael in Daniel 12:1 writes:

"I embrace the opinion of those who refer this to the person of Christ, because it suits the subject best to represent him as standing forward for the defense of his elect people." —Vol.2 , Chapter 12, Lect. 65.

Daniel 12 - Daniel is told of "The Time of the End" which is the end of the Old Covenant!

Key Verse (12:1). *"Now at that time Michael, the great prince who stands guard over the sons of your people, will arise."*

Just like the visions in Daniel 2, Daniel 4, Daniel 7, Daniel 8, and Daniel 9, the vision of Daniel 10-12 predicts the time of the coming of the Anointed One, Michael the Prince, the Messiah, Jesus Christ! The wonderful truth of Daniel's scroll sent the "wise men from the east" searching for the coming of the King. When you miss the impact of what happened at Christ's first coming, you miss the gospel itself.

The Events of Daniel 11 and the Events of Daniel 12

Daniel 11 is a very lengthy chapter, but worth every Christian knowing and understanding. I have given to you an appendix entitled "**Why Daniel 11 Should Matter to Every Christian**" I would encourage you to read the pamphlet to get an understanding of the specific prophecies given in this amazing chapter. Bottom line: Daniel 11 outlines events throughout the world leading up to the coming of Jesus Christ.

At that time Michael, the great prince who stands guard of the sons of your people, will arise (Dan. 12:1).

This verse (12:1) is the culmination of Daniel. It is *the* reason for it all. The Anointed One comes to earth. Daniel 12 describes what happens in the earth after the King comes to inaugurate His eternal kingdom.

Philip Mauro writes about Daniel 12: "The first four verses of Daniel 12 should not be disconnected from chapter 11, for they are an integral part of the prophecy, there being no break at all at the place where the chapter division has been made." . Mauro explicitly states his belief that the fulfillment of the events of Daniel 12.1 are found in the first-century, **beginning with the ministry of Christ and culminating in the destruction of Jerusalem and the Second Temple in 70 AD**, which Daniel calls the "time of trouble". He points out how "*everyone whose name shall be found written in the book*" is a general phrase referring to the preservation of the Covenant people, not the day of resurrection (e.g. Exodus 32:32).

"The words '*and many that sleep in the dust of the earth shall awake,*' etc. are commonly taken as referring to the bodily resurrection of the dead, and this is one reason why the entire passage is frequently relegated to the future. But there is nothing said here about either death or resurrection. On the other hand, it can be abundantly shown that the words '*sleep*' and '*awake*' are common figurative expressions for the condition of those who are at first oblivious to the truth of God, but who are aroused by a message from Him out of that condition. Isaiah describes the people of Israel as being under the influence of '*the spirit of deep sleep*' (Isa 29:10); and again he says, '*the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined*' (Isa. 9:2), which words are declared by the evangelist to have been fulfilled by the personal ministry of Christ in Israel (Mt 4:14-16). Paul paraphrases another word of Isaiah (Isa 60:1) as having the meaning, '*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*' (Eph 5:14). And the Lord Himself declared that the era of this spiritual awakening had come, when He said, '*The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*' (John 5:25). In both these two passages the reference is to those who were spiritually dead.

The whole nation of Israel was "awakened" out of a sleep of centuries through the ministry of John the Baptist, followed by that of the Lord Himself, and lastly by that of the apostles and evangelists, who '*preached the gospel unto them with the Holy Ghost sent down from heaven.*' It is observed that the prophecy does not indicate that those who are "awakened" shall all be saved. On the contrary, it says that for some the awakening would be "to everlasting life," and for others "to shame and everlasting contempt." In agreement with this is the fact which the Gospels so clearly set forth that, although multitudes came to John's baptism, and "all men mused in their hearts concerning him," and while multitudes also followed Christ because of the miracles done by Him, and for the sake of the loaves and fishes, yet the outcome was that Israel was divided into two classes, those who "received Him," and those who "received Him not." Thus "there was a division because of Him." His own words distinguish the two classes: '*He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God*' (John 3:18).