

Daniel 10:1-11 “Persistence in Approaching the God Who Hears”<sup>\*\*1</sup>

Main Idea: According to the experience of Daniel in chapter 10:12-21, we learn two reasons we need to be persistent in prayer.

- I. We need persistence because we struggle (12-14).
  - A. Daniel had a struggle (12).
    1. He persisted in seeking truth.
    2. He persisted in humbling himself.
  - B. The angel had a struggle (13).
    1. An unseen battle is raging.
    2. Angels minister for God.
    3. Prayer makes a difference.
  - C. The Jews will have a struggle (14).
- II. We need persistence because God supplies (15-21).
  - A. The first touch enabled him to stand (10).
  - B. The second touch enabled him to speak (15-17).
  - C. The third touch enabled him to hear (18-21).
    1. God knew what he needed.
    2. God gave him exactly what he needed.

Make It Personal: We must be persistent in approaching God because...

1. We are weak and insufficient.
2. God is sufficient.
3. God helps those who admit their need for His grace in Christ.

*Scripture Reading: Ephesians 6:10-18*

When looking at a passage in the Bible we should always ask, “What was the author’s intent for writing this?” That prevents us from reading our own ideas into a text. We’re seeking to do *exegesis*, not *eisogesis*.

But while the Holy Spirit-guided human author had one main intent for each passage, he also often had secondary intents. Or, we might say that there are plots, and sub-plots. There are primary points, and secondary points.

It’s sort of like peeling an onion. There are layers to biblical texts.

We see this when we come to Daniel. The main theme in the book of Daniel is the sovereignty of God (see 5:21). This is His world, and His kingdom will prevail over all other kingdoms, human and even demonic. We see this primary theme emphasized over and over, in various ways in the book.

For instance, even in the choice of language it’s there. The book begins in Hebrew in chapter one (the language of Israel, God’s chosen people), then switches to Aramaic (the language of the nations in the middle east) in chapters 2-7, then back to Hebrew in chapters 8-12. He’s showing that God is sovereign over the nations, even the nations that conquered Israel, and He will fulfill His plan for Israel, and the world.

So the book of Daniel is about God. That’s it’s primary goal, to teach us that the Lord is Sovereign.

But there are also sub-themes along the way, for God also teaches us through this book about other subjects, like how to view history, politics, angels, and ourselves. We learn about integrity, and suffering, and the call to faithfulness, how to live for God in a secular setting, and much more.

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<sup>\*\*</sup>Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

<sup>1</sup> For an earlier development of this passage, see the Daniel series at WBC in 1996.

Specifically, in chapter 10 where we'll be this morning, we learn about good angelic beings, and wicked angelic beings, and how to prepare ourselves for an encounter with God (that was last week's message, from verses 1-11), and the importance of persistence in approaching the God who hears (that's today's message from verses 12-21).

Persistence. How vital persistence is for those who want to live a God-pleasing life.

"Expect great things from God. Attempt great things for God."

Those inspirational words were spoken in 1792 by a man who understood persistence, the "Father of Modern Missions," William Carey. Few would have predicted early on the kind of influence Carey would have on the world, by the grace of God. Carey was the son of an English weaver, and had little formal schooling. At 17, he took up the trade of shoemaking. Through the influence of a fellow apprentice, he trusted Christ, and immediately developed a burden for his unsaved boss. That burden would eventually spread and lead him to take the gospel around the world.

William Carey was a persistent plodder. He kept going when others gave up. He became a missionary to India and faced many difficulties in his early years there, such as disease and hard living conditions. Shortly after reaching India, his five-year-old son, Peter, died of dysentery. After seven years of faithful ministry, Carey could not point to a single Indian convert!

Most of us would have given up and gone home. Not William Carey. He persevered and eventually saw the visible fruit of his faithfulness.

Persistence. It's a rare quality these days. We want quick results. We want what we want, and we want it today. Fix this marriage, or I'm out of it. Fix this work situation, or I'm leaving. Fix this church problem, or I'm through with it.

Calvin Coolidge said, "Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent."

While I would question that it is *omnipotent*, there's no question that persistence is vital. We'll never bear fruit in the Christian life without persistence. That applies in lots of areas, but especially when it comes to seeking God in prayer. We need to be persistent in prayer.

And why is that? We'll find out this morning. According to the experience of Daniel in chapter 10:12-21, we learn two reasons we need to be persistent in prayer. One, because we *struggle*; and two, because God *supplies*.

#### I. We need persistence because we struggle (12-14).

This may sound like a strange admission from a pastor, but it shouldn't. The Christian life is *not* easy. It's not for me, nor is it for you. Living for God is not easy. Prayer is not easy. It involves struggle. But that's nothing new. As we take a look at the biblical account in verses 12-14, we'll see three struggles.

**A. Daniel had a struggle (12).** I remind you that Daniel was a man in his 80's, and that he'd been walking with God for many decades. He'd been a civil servant for most of his life, and as he got older, one issue burned with greater passion in his heart.

*What was going to happen to God's chosen people, the Jews?*

God had sentenced them to seventy years of captivity because of their disobedience, and now the sentence had been served. A remnant had returned from Babylon to the Promised Land. Great, but Daniel was still perplexed by two things. One, a large number

of Jews refused to leave the relative comforts of Babylon and go back to Jerusalem. And two, the conditions in Jerusalem were horrible.

It wasn't just the challenges facing God's people that bothered Daniel. Fundamentally, it was reputation of God because of His people. God put His name of the line when He chose Israel to be His exhibit-A in the world.

For Daniel, the struggle was this. What is the Lord God going to do with His people? What does the future hold for the Jews?

The answer came for Daniel, according to verse 1, in the third year of Cyrus, king of Persia, when God gave Daniel a vision. To be precise, it was the fourth vision that Daniel received and recorded in chapters 7-12. What's intriguing is that before telling us the content of the vision, God's Word devotes the entire tenth chapter to prepare us for it.

In our last study, we saw that Daniel's preparation involved three weeks of mourning and fasting (2-3). His mourning was followed by marveling which took place when he saw a heavenly visitor that looked like the Son of God (4-6). Daniel instinctively fell to his face as a dead man (7-9), and stayed there until an angel touched him and picked him up (10-11). This was the first of three angelic touches in this chapter.

Let's jump into the narrative. In verse 12, Daniel is trembling before the angel. "Then he continued, 'Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.'"<sup>2</sup>

We'll talk about the angel in a moment, but first notice what the angel's words indicate about Daniel's struggle. His comments reveal that Daniel persisted in two ways.

1. *He persisted in seeking truth.* For three weeks, Daniel had mourned and sought the face of God, and engaged in two activities (as indicated by the two phrases). First, according to the angel, "You set your mind to gain understanding." In the AV, "Thou didst set thine heart to understand." Daniel was confused and perplexed, so he took his struggle to God. He needed understanding, so he sought the truth from God.

By the way, where do you turn when you struggle? We're so prone to turn other places, aren't we? To our own resources, or to the people in our lives. But Daniel turned to the Lord and persisted in seeking truth from Him.

2. *He persisted in humbling himself.* The angel said that Daniel "chastened" himself before his God. That's the word in the AV. He *humbled* himself, says the NIV, for a three week period of prayer and fasting and seeking God.

And God answered. He did what James later explained, "Humble yourselves in the sight of the Lord, and he shall lift you up (James 4:10)."

Three things happened as the result of Daniel's persistence in seeking God. One, God heard him. But not merely *after* the persistent prayer. *Before* it, from *day one*. Don't miss the angel's time indicator, "*Since the first day...your words were heard.*"

Have you ever prayed and felt like your words weren't getting past the ceiling? So why pray when God doesn't seem to answer? Here we learn that when the godly pray, whether they realize it or not, God is listening.

The second result of Daniel's persistence was that God sent an angel to help Daniel. "I have come in response to them," says the angel to Daniel.

The third result of Daniel's persistence in prayer is shocking. It's something we don't associate with prayer very often, but it is definitely connected here. Daniel learned that

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<sup>2</sup> AV, "Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

when he prayed, a battle took place in the heavens. The angel told Daniel that he was resisted for twenty-one days. And this explains, at least in part, why though Daniel was heard on day one of his prayer, the answer didn't come until day twenty-one.

**B. The angel had a struggle (13).** This is the second struggle in the text. First, Daniel struggled. Second, so did the angel.

Back in 1994 CBS began a weekly show on Saturday evenings that ran for nine years and still appears in the re-runs. *Touched By An Angel*. The storyline involved an angel named Tess and her assistant, Monica, who appeared as a young woman with an Irish accent, both of whom were supposedly sent by God to help people in their struggles.

The show was one of the most watched programs for quite awhile. It unfortunately presented a cross-less approach to a God who loves and accepts everyone, failed to mention that He is holy and must judge sin and has graciously provided the way for sinners to be reconciled to Him through the atoning work of His Son, Jesus Christ, on the cross.

But the show did get people thinking about angels. Do angels really exist? They certainly do. But what are they really like? There's no way CBS could show us, for these are God-created beings that defy our human categories.

Job 38:7 says that at creation, "...the morning stars sang together and all the angels shouted for joy..."

We're told that angels will be present at Jesus' second coming in 2 Thessalonians 1:7-8, "This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels.<sup>8</sup> He will punish those who do not know God and do not obey the gospel of our Lord Jesus."

Colossians 2:18 gives an important warning, "Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions."

In Daniel 10 we learn three things about angels and the angelic world.

*1. An unseen battle is raging.* From day one, God heard Daniel's prayer and dispatched an angel to come to Daniel. But in His sovereign plan, God permitted a 21-day delay as the angel describes in verse 13, "But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia."

This raises the obvious question. Just who was this "prince of the Persian kingdom"? It's quite apparent that it wasn't Cyrus. In fact, it wasn't a man at all. If one angel was able to slay 185,000 men as happened in Isaiah 37:36, surely no one man could hinder an angel. So it wasn't Cyrus that was out in the heavenlies resisting the angel.

Who was, then? It was a fallen, wicked angel, under the direction of Satan. In the New Testament, wicked angels are identified as "demons," "spirits" (Mt 12:45), "unclean spirits" (Mark 1:23-27), and "seducing spirits" (1 Tim 4:1).

The New Testament also uses (eight times) the term "principalities." For example, Paul says in Romans 8:38, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers...shall be able to separate us from the love of God."

Apparently there are ranks of evil, angelic beings which Ephesians 6:12 calls "the rulers of the darkness of this world." These demonic creatures exert influence upon the nations of the world.

Daniel 12:1 indicates that the good angel, Michael, protects the nation of Israel. On the other hand, other Scriptures indicate that the devil has his rulers of darkness that influence other nations. Verse 20 verifies that Persia had one, and so did Greece. Jesus later referred to Satan as "the prince of this world" (John 12:31; 14:30; 16:11).

So Satan and his demonic hosts exercise God-defying influence upon the countries of this world. So when you hear the names of countries, like China, Iraq, Germany, Syria, Turkey, and the United States, and wonder what's happening there, don't limit your assessment to flesh and blood.

I received a letter from a missionary last week who shared about a recent leadership conference in the Middle East. One of the speakers addressed the subject of spiritual warfare and he commented, "As I was listening to [the speaker's] lessons on Spiritual Warfare, I could not help but realize that what is happening in the Middle East is an increase in demonic activity moving our world into violence and inexplicable murders."

Then the missionary gave examples:

While the speakers were lecturing and preaching on the Word of God, violence was on a rampage. About 5 suicide bombers attacked a village in East Lebanon. The villagers were able to kill 4 of them. One bomber succeeded in blowing himself up, killing a few in the village. Fighting continued throughout Syria. Moslem Brotherhood in Upper Egypt attacked and killed many Christians. An explosion that killed more than 300 people devastated the city of Baghdad. The terrorist attacks France and Germany by refugees shocked Europe. Perhaps the most shocking and significant event was the failed coup attempt in Turkey.

Turkish President Urdagon is a member of the Moslem Brotherhood. Turkey was the country that provided facilities to ISIS. A number who joined ISIS came through Turkey along with many smuggled weapons. The failed coup attempt gave the Islamist President opportunity to remove and illuminate all of his opponents. Eventually, Turkey will turn into a radical Islamic State for the first time since the end of the Ottoman Empire.

President Urdagon believes that the time has come for Turkey to be a leader of the Suni Moslem World just as Iran is the leader of the Shiites. It is interesting that he accused America of staging the failed coup attempt and is presently meeting with Russian leadership to create an alliance.<sup>3</sup>

Daniel 10 helps us make sense of this. There are more players in the game than Turkey's Urdagon, and Russia's Putin, and Iran's Ahmadinejad, and this includes our own president too. There is an unseen battle raging in the angelic realm, and nations are affected by it.

What else is true about angels?

2. *Angels minister for God.* We read in Hebrews 1:13-14 (AV), "But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all *ministering spirits, sent forth to minister* for them who shall be heirs of salvation?"

So angels are ministering spirits who serve and help the people that God is saving from their sins and from this present evil world. Angels do God's bidding in helping His people.

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<sup>3</sup> *Summer Update 2016*, Name omitted for security purposes.

It's interesting to see in Daniel 10 that angels work together. When the angel that God sent to give the vision to Daniel was held up by this aggressive demon that he calls "the prince of the Persian kingdom," another angel intervened. He gives his name in verse 13, "Then Michael, one of the chief princes, came to help me, because I was detained there with the king [ESV says "the kings"] of Persia."

Michael means "who is like God." We're given his angelic rank, "one of the chief princes." Michael seems to be one of the most powerful of God's angels, and with his aid the messenger to Daniel broke through.

So ponder this. Good angels work together in harmony for God's kingdom work. Perhaps that's at least part of what Jesus had in mind when He instructed us to pray, "May your kingdom come, and your will be done, on earth *as it is in heaven*." If powerful angels in heaven are willing to help each other in the Lord's kingdom work, shouldn't we be willing to do the same in the Lord's work on earth?

A third lesson regarding angelic beings.

3. *Prayer makes a difference.* "The prayer of a righteous man avails much," says James 5:16. We certainly see this lived out in Daniel 10, for during the twenty-one days Daniel was fasting and praying, though unseen to him, a ferocious battle was taking place. And his prayer made a difference.

You say, "Can Satanic forces really hinder angelic forces?" The answer is, only if God permits it. Gleason Archer offers this helpful insight, "While God can, of course, override the united resistance of all the forces of hell if he chooses to do so, he accords to demons certain limited powers of obstruction and rebellion somewhat like those he allows humans."<sup>4</sup>

God allowed one of His angels to be hindered for twenty-one days, and then He permitted His angel Michael to overcome the demonic barrier. Why? We don't know, not entirely. But here's a possibility. The Lord was testing (and strengthening) the persistence of His beloved servant, Daniel.

So day one, Daniel prayed, and no answer, or I should say, no *apparent* answer. Day two, he prayed, still no apparent answer, for a delayed answer does not mean no answer. So Daniel kept humbling himself, and praying, and seeking God. Jesus later taught His disciples that "they should always pray and not give up (Luke 18:1)."

You say, "Why pray if God already knows?"

A. W. Tozer gives a helpful answer in *How To Pray*:

Some would have us believe that it shows unbelief to pray twice for the same thing, that we ought to 'take it' the first time that we ask. Doubtless there are times when we are able through faith in the Word or the leading of the Holy Spirit to *claim* the first time that which we have asked of God; but beyond question there are other times when we must pray again and again and again for the same thing before we get our answer. Those who have gotten beyond praying twice for the same thing have gotten beyond their Master (Matt. 26:44). George Muller prayed for two men daily for upwards of sixty years. One of these men was converted shortly before his death, I think at the last service that George Muller held, the other was converted within a year after his death. One of the great needs of the present day is men and women who

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<sup>4</sup> Gleason Archer, p. 125.

will not only start out to pray for things, but pray on and on and on until they obtain that which they seek from the Lord.<sup>5</sup>

How's your persistence been in the prayer closet? Take it from Daniel. *He hears*. I want to point out a third struggle we can see in Daniel 10.

**C. The Jews will have a struggle (14).** Here was what the angel told Daniel, verse 14, "Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."<sup>6</sup>

Why had the angel come to Daniel? To explain to him the future of his people. Don't miss that. The vision which we'll see in chapter 11 pertains to the destiny of Daniel's people, the Jews, and specifically what will happen to the Jews "in the latter days" (AV & ESV).

We can eliminate a lot of confusion when it comes to interpreting the prophetic vision in chapter 11 by underscoring this point. The vision pertains "to your people." That's what the angel said. He's talking to Daniel. How would Daniel have understood those words? "My people? I am not a Babylonian, nor a Persian. I belong to the people God has chosen. I am a Jew."

So Daniel's people are the Jewish people. The descendants of Abraham, Isaac, and Jacob. Also called *Israel*.

Is God done with Israel? That's the question that plagued Daniel after Israel turned from obeying God for nine centuries until God finally sent the Jews away from the promised land and into exile.

*He's not done with your people*, says this messenger from heaven.

The prophet Jeremiah (whose book Daniel was reading at the beginning of chapter 9) recorded a similar promise regarding Israel in Jeremiah 31:36-37, "'Only if these decrees vanish from my sight,' declares the LORD, 'will the descendants of Israel ever cease to be a nation before me.'<sup>37</sup> This is what the LORD says: 'Only if the heavens above can be measured and the foundations of the earth below be searched out will I reject all the descendants of Israel because of all they have done,' declares the LORD."

Another contemporary prophet recorded something similar in Ezekiel 28:25, "'This is what the Sovereign LORD says: 'When I gather the people of Israel from the nations where they have been scattered, I will show myself holy among them in the sight of the nations. Then they will live in their own land, which I gave to my servant Jacob.'"

And God gave many other prophecies just like these regarding Israel's future. See Isaiah 49:23; 60:21; Jeremiah 31:1, 3-4; 32:23-26; 33:23-26; Ezekiel 36:24-28; 37:12-14, 20-23, 24-28; 39:25-29; 43:7; Hosea 1:11; 3:4-5; Amos 9:15; Zechariah 8:22-23; 14:10-11; Joel 2:27; 3:17; Micah 4:1-2, 7-8; Obadiah 20-21

"I have a plan for my people Israel." That's the message God revealed again and again through His prophets, including Daniel.

And Israel is not the church. Though the church flows out of Israel, the Bible distinguishes the church from Israel. Paul does in 1 Corinthians 10:32, "Do not cause anyone to stumble, whether Jews, Greeks or the church of God."

Paul sees three categories of people: Jews, Greeks, and the church. Elsewhere Paul called the church a "mystery" for it was not clearly predicted in the Old Testament (Eph 3:2-6; Col 1:26-27).<sup>7</sup>

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<sup>5</sup> A. W. Tozer, pp. 49-50.

<sup>6</sup> AV, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days."

To say it plainly, the prophecy Daniel is receiving has to do with what's going to happen, not primarily to us as the church, but to the Jews. I say *primarily* because the church has a Jewish foundation and is comprised of regenerate Jews and Gentiles. There is continuity between the church and Israel, but it's a continuity that results in fulfilling God's intent for Israel rather than replacing it.<sup>8</sup>

So persistence is needed. Why? Because we struggle. In Daniel 10, Daniel struggled, and the angel struggled, and we learn that the Jews are facing a future struggle that will not end until the day when the Messiah returns and they place their trust in Him.

## II. We need persistence because God supplies (15-21).

God supplied what Daniel needed as evidenced by three touches.

**A. The first touch enabled him to stand (10).** Back in verse 10 Daniel felt the first touch. He says, "A hand touched me, and set me trembling on my hands and knees." Daniel needed that touch because when he saw the vision, according to verses 8-9, he says he lost all strength, became deathly pale, and fell to the ground. God's answer arrived, but it was so overwhelming, Daniel couldn't handle it. Until he felt the touch of God's messenger and, according to verse 11, "stood up trembling."

**B. The second touch enabled him to speak (15-17).** Listen to verses 15-17, "While he was saying this to me, I bowed with my face toward the ground and was speechless.<sup>16</sup> Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, 'I am overcome with anguish because of the vision, my lord, and I am helpless.'<sup>17</sup> How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe.'"

When Daniel saw the first angel, he was scared speechless. But God's servant extended a first touch, and Daniel could stand. Then a second angel graced him with another touch, so that Daniel could speak.

The first words Daniel uttered remind me of Jeremiah's objection in Jeremiah 1:5-9, "Ah, Lord God! behold, I cannot speak." Remember what happened? "Then the LORD put forth His hand, and *touched* my mouth."

Isaiah had a similar experience. When the prophet of God saw the seraphim around God's throne, he cried, "Woe is me! I am a man of unclean lips!" And what happened? One of the seraphim took a hot coal from the altar and *touched* Isaiah's mouth, and then he could speak for God.

Do you have trouble speaking up for Jesus Christ? Here's the solution. Become a person of persistent prayer. Spend time in awe in the presence of the Holy One, for when He touches your lips in private, He enables you to speak for Him in public.

**C. The third touch enabled him to hear (18-21).** Remember, the angel is about to deliver the vision and its interpretation to Daniel, but the problem is that Daniel is in no condition to hear it. He's still petrified with fear. The third touch took care of that problem and enabled him to hear.

Verses 18-19 record what happened, "Again the one who looked like a man *touched* me and gave me strength. 'Do not be afraid, O man highly esteemed,' he said. 'Peace! Be

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<sup>7</sup> They are two distinct entities, as dispensationalism affirms.

<sup>8</sup> The vision in Daniel 11 goes beyond our church age to the final period in world history before Christ returns, the period of tribulation. See the reference to "the abomination that causes desolation" in 11:31 which Jesus connects to the end of the age in Matthew 24:15 and Luke 21:20.



strong now; be strong.' When he spoke to me, I was strengthened and said, 'Speak, my lord, since you have given me strength.'"

Sounds like the boy Samuel, doesn't it? Here's the appropriate way to approach every message from God, whether it's during your Bible reading or a Sunday School lesson or a sermon. "Speak Lord, for You have given me strength, and I am listening!"

Notice the result in verses 20-21, "So he said, 'Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.)'"

So the angel who has been fighting for twenty-one days now says he's heading back into the fight. And he names his foes: "the prince of Persia" and "the prince of Greece." And he also names his comrade, Michael, the archangel.

"Your prince," he calls him, for this is Israel's super-hero, as it were, or as he's described in 12:1, "the great prince who protects your people."

But first, before I leave, he says, *I will tell you what is written in the Book of Truth*, or as the AV puts it, *the scripture of truth*. He doesn't seem to be referring to any earthly book here, but to "the secret book of God's decrees (Ps 139:16; Rev 5:1), which are truth, that is, the things which shall most surely come to pass."<sup>9</sup><sup>10</sup>

And now Daniel is ready to receive the vision God sent him.

There's a vital implication here for us, namely, that we couldn't even listen to God's Word this morning were it not for His grace. It would be like standing in front of the roaring engines of a Boeing 747. We'd be blown away by the speech of God if He didn't mercifully, first of all, "tone it down," and secondly, give us the capacity to benefit from what He says.

Are you grateful that we serve the God who, when we struggle, supplies exactly what we need? He did for Daniel in two ways.

1. *God knew what he needed.* Isn't it amazing to watch God take a person from where he is to where he needs to be. Just verses earlier, Daniel was on his face, full of fear, trembling, speechless. Now he's ready to receive God's Word. What made the difference? God knew what he needed, and...

2. *God gave him exactly what he needed.* God, through His messengers, touched Daniel at his very point of need. God saw Daneil cowering in fear, and touched him so he could stand. God saw Daniel without words, and touched the prophet so he could speak. God knew Daniel was unable to process the coming revelation, so HE touched His man and gave him the capacity to hear.

God delights in supplying the needs of His people so they can glorify Him. Moses could say from experience (Ex 15:2), "The LORD is my strength." The Psalmist recorded the testimony of his life (27:1), "The LORD is the strength of my life." Ezra announced (7:28), "I was strengthened as the hand of the LORD my God was upon me."

My friend, this can be your testimony, too. God knows what *you* need, and He will give you exactly what you need. But you must seek Him with all your heart.

### Make It Personal: We must be persistent in approaching God because...

There are three lessons we must not miss from Daniel 10.

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<sup>9</sup> Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 1, p. 643). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>10</sup> In the *BKC* Walvoord calls it, "God's record of truth in general, of which the Bible is one expression."

1. *We are weak and insufficient.* There will be no one in heaven who is there because he or she *merited* the privilege. God hates pride, but He delights in the humble who acknowledge the certain truth about themselves. "I am weak and I am insufficient."

2. *God is sufficient.* How good it is to know that He is!

Many years ago I knelt by the bedside of my uncle who was dying, and I asked him if he had any fear. He replied, "A little. I'm still fearful that He's forgiven me."

I'm so thankful that I could share with my uncle, based on the authority of God's Word and not just my own, that we can be forgiven and know it. Not because we've done something for God, but because He has done something for us in Christ.

Have you ever admitted to God the truth about yourself? The Bible says we are all sinners who are born under the sentence of God's wrath. Helpless, depraved, lost. That's our condition. We can't reach God. He must reach down to us.

And by sending Jesus Christ into the world, that's what He did. His Son came to rescue helpless sinners, by dying in their place, then by conquering death to obtain their eternal life.

So if you will repent of your sin, and believe that Jesus Christ died and rose again to take care of *your* sin problem, God will save you today. Call out to Him now.

I recognize that most in this room today are believers in Christ. But we too need this reminder, that we are weak and insufficient and God alone is sufficient.

So I want us to listen carefully to the following, "Many churches today are marked by a well-organized, heavily staffed, and adequately financed impotency. This manifest weakness lies in the fact that too many church leaders have cut themselves off from the source of power; they are out of touch with God. The need of the hour is a fresh touch from Heaven, and I believe this touch can come to every believer in Christ who wants it and will seek it. When it comes it will not be the touch of an angel but the touch of the indwelling Holy Spirit. When we confess our sins and cease to grieve and quench Him, a new and strange power will possess us, providing a divine endowment and an enabling unmatched by human cleverness."<sup>11</sup>

With those words, Lehman Strauss has hit the nail on the head. Do you need a fresh experience of the sufficiency of God?

3. *God helps those who admit their need for His grace in Christ.*

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<sup>11</sup> Lehman Strauss, p. 312-313.