

**Dominion**  
**What's Your Why?**  
**Daniel 10**  
**Austin Rammell**

**Introduction:** Today we begin our journey through the final vision Daniel wrote down for us. It takes up the final three chapters of the book and as such we will look at one chapter per week.

I also normally give you an outline that contains every verse, however, today I'm going to do things a little different. I'm going to first read through the entire passage and as I do, I'm going to explain it. Then we are going to circle back and look at some of the incredibly impactful things that were said to Daniel in chapter 10 that are massively amplified by the knowledge of the Gospel of Jesus Christ! The impact of what God revealed to Daniel in chapter 10 can't be missed, and as such, because the Gospel massively amplifies these truths, we should be even more significantly impacted.

So, let's jump right into this passage. The first verse is an important introductory statement that gives us the setting and context of all we are going to read these next three weeks. Daniel begins with,

- (1) 1 In the third year of Cyrus king of Persia **a word was revealed to Daniel**, who was named Belteshazzar. And the word was true, and it was a **great conflict**. And he understood the word and had understanding of the vision.**
- A. Last week we read a gut-wrenching prayer of repentance of Daniel concerning the sins of the Jewish people, and himself, that landed them captivity. He prayed it sometime during the first year of Cyrus the Great who had conquered the Chaldeans and replaced the King with Babylon with Darius the Mede.
  - B. Presumably, not long after Daniel prayed that prayer this happened,
  - C. **1 In the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: 2 "Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. 3 Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel--he is the God who is in Jerusalem. (Ezra 1:1-3)**
  - D. Zerubbabel, a descendant of David, was considered the Prince of the Jews in Captivity, and likely served in the government of the Chaldeans and then in Medo-Persian government of Darius the Mede under Cyrus the Great. As soon as the decree went out, Zerubbabel stepped up to lead a group back. In Ezra 2 we

learn that 42,360 Israelites left Babylon with him to go back to Judah. They took 7,337 servants with them and interestingly Ezra notes they also took 200 male and female singers (Ezra 2:64). Now, this may sound like a lot of people; however, most scholars agree this was a small percentage of the those living in captivity in Babylon at that time. All in all, it took Zerubbabel 23 years to rebuild the Temple. It was about 60 years later when Ezra led another smaller group of Jews back and ended up having to address some serious unfaithfulness by the people when he got there!

- E. The heartbreaking problem for Daniel is that most of the Jewish people stayed in Babylon. Daniel was essentially too old to think about making the journey, but it seems as if the majority of Jews stayed in Babylon because they had an unwillingness to let go of the ease of life they were experiencing in one of the world's most wealthy cities.
- F. Meanwhile, Daniel prayed three times a day facing Jerusalem and as such he undoubtably prayed for his brothers and sisters that left a few years earlier to successfully rebuild the Temple and see God's glory shining forth through the Jewish people once again!
- G. However, Daniel is now going to tell us WORD He received from the LORD, a totally TRUE message about a massively significant CONFLICT delivered by one of God's servants.
- H. Similar to last week, Daniel was not in his normal routine when this Word came to him, he writes,

**(2) 2 In those days I, Daniel, was mourning for three weeks. 3 I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks.**

- A. **“meat and wine** The vegetarian diet initiated in Dan 1:8–16 apparently lasted only for a time. Daniel later ate meat and wine.”<sup>1</sup>
- B. **“I did not use any ointment** A typical indication of mourning.”<sup>2</sup>
- C. The next verse subtly explains more on why he is fasting and grieving this way.

**(3) 4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river (that is, the Tigris)**

---

<sup>1</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Da 10:3). Bellingham, WA: Lexham Press.

<sup>2</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Da 10:3). Bellingham, WA: Lexham Press.

- A. This is not a vision of seeing himself on a river bank, but rather he is actually on this river bank and as you will see in a minute, there are other people with him.
  - B. “Two notes are given as to the chronology of Daniel’s final revelation. The year was the third of “Cyrus king of Persia,” i.e., 536 b.c. (10:1). In his first year this Persian king had issued a decree which permitted the Jews to return to their homeland (Ezra 1:1). Not many took advantage of the opportunity; those who did experienced difficult times. To be more precise, the revelation came on the twenty-fourth day of the first month, the month of Nisan (10:4). The Passover season, when Israel commemorated deliverance from Egyptian bondage, had just been completed. Because of the sad condition of his people, Daniel was unable to enjoy the Passover season. He had been mourning for three entire weeks. He took no food nor drink during that period. He used no ointment upon his body such as one might do during a festive occasion (10:2).”<sup>3</sup>
  - C. I believe he is mourning for the same reasons we talked about last week. Most of the Jews stayed in Babylon because they no longer had a desire to live in the Promise Land. They had fallen in love with the life they were living in Babylon and were likely also falling in love with the gods of the Babylonians!
  - D. So, Daniel is in total grief over the condition of God’s people and is possibly even hearing news of things interfering with the rebuilding of the Temple back in Jerusalem. It’s no wonder he has been fasting for 21 days, an amount of days that will be mentioned again in this chapter, so take notice of it.
- (4) 5 I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist. 6 His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude.**
- A. “In the midst of his meditation, Daniel became conscious of the presence of one who had the appearance of a man. The man was dressed in linen, emblematic of purity. His waist was girded with a belt of pure gold of Uphaz, i.e., with a heavy cloth embroidered with gold. This girdle was the insignia of one of high rank (10:5). The man had a body “like beryl” (NIV chrysolite). This particular stone has not yet been identified, but undoubtedly a gem of rare beauty and color is meant. His face had the appearance of lightning, i.e., it had a startling brilliance, and perhaps was flashing. His eyes were “like flaming torches.” They burned with a bright light. His arms and feet were “like the gleam of polished bronze.” His voice sounded “like the sound of a tumult,” i.e., like a roaring crowd (10:6). Who was this “man” who appeared to Daniel beside the River Tigris? Because of the similarities to the description in Revelation 1:13–15, some have argued that

---

<sup>3</sup> Smith, J. E. (1992). *The Major Prophets* (pp. 615–616). Joplin, MO: College Press.

the man was Christ. That this “man” had recently required the assistance of the angel Michael seems to suggest that he was not Christ. The “man” was obviously an angel of the highest rank, one who was the equal of Michael the archangel.”<sup>4</sup>

- B. “While the figure was dressed in the linen of a priest (5; *cf.* Ex. 28:42; Lv. 6:10; 16:4), his whole being radiated such light and beauty that Daniel ransacked the vocabulary of precious metals, stones and even the elements to find adequate similes to describe him (5–7). No attempt is made to identify the man. ... This vision was given to emphasize God’s covenant grace (priestly garment) and holy power and glory (the overwhelming brightness). In a special sense God himself is the source of the message and the guarantor of its truth (*cf.* v 1).<sup>5</sup>

**(5) 7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves.**

- A. Something to do with this event made them run. They can’t see what he saw, but perhaps they could hear the voice of the one who was speaking to Daniel that sounded “**like the sound of a multitude.**”
- B. “He says, *I alone saw the vision; but the men who were with me did not see it; just as the companions of Paul did not hear Christ’s voice, but only a confused sound: they did not understand his language, as Paul alone was permitted to comprehend it. (Acts 9:7.) ... Meanwhile, God intended many witnesses to notice Daniel’s entire freedom from any delusion through either a dream or a passing imagination. His companions, then, were frightened. This terror proves the Prophet to have been divinely instructed and not to have laboured under any delirium. They fled, therefore, into hiding-places.*”<sup>6</sup>

**(6) 8 So I was left alone and saw this great vision, and no strength was left in me. My radiant appearance was fearfully changed, and I retained no strength. 9 Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.**

- A. The impact on his friends was that they ran away, but the impact on Daniel was that it caused him to pass out!
- B. Now, what happens next is not a vision within the vision, but remember, this all started with him totally conscious and physically seeing this angelic being. This Angel is still present and what he does next has HUGE implications for you and

---

<sup>4</sup> Smith, J. E. (1992). *The Major Prophets* (pp. 616–617). Joplin, MO: College Press.

<sup>5</sup> Ferguson, S. B. (1994). *Daniel*. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 760). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

<sup>6</sup> Calvin, J., & Myers, T. (2010). *Commentary on the Book of the Prophet Daniel* (Vol. 2, pp. 243–244). Bellingham, WA: Logos Bible Software.

me to understand the character and nature of God and the purpose of the Gospel!

- C. This Angel is not only there to deliver a message to Daniel, but he is also there to give some incredible encouragement to Daniel; the guy who has been mourning for 21 days over the spiritual condition of the Jewish people and likely himself. How this Angel interacts with Daniel and what he says to Daniel is incredible.
- D. So, picture this, Daniel is passed out on the bank of the river. Then,

**(7) 10 And behold, a hand touched me and set me trembling on my hands and knees.**

**Note:** So, he woke Daniel up, but Daniel is scared out of his mind! He pulls himself up into a bowed position on his hands and knees, but he is still quaking in fear! This Angel has no intention of leaving Daniel in this state physically or emotionally, so watch what happens next,

**(8) 11 And he said to me, "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you." And when he had spoken this word to me, I stood up trembling.**

**Note:** Three years prior Gabriel told him the same thing, that is you are “greatly loved” (9:23). But here the implications are very practical. The Angel is saying you don’t need to bow before me in fear, stand up! This truth gave Daniel the courage to stand but he was still so afraid that he was physically shaking. This was not the condition the Angel wanted Daniel to be in, therefore,

**(9) 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."**

- A. In verse 12 Daniel is standing but still trembling, so the angel tells him to “**Fear not**” and then he explains why.
- B. He tells Daniel that God has seen and heard everything you’ve said and done, and as such he saw and heard you crying out to him for understanding. Now remember, Daniel is a brilliant man that multiple Kings have sought out for his wisdom and insight, yet here we find out where all that wisdom and insight comes from – the Lord! Daniel was totally reliant on the Lord!
- C. Furthermore, fasting is a physical way of expressing total dependence on God. It is a way of walking in humility, of saying all I can do doesn’t work, so Lord, I need you to do what I can’t! I’m totally reliant on you!

- D. Three years into seeing the vast majority of the Hebrew people stay put in Babylon, Daniel must have begun to feel like a total failure as a prophet! So, it's not hard to imagine Daniel has been praying something like this during his 21 day fast, "I don't know what to preach, I don't know how to encourage your people; God I'm at a total loss! God I'm a sinner in desperate need of your righteousness; a mere man in desperate need of your direction. You have called me to be a prophet to your people and to the nations, but your people aren't listening, and I don't know what to do. I'm a failure on every level!"
- E. The Angel now begins to give some explanation to things,

**(10) 13 The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, 14 and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come."**

- A. Interestingly the Angel says 21 days ago, when you started fasting and praying, the prince of the Kingdom of Persia came against me, but Michael, another angel, who we see in 12:1 is assigned to the Jewish people, comes to help. The presumption is I was coming to you 21 days ago, but I had to contend with the prince of the kingdom of Persia.
- B. Who is the prince of Persia? S.B. Ferguson thinks he is a supernatural figure, that is, some sort of demonic being. He writes,
- C. **"The messenger had been resisted, however, by the prince of the Persian kingdom (evidently also a supernatural figure; 13) until Michael had come to his aid. The archangel Michael (cf. Jude 9) is the leading defender of God's people (your prince, 21; cf. 12:1) against the powers of darkness (cf. Rev. 12:7-9) ... It is clear that behind the scenes of the conflicts of history lies a conflict 'in the heavenly realms' (Eph. 6:12), in which Daniel had become involved in his intercession. Spiritual powers tried to prevent his receiving revelation of the future (and therefore an understanding of the sure purposes of God). Implied in this is the recognition that the forthcoming revelation will strengthen Daniel and, indeed, all the people of God (14)."**<sup>7</sup>
- D. John Calvin noted,
- E. **"From this passage we may clearly deduce the following conclusion,—angels contend for the Church of God both generally and for single members, just as their help may be needed. This we know to be a part of the occupation of angels, who protect the faithful according to Psalm 34.**

---

<sup>7</sup> Ferguson, S. B. (1994). [Daniel](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 760). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

**They fix their camp in a circuit round them. God, therefore, plants his angels against all the endeavors of Satan, and all the fury of the impious who desire to destroy us, and are ever plotting for our complete ruin. If God were not to protect us in this way, we should be utterly undone.”<sup>8</sup>**

- F. As you would expect from Calvin, his summation is not without clear precedence in the New Testament. I don't fully understand the role of angels and demons in Scripture. There are hundreds of references to angels and demons (fallen Angels) in the Bible, yet, we don't have a dedicated passage in the Bible like we do on a subject like salvation through faith (i.e. Romans 4) to fully understand the role of angels and demons in God's plan. Perhaps its simply because they exist in a realm that is not comprehensible by us. Angels and demons are not constrained to the laws of the universe and thus are supernatural. It is this supernatural existence that leaves us in awe and wonder, and unfortunately leaves our imaginations vulnerable to unbiblical assumptions and obsessions. As such, some preachers choose to act like neither angels or demons exist. But, make no mistake, the Bible is fully clear they do and they have a real effect on our life. For instance, in speaking of the demonic forces (fallen angels) that come against us, Paul writes,
- G. **10 Finally, be strong in the Lord and in the strength of his might. 11 Put on the whole armor of God, that you may be able to stand against the schemes of the devil. 12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. (Ephesians 6:10-13)**
- H. I don't want to go any further into Angelology, that's not point of this passage, so let's keep moving.

**(11) 15 When he had spoken to me according to these words, I turned my face toward the ground and was mute.**

**Note:** Daniel now found himself standing but unable to speak. Fear is still apart of this experience! But, again, the Angel had no intention of leaving Daniel in this weak state; in a position of feeling overwhelmed and unworthy. So, watch what happens next,

**(12) 16 And behold, one in the likeness of the children of man touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, "O my lord, by reason of the vision pains have come upon me, and I retain no**

---

<sup>8</sup> Calvin, J., & Myers, T. (2010). [\*Commentary on the Book of the Prophet Daniel\*](#) (Vol. 2, pp. 251-254). Bellingham, WA: Logos Bible Software.

**strength. 17 How can my lord's servant talk with my lord? For now no strength remains in me, and no breath is left in me. 18 Again one having the appearance of a man touched me and strengthened me. 19 And he said, "O man greatly loved, fear not, peace be with you; be strong and of good courage." And as he spoke to me, I was strengthened and said, "Let my lord speak, for you have strengthened me."**

- A. **"10:16 one in the form of a human** A common way to refer to angels in Daniel—they appear in human form. ... **he touched my lips** Reminiscent of Isa 6:7 and Jer 1:9. **anxieties** Compare Isa 21:3."<sup>9</sup>
- B. "He says he appeared *after the likeness of a man*, or of the sons of man. He seems here to be speaking of another angel; but as we proceed we shall perceive the angel to be the same as at first. He had formerly imposed upon him the name of a man; now, to distinguish him from men, and to prove him to be only human in form and not in nature, he says he bore the similitude of the sons of a man. Some restrict this to Christ, but I fear this is too forced; and when all points shall have been more accurately discussed, I have already anticipated the result, as most probably the same angel is here designated of whom Daniel has hitherto spoken."<sup>10</sup>
- C. "It is not clear whether the *one who looked like a man* (16) is a third figure or should be identified with the figure(s) in vs 5 or 10 (vs 20–21 seem to indicate the latter). This uncertainty is explained both by the nature of the visionary character of the revelation and by Daniel's mental condition (15–17)."<sup>11</sup>
- D. "The purpose of this touch was to impart to his mouth the ability to present his petition before the angel in the form of a complaint. The prophet opened his mouth to complain of the anguish and weakness which had come upon him as a result of the vision which he had just experienced. Daniel felt totally unworthy to converse with such an exalted being as this angel (10:15–17)."<sup>12</sup>

**(13) 20 Then he said, "Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. 21 But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.**

---

<sup>9</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Da 10:16). Bellingham, WA: Lexham Press.

<sup>10</sup> Calvin, J., & Myers, T. (2010). [Commentary on the Book of the Prophet Daniel](#) (Vol. 2, pp. 257–261). Bellingham, WA: Logos Bible Software.

<sup>11</sup> Ferguson, S. B. (1994). [Daniel](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 760). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

<sup>12</sup> Smith, J. E. (1992). [The Major Prophets](#) (p. 618). Joplin, MO: College Press.



- A. **10:20** The sequence of Persia through Greece is reflected in the visions in Daniel (particularly ch. 8), including chs. 11–12. The angel battling with Greece’s patron angel is troubling for Israel. **10:21 the book of truth** Not the books referenced in 7:10; 12:1. This book apparently contains the unfolding of history. **Michael, your prince** The concept of Michael’s princship originates with this reference. He occurs frequently in extrabiblical literature of the Hellenistic period and in the biblical corpus (vv. 13; 12:1; Jude 9; Rev 12:7).<sup>13</sup>
- B. “Once he had completed this mission, the angel must return to his post to renew the battle against “the prince of Persia.” That demonic spirit would continue to try to influence the Persian kings to be hostile toward the people of God. When that battle ended, “the prince of Greece” would come, i.e., a demonic spirit which would endeavor to enlist another power in the war of destruction against God’s people. Only Michael “your angel,” i.e., an angel assigned to the watch care of God’s people, was of sufficient rank and power to engage in the high-level warfare alongside this warrior angel. Apparently the two worked as comrades in arms. Two years earlier, in the first year of Darius the Mede, this warrior angel had come to the assistance of Michael in a similar spiritual battle. Second, the angel underscored the importance of the subsequent revelation by his summary of its contents. “I will tell you what is inscribed in the writing of truth.” Here heavenly truth is expressed in earthly terms. In the ancient world that which was written was taken far more seriously than that which was spoken. The “writing of truth” points to God’s foreknowledge of future events. That which God foreknows will certainly take place. He is not, therefore, embarrassed to put down in writing his revelations.”<sup>14</sup>
- C. Now, this is not the end of what the Angel told Daniel; it’s just where the translators of the book of Daniel put a chapter break. There aren’t any chapter breaks or verse numbers in the original manuscript. Translators put those there so that we can better navigate through the books of the Bible. The reason I’m telling you this is because I don’t want you to think the Angel just stopped here, as if the point of his coming was to tell Daniel that, **“I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. 21 But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.”**
- D. The Angel is going to reveal all kinds of things to Daniel as we continue to read what he told him in chapter 11 and 12. As such, for the next two weeks we are going to be neck deep into all kinds of stuff that happened within centuries after Daniel; to things that will possibly happen in our lifetime or possibly after us. However, for our purposes today, we are going to stop right here and help you

---

<sup>13</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Da 10:20–21). Bellingham, WA: Lexham Press.

<sup>14</sup> Smith, J. E. (1992). [The Major Prophets](#) (pp. 618–619). Joplin, MO: College Press.

see some things this passage points us to in the Gospel. It is unmistakable that an Angel, or possibly multiple angels, who are all warriors and fighters in the spiritual realm, are ministering to Daniel as the agents of God to bring TRUTH to Him, not just about the future, but also about Daniel's standing with GOD – GOSPEL!!! But, even though Daniel is being pointed towards The Gospel, He has no concept of what that Gospel truly is. What do I mean? Well,

**Proposition: The Gospel is not Good News to us from an angel, but rather the Good News of God that came to us by the death, burial and resurrection of Jesus! As such, there four key ways the information we received from Christ (The Gospel) massively amplifies the affirmation the angel gave Daniel.**

**The first way the Gospel amplifies the affirmation the Angel gave Daniel is that...**

**(1) The Gospel gives us clarity about salvation and eternal life.**

- A. The angel told Daniel, **"14 and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come."** (Daniel 1:14)
- B. As you will see in the next two weeks, there are a lot of details about a lot of things, and the ultimate end game is clear (God's in charge and as such He wins); but after that, there is no way Daniel could even remotely know what you and I know through the Gospel! Its why Jesus said,
- C. **17 For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. (Matthew 13:10-17)**
- D. The information we have in, through, and because of Christ, is FAR greater than anything Daniel ever imagined! The ultimate thing Daniel was longing for was freedom from sin, but there was no concept of that on that side of the Resurrection of Christ! Its why Peter wrote,
- E. **3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. (2 Peter 1:3-4)**
- F. Christ revealed the mystery of what God was doing through Israel, mystery's that fulfilled greater promises like,

1. **27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. (Colossians 1:27)**

And,

2. **10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. (Romans 8:10-11)**
3. John put it as straight forward as you could say it,
4. **25 And this is the promise that he made to us—eternal life. (1 John 2:25)**

**The 2<sup>nd</sup> way the Gospel amplifies the affirmation the Angel gave Daniel is that...**

**(2) The Gospel gives us confidence to stand before God!**

- A. Daniel collapsed in the presence of the Angel that came to him. If you can't stand in the presence of an Angel, that is, have any confidence in front of an Angel, how are you going to so much as do something as normal as breathe in the presence of the all-powerful and Holy God? Well first, do you remember what changed Daniel's confidence,
- B. **9 Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground. 10 And behold, a hand touched me and set me trembling on my hands and knees. 11 And he said to me, "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you." And when he had spoken this word to me, I stood up trembling. (Daniel 9:9-11)**
- C. The Angel telling Daniel God loves him is one thing, but Christ, the eternal son of God suffering the wrath of God on our sin is the loudest statement possible of God's love for us!
- D. But, in defense of the Angel, he didn't even know what we now know! Listen to what Paul wrote about concerning the knowledge, the news that we have because of Christ and its impact on us!
- E. **8 To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, 9 and to bring to light for everyone what is the plan of the mystery hidden for ages in**

**God who created all things, 10 so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. 11 This was according to the eternal purpose that he has realized in Christ Jesus our Lord, 12 in whom we have boldness and access with confidence through our faith in him. (Ephesians 3:8-12)**

- F. The writer of Hebrews wrote this concerning the impact the knowledge of the Gospel should have on us,
- G. **14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. (Hebrews 4:14-16)**

**The 3<sup>rd</sup> way the Gospel amplifies the affirmation the Angel gave Daniel is that...**

**(3) The Gospel gives us courage to overcome fear.**

- A. Once again, remember what happened to Daniel. Daniel was so scared he couldn't speak!
- B. **15 When he had spoken to me according to these words, I turned my face toward the ground and was mute. 16 And behold, one in the likeness of the children of man touched my lips. Then I opened my mouth and spoke. (Daniel 9:15-16)**
- C. Now, the effect of the ministry of the Angel on Daniel did give Daniel the courage to speak in the midst of a supernatural being that understandably made him afraid! I mean, if you stood before somebody described the way Daniel described this angel at the beginning of Daniel 10, then you would be scared as well! But, even after the angel touched him, if you go back and read the text, fear was still very much a part of his experience in that moment.
- D. But listen, the Gospel gives us more reason and more ability to have courage than this Angel could ever do. The Gospel promises we have the Holy Spirit not just looking out for us but literally in us, not as a dormant being, but as He is, the very energy, work and presence of God in our life!
- E. I shared this Scripture with you the other week but it bears repeating,
- F. **5 Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." 6 So we can**

**confidently say, "The Lord is my helper; I will not fear; what can man do to me?" (Hebrews 13:5-6)**

- G. Elsewhere we read,
- H. **7 for God gave us a spirit not of fear but of power and love and self-control. (2 Timothy 1:7)**
- I. **15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16 The Spirit himself bears witness with our spirit that we are children of God. (Romans 8:15-16)**
- J. Courage is not the absence of fear, it's the ability to overcome it! Courage is the ability to act wisely in spite of fear. Jesus made it clear God is WITH US and IN US, actively working in our lives, and as such, He stands up in us so that we can stand up in the face of fear! Which leads me to the 4<sup>th</sup> way the Gospel amplifies the Angel gave Daniel.

**The 4<sup>th</sup> way the Gospel amplifies the affirmation the Angel gave Daniel is that...**

**(4) The Gospel gives us absolute certainty that He is fighting for us!**

- A. Do you remember the last two verses in Daniel 10,
- B. **20 Then he said, "Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. 21 But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince. (Daniel 10:20-21)**
- C. Daniel found out here that there were Angels fighting for him and the Jewish people. Now listen, I'm not knocking the Angels, but the Gospel made something more clear for us than having Angels on our side. What the Gospel makes clear is that the Angels aren't picking and choosing whether or not they are going to fight for us, because God has already decided that not only are all of His Angels in it to win it for us, but more importantly HE IS PERSONALLY IN IT TO WIN for us!
- D. **13 Christ redeemed us from the curse of the law by becoming a curse for us (Galatians 3:13)**
- E. **26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. (Romans 8:26)**

- F. **31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died--more than that, who was raised--who is at the right hand of God, who indeed is interceding for us. (Romans 8:31-34)**
- G. And being he is FOR US there should be no surprise that He is going to WIN FOR US!
- H. **4 I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, 5 that in every way you were enriched in him in all speech and all knowledge-- 6 even as the testimony about Christ was confirmed among you-- 7 so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, 8 who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. 9 God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord. (1 Corinthians 1:4-9)**

So,

**Challenge: Is the Gospel impacting WHY you live?**

Judas Iscariot was the Disciple that betrayed Jesus by handing him over to the Jewish authorities to be executed. Judas literally followed Jesus around for three years and helped him with his ministry, but he was never impacted by the person of Jesus at the core of his being.

Let me clarify this really quick. When Judas met Jesus, it impacted HOW he lived. Judas spent three years following Jesus; but he never changed WHY He lived his life. Judas was consumed with a political Messiah that was going to lead a revolution to overthrow the Romans and restore the throne of David as the ruling entity of Israel. Nothing Jesus said or did ever impacted the WHY of his living.

I fear at some level, this is the reality I fear too many people in the "American Church" live in. I fear it's become filled with people doing religious stuff around Jesus but aren't impacted by the person of Christ at a heart level; a gut level that transforms who they see themselves to be, and WHY they live.

So, has Jesus impacted who you are at a level that it changed WHY you live? Are you living to know and love Him? Are you living driven by the values of His Kingdom (we are going to talk about that next week!). Are you living driven to accomplish what He is accomplishing? Are you living for His Glory?

What's the WHY in your life and how much is it being impacted by the knowledge we have been given in, through and by Christ?