

Daniel 06-02-26a

This is Sunday, the 26th of February, 2006. Does that make it 2-6-0-6? We continue this morning our study in the book of Daniel and as we continue our worship we take a moment to pause at this point because we are formally addressing ourselves to the reading of scripture and the study of the word of God and it is important to recognize the ministry of God's Holy Spirit. We'll have our little ones stay here for the scripture reading and when I finish that then they can depart for their portion of the service but our scripture reading this morning is something that all of us can benefit from so we'll have you all stick around for that but let's take a moment as we address ourselves to the word of God to go to the Lord in prayer.

Father, we are so grateful to live in this day and in this country where we have an unrestricted opportunity to pursue our spiritual life, to study your word, to grow in grace and knowledge of our Savior. We thank you for the many privileges and the many benefits that are ours in Christ and that are ours as American citizens. We thank you for placing us at this moment in history and giving us the opportunities that are only ours because we are believers and because we are free.

We ask your blessing on those who have the rule over us, our president, his staff and cabinet, those in the other areas of the executive branch of government as well as those in our Congress and those in the judiciary, those who serve in the military and in law enforcement and in all of the different branches of government that lead all the way down to our communities and we have elections that are coming up and we know that it is difficult in these days to know what is true and what is false, what is a genuine perception and what is a perception that has been created out of whole cloth and we trust that God the Holy Spirit will guide us as we make our choices and as we observe the ongoing progress and unfolding of events in our communities and in our nation. We pray especially for our efforts overseas that are under severe attack, individuals who serve on foreign soil are in harm's way as is our entire foreign policy as a nation and we ask your special blessing that your purposes will be accomplished as you allow events to unfold and line themselves up in preparation for the close of this age and the close of the age of Israel and the return of the Lord Jesus and the instigation of the millennial rule and reign of the Lord Jesus. We ask your blessing on us now as we study and fellowship together, may we each receive the blessings that are a part of the distribution of spiritual gifts, may we both bless and be a blessing, may each one come away from our worship this morning renewed and refreshed and motivated and encouraged by your word and by your spirit to live the life that the Lord Jesus has made available to us by his great work on the cross.

We ask it in Jesus' name, Amen. Our scripture reading this morning is from the Psalms, specifically Psalm 59, Psalm 59. This is subtitled in your New King James, The Assured Judgment of the Wicked.

I can't think of a more uplifting, optimistic message from the word of God than The Assured Judgment of the Wicked. There's plenty of wicked and plenty of judgment to go around. Our

task is to ensure that we are not numbered among them because we know that as one of our memory verses tells us that the wicked are not going to stand on the day of judgment, they're not going to be assembled with the righteous.

So there's going to be a division, not only between believers and unbelievers, but between the faithful and the faithless believers. This Psalm 59 begins, Lam Natzeach. The Matzeach is the choir director, the leader of music.

Matthew is our Matzeach here. Natzeach is the verb, it has to do with the singing and choral presentation. Put an M in front of it, that turns that verb into a noun.

He's the one that does the leading, that does the choir directing, does the music instigation so to speak. And you put the preposition Lat in front of it and it is dedicated to him. This has been handed to the choir director and he's the one that's supposed to make it happen.

Teach it to the singers. Teach it to the congregation. Great thing about songs is that their lyrics stick with us.

I would wager that nearly everybody from my generation knows the complete words to some 25 or 30 songs that I could name. Splish Splash by Bobby Darin, I bet most of you older ones know the words to that song. We all live in a yellow submarine, I mean we've got the most inane things stuck in our mind just because it plays on the radio.

And this is a great memory aid, there are great doctrines and principles and promises of the word of God that are in our hymns and that's why we follow that tradition of singing songs and hymns and spiritual songs when we assemble. It's not just habit, those concepts in those hymns and we select the hymns for their content as well as their tune and the beauty of their melody and so on. But it sticks in our mind, well that's what this is.

This is a hymn, this is a song in Israel, and when you find these that are dedicated to the chief musician, these are the ones that the king has given to the chief musician and he says, look, this is something I want the people to sing. This is something I want to be stuck in the minds of people. I want the singers to sing it.

I want this to be running through people's minds while they're kneading the bread dough or while they're out there swinging the sickle or chasing the sheep or whatever it is they do when they come in to Jerusalem and hear the singers as a part of worship, this will get stuck in their mind. It is set to a specific tune and this tune is Tashket. Tashket.

And this literally means do not destroy. Do not destroy. Tashket.

So it's to the chief musician upon Tashket and this is the information that you find if you look in your hymnal, you find up there at the top, especially in some of the older hymnals, they used to put the old tune title in there. In fact, I've got a hymnal that belonged to my great-great-great-grandfather, the primitive Baptist preacher, and it has no music in it whatsoever. All it has is

words and up at the beginning it will give a little notation of the meter of that particular poem that is the lyrics of a hymn and then it will tell you the different tunes that you can sing it to and it assumes that you know these tunes.

Back in worship days, 150-200 years ago and more, people would have a library of tunes maybe 8 or 10 tunes and a whole bunch of words and they would just fit whatever words to whatever tune would match the meter. And it's only been in more recent days that these sort of settled down and one set of words got stuck with one tune. But you remember we have some songs in the hymnal now that are the same words to two or three different tunes.

Well, this is a set of words that specifically David wants with a particular tune. The words and the music go together. It's a miktam, which is a meditative or reflective song.

It's one that you're supposed to think about the words. These praise songs that are sung today in praise and worship services, they put the words up. They used to put them on the overhead projector, but now, see, they've got the digital screen.

It's in PowerPoint and it goes up in these vast, giant multimedia presentations. Well, they didn't have any of that back then. People couldn't read and write as a rule, so everything had to be memorized.

This is a miktam of David. It's contemplative. It is something you're supposed to think about.

This is the problem with our Christianity and much of Christianity in general, is we don't think about it as much as we should. None of us does. None does.

No one. People don't. Let me get my singulars and plurals straight.

We do not think about our faith as much as we should. We don't meditate enough. I can say that safely because it is the lot of man to live in a fallen world, in a fallen state, and to be constantly battling to keep our armor on.

We are like knights of old, marching forth to battle, riding out there with our armor, constantly falling off, trying to march out there and you drop your shield of faith and your helmet of salvation falls off and you're supposed to be geared about and you're not and your shoes come stuck in the mud and you walk away from the gospel of peace and all the other pieces of the armor of God. And then we wonder why we get shot. And we wonder why we come unglued and why we fail and why we fall short of the glory of God.

It's because we don't spend enough mental effort keeping our armor on. Well, this is a miktam of David, when Saul sent men and they watched the house in order to kill him. He is under siege.

Have you ever felt this way, that circumstances had you under siege? That one wrong move, failing to bolt one door or latch one window, and there would be no flexibility, no grace, no, you

know, sometimes you might go off and leave your keys in your car and you come back and they're still there and nobody stole your car and you say, wow, dodged a bullet there. That was silly of me. I shouldn't have done that.

You leave something unlocked, you go away, you come back and you haven't been burgled. Everything's all right. And you say, well, when you're under siege, you can't make a mistake.

You can't make a single wrong move. It's like playing chess with my brother when I am only a hacked chess player and I have to spend all my time trying not to make a bad move. I can't really launch an attack.

I can't really get much of a strategy going because all of my energy is spent on just trying to not do something foolish because he's a very good chess player and I'm not. And the only time I ever beat him is the first game, see, it's been a while since we've played now. If I play him a game of chess, I have a fair chance I might actually win the first time.

You know why? Because he's used to playing against the best move. You know, good chess players are waiting for these brilliant moves on the other side and when you make a complete hash of your game, it throws them off for the first game. It's like, what? And it's so bad that they don't hardly even know how to take advantage of it.

And sometimes you can sort of, you know, lose two or three pieces and then do a quick checkmate before they can get their bearings. And after that, I just get slaughtered. The only times I've ever beaten Matthew in chess were the first game that we played after a long lapse because it just throws him off balance.

My style is so eclectic. Well, when you're under siege, when somebody knows what they're doing, you've got an intelligent enemy and we do. Don't underestimate Satan and his wiles and the program that he's got going.

It's powerful, it's detailed and it is against us. Paul the Apostle says, don't look around and say, well, my enemies are in the flesh. It's this person.

It's this flesh and blood over here. That's what's after me. This is where we start losing sight of our Christian faith and our Christian walk.

We do not wrestle against flesh and blood. It's not the people in your life that are the enemy. We are not wrestling flesh and blood.

Don't get your eyes on people because you're watching the puppet show and you've lost sight of the puppeteer. There is method, there is strategy, there is intelligence, great intelligence, in the attack that is launched against us every single day. The spirit of Antichrist is already in the world.

You remember in our Revelation study, don't think all of that stuff is for the end times. That's

just when it all comes out in the open. The spirit that's going to animate Antichrist is already in the world and it's Satan.

He's doing the same thing now that he's going to do then. It's just held in check because the church is here and the Holy Spirit is in the church and you and I, to the extent that we remember who we are and that we are waging war against principalities and powers and rulers in the unseen realm, we're working against a strategy, we're working against a philosophy, we're working against a distraction and a deflection and something that wants to pull our minds off of God, off of Scripture, off of our Christian faith and into mundane things. What's going to happen with this situation? What's going to happen with this conflict? What's going to happen with this unresolved problem? What's going to happen with this concern and this issue? What about health? What about finances? What about relationship? What about advancement? What about success? What about accomplishment? What about finishing my tasks? And to the extent that we get dragged down into the Adamah, the mud of this world, to that extent we are of no use to God in the furtherance of His plan and purpose.

He has got plenty of people made of dirt, living in the dirt, looking at the dirt. There's a whole planet full of people like that. God needs us to remember that we are in a conflict with the unseen and to pay attention to His word.

That's what this psalm is supposed to accomplish. David wrote this and gave it to the chief musician and said, make sure the people learn this. This is a miktam, it's a contemplative psalm.

It's got content. This is not a toe tapper so that everybody can have a jamboree and sing along and dance like Miriam with a timbrel. This is a song to make you think.

Well, what's it about? Saul sent men. They watched the house in order to kill him. So he is aware of being besieged.

Sometimes our life is going pretty good. Sometimes we're kind of on top. Everything's more or less in place.

We can relax. We can recreate. We can recharge.

We can enjoy activities. We can enjoy entertainments. We can enjoy time with one another and the pressure is kind of off.

It's like having spring break. You get spring break coming up for the high schoolers here pretty soon and everybody's just kind of ah. Other times we are very aware and very sensitive to pressure.

This is the situation that David addresses. This is not a psalm to get you through spring break. This is not your three day weekend song.

This is I am beset on every side. How should I be thinking and functioning? What does it say?

Psalms 59. Deliver me from my enemies, oh my God.

You figure we could stop right there. Deliver me from my enemies, oh my God. Let's just make a refrain out of that.

Defend me from those who rise up against me. Deliver me from the workers of iniquity and save me from bloodthirsty men. Now there's a lot of bloodthirsty people that are not actually trying to attack us in the physical sense.

What does it mean to be bloodthirsty? I want to bring you down. I have a right against you and I oppose you. I don't like you for some unknown reason.

I think all of us have been in situations where somebody just takes a dislike to us and we can't even figure out why. You don't even know me and you already don't like me. What's up? And it seems that sometimes we bump into people and there's just this instant hostility.

It's caught them on a bad day or they don't like the color of your clothing or I don't know what it is. There's just a bad chemistry from the very outset. There's a bad impression.

And you try to mend things. You try to improve the atmosphere and it seems like whatever you do it just gets worse. And you say what? Well, there are people who are just bloodthirsty.

There are people who are spoiling for fight, who are looking for somebody to pick on, looking for someone to tear down. They've got a gripe. Maybe it's rooted in a completely different issue in a completely different area.

But they're just looking for an outlet. They're looking for a target. I can't prevail in my home so I'm going to leave my home and I'm going to go prevail over somebody or something else.

Bloodthirsty men. Look, they lie in wait for my life. The mighty gather against me, not for my transgression nor for my sin, O Lord.

They run and prepare themselves through no fault of mine. They don't have a legitimate grievance. We have not done anything wrong.

And in some cases, that's what makes them upset. They look at us and don't like what they see. We haven't done anything wrong.

We have not transgressed. We haven't committed a foul. But there is a jealousy or there is a vindictiveness.

There is a hatred of some kind that just comes out of nowhere. And you're wasting your time trying to sit around and explain it or figure out how to rectify it when you have done no wrong. Not for my transgression nor for my sin.

We're going to be seeing both of these words again, by the way, in Daniel chapter 9. Do you

remember the purpose that Daniel gave David for the 70 weeks? What did Gabriel tell Daniel these 70 weeks had been cut out for? To complete, to finish transgression and to make an end of sin. To make atonement for iniquity. We have these words right here.

Not for my transgression nor for my sin, O Lord. They run and prepare themselves through no fault of mine. Awake to help me and behold, you therefore, O Lord God of hosts, the God of Israel, awake to punish all the nations.

Do not be merciful to any wicked transgressors. Do you remember the name for this kind of appeal to God? It's called imprecatory prayer. It's an imprecation.

Now, you say, well, this doesn't seem very Christian. This isn't very loving. It doesn't reflect compassion.

What about the New Testament? Love your enemies, do good to them that hate you. Pray for those that spitefully use you. David's not praying for them that spitefully use him in the positive sense here, is he? He says, punish the nations.

Don't be merciful to these wicked transgressors. At evening, they return. They growl like a dog and go all around the city.

Indeed, they belch with their mouth. Swords are in their lips. And they say, who hears? Who's going to call me to account? I can say what I want.

What are you going to do about it? When they say, who hears? That's who with a capital W. Is God going to do something to me? I can say what I want. I can attack you any way I please. I can say whatever comes into my mind.

Growl like a dog. Belch with their mouth. Soar to the lips.

Who hears? What are you going to do about it? David says in verse 8, But you, O Lord, shall laugh at them. Remember Psalm 2? The Lord himself shall laugh when the heathens rage and the nations imagine a vain thing. The Lord holds that kind of hubris and that kind of arrogance and that kind of soft-headed foolishness in contempt.

You, O Lord, shall laugh at them. You shall have all the nations in derision. There's nothing worse for an arrogant person than to get laughed at.

People who are proud don't like being an object of fun because they feel like they deserve respect and admiration, not mockery. So this isn't so much God being petty as God letting the air out of their arrogance. God demonstrating their idiocy, their hubris, their arrogance.

God will laugh, hold them in derision. I will wait for you, O you, His strength. For God is my defense.

My God of mercy shall come to meet me. God shall let me see my desire on my enemies. Now,

in verse 9 there where it says His strength, the versions translate that My strength and I think that makes more sense.

I don't know who He would be here. I will wait for you, O you, My strength. God is my defense.

My God of mercy shall come to meet me. God shall let me see my desire on my enemies. You look at all the first person pronouns in that section there.

I will wait. All of it is David's relationship with God. God says, I know what God will do.

I will wait. He is my strength. He is my defense.

He is my God of mercy. He will come to meet me. He will let me see, and then it just says, on my enemies.

He will let me see on my enemies. And my desire is in italics. You know why? Because it isn't David's desire per se.

David is going to see the conclusion. He is going to see the fate of his enemies. God will let me observe what is upon my enemies, i.e., their judgment, their destiny, their fate.

Now look at verse 11. This is the point. This is what bears specifically on our study in Daniel chapter 9. Do not slay them, lest my people forget.

You could put in parentheses here. Instead, scatter them by your power and bring them down. O Lord, our shield.

Do not slay them. Why? If resistance disappears, if challenge goes away, what will we do? We'll forget. What drives us to God as our shield, as our defense, as our source of mercy? It's opposition.

It's the enemies. This is God working things together for good. You mean it to me for evil.

God means it to me for good. David understands this. Now can you imagine? You think about problems that you've had sometime in the recent past.

And think about the nature of our prayer. We tend to want God to take these things away. Paul the Apostle.

Thorn in the flesh. Three times you prayed, Lord, take this away. God said, I'm not going to do it.

Why? It is necessary. It's necessary. It's a necessary, painful thorn.

It's meant for evil, but God is going to use it for good. Do not slay them, lest my people forget. Scatter them by your power.

Bring them down. O Lord, our shield. Notice, this is a little mini-chiasm in this verse.

Do not slay them, lest my people forget. O Lord, our shield. That's the outside.

It's all plural. This is corporate. Now David starts out talking about these enemies that have surrounded him.

But he says, God is going to use my individual problems to benefit a larger group. The people will remember when they see God's dealings with David and with David's enemies. We have a life that goes beyond ourselves.

Many times we tend to forget that the things we're going through, sometimes we go through a challenge, and it may not even be primarily for our benefit or for our growth. We may be going through something because God is creating in us a situation that is going to be observed. You remember the people that Jesus healed? Lord, why was this man born blind? What did he do? What did his parents do that he was born blind? Jesus said, there's no sin here.

This is not a punishment for sin. This man was born blind so that God could show forth his glory, so that God could show forth his power. It's not the man.

It's the people who see the man and who see his healing. That's why he was born blind. Not to teach him something, but to teach everybody around him something.

When God's glory is reflected off of him in his healing, this man went through untold years of blindness, day by day by day, being handicapped and unable to see, and with all that that conveys, being looked down on and despised by his community on the assumption that there must be sin in his family for him to have been born blind. He put up with that for years, for a single moment, for the Lord Jesus to heal him and give him his sight and record his story in the pages of Scripture. There have been hundreds of thousands and millions of blind people down through history.

But that man's blindness reflects the glory of God in its cure for all time and all eternity. His life is in the pages of Scripture. Do not slay them lest my people forget.

Leave my enemies in place. Scatter them by your power and bring them down. But leave them alive.

Leave them around. You know my favorite... Many of you already know what my next illustration is going to be because it's one of my favorites. But this is like a vaccination.

You don't kill the germs completely. You cook them and weaken them so that they can't give you this fatal disease, smallpox or whatever. And then we give them to people.

We give germs to our kids. We take them down to the doctor and say, Please squirt germs into my child's arm. Why? Because in the fighting of those, in recognizing and building up antibodies, our child is inoculated by this defeated and weakened enemy, is inoculated against

a stronger germ that could come and lay them in the grave.

And so we say, Yes, please squirt germs into my child. Now, the kind of logic that we see around us today, the kind of reasoning that people use, they don't apply it in the case of vaccination because it's very obvious, but they apply this faulty reasoning in other areas. I can see columnists and editors screaming bloody murder.

What do you mean germs? What do you mean letting germs... Even dead germs are not good. I won't get into politics and the whole port debate and who's operating our ports. Don't let the foreigners operate our ports.

Do you want the foreigners over there plotting where you can't keep an eye on them? Or do you want them operating in a building right there where you can bug them and watch them and have them hire Americans and pay them money? I think this whole tempest in a teapot over who's going to operate the ports is typical of the short-sighted, shallow analysis that people do. The United Arab Emirates are not terrorists. They are helping us track down terrorists.

And the same people who are quick to shout bigot and racist and how dare you racially profile that man at the airport are the same ones that are screaming bloody murder because there's a company owned by the United Arab Emirates who has bought a company who runs the ports. This is the kind of thinking we have to avoid as believers because it is easy for us to look at opposition and to look at bad things that come into our periphery and say, this is horrible. We've got to expunge that.

Get it out. Kill it. Slay it.

Get it. Get it gone. Touch not the unclean thing.

Come out from among them and be ye separate. And we can quote scripture to ourselves and we say, I've thought about this. I've got my children down there in public school and you want to talk about touching the unclean thing.

That is just a filthy environment down there and a lot of rotten egg people. You think, you know, I'm going to want to find some island somewhere to live when this generation grows up and starts running the planet. And so your instinct is, well, I've got to get them out of there.

I've got to withdraw them from that. That's nothing but bad. We have to think beyond this.

We have to think the way God thinks. We have to look at things the way God looks at them. And sometimes it is necessary to keep contact with the enemy.

You don't want them to prevail. You don't want them to conquer. But you don't want them slain either.

Do not slay them, lest my people forget. This is our biggest enemy. This is what happens to us

day by day by day.

We forget. We forget who we are. We forget the Lord Jesus Christ seated at the right hand of the Father.

We forget the Lord Jesus Christ on the cross, dying to put away our sins and to give us access, to make us priests, to make us a holy and spotless bride. And He has left us here on this earth in contact with evil and sin, the world, the flesh, and the devil. Why? To build us up, lest we forget.

Scatter the enemy by your power. Bring them down, O Lord, our shield. You don't need a slain enemy if you've got a great shield.

All they can do is come and smack themselves against the shield. If God is your shield, what are you going to get hit by? What's going to penetrate and pierce you if God is your shield? Is God a cardboard shield? Is He a rabbit skin shield where any old arrow or any bolt from a crossbow can just penetrate? If the Lord is your shield, that's as good as it gets. He can control atoms and molecules.

He can control universes. He can control galaxies and constellations and star systems. I think He can protect us from people whose intentions are evil, whose hearts are evil, who besiege us.

Look at verse 12. For the sin of their mouth and the words of their lips let them even be taken in their pride. And for the cursing and lying which they speak.

This is the nature of the siege. This is the nature of the bloodthirsty attack. It is sins of the tongue.

It is conversation. It's innuendo. It's what they say and how they say it and to whom they say it.

Sometimes they talk to us. They try to tear us down. Sometimes they talk behind our back to others.

Like that great song from back in the 70s, they smile in your face all the time. They're trying to take your place. Backstabbers.

Let them be taken in their pride. The motivation, the source of this evil and this attack, this siege, is pride. That's why God is going to laugh.

That's why God is going to hold them in derision because He's going to puncture and deflate this pride. Let them be taken in their pride for the cursing and lying which they speak. Now, this is a hard thing to absorb.

When someone curses us, calls our motives into question, calls our actions into question, calls our lifestyle, our behavior, our appearance, everything about us into question, mocks it, derides us, curses us, makes trash of things that we hold dear, our patriotism, our relationship with

God, our dedication to the Word of God. It's curses and lies and it's a hard thing to put up with. If someone is lying about you, if you've ever been the object of an outright lie, if you've ever been the subject of cursed speech, you know how this gets under the skin.

It is so unjust. It is so unfair. It is wrong in so many different ways and it just makes your blood boil.

Let them be taken in their pride. Consume them in wrath. Consume them that they may not... Notice, *be* is in italics.

Be is not... He's just got these saying, don't slay them. So, this doesn't say that they may not be. He says, consume them in wrath.

Consume that they may not and let them know that God rules in Jacob to the ends of the earth. If they're not being anymore, if they don't exist anymore, how are they going to know anything about the God of Jacob? Consume them in wrath. Consume them so they don't.

So they no longer launch these attacks. Let them know that God rules in Jacob to the ends of the earth. And at evening, they return.

They growl like a dog and go all around the city. They wander up and down for food and howl if they are not satisfied. Now, what is the antidote? You look out and you see the slathering dogs.

You see those who curse and lie. You see those who besiege, who lie in wait. What's the antidote? Look at verse 16.

I will sing of your power. Yes, I will sing aloud of your mercy in the morning. For you have been my defense and refuge in the day of my trouble.

To you, O my strength, I will sing praises. For God is my defense, my God of mercy. God is my defense.

If you have no enemies, you need no defenses. We value God. We recognize God.

And we appreciate God. And we praise God as our defense when we see Him deal with those who oppose us, those who curse us, those who speak evil. God is a God of mercy.

He knows it's hard. He knows it makes our teeth grind. And it makes our hearts ache.

And it troubles us to be opposed. Nobody likes to be opposed. Nobody likes to be besieged.

Nobody likes to be the object of rancor and ill will. And these who howl and thirst for blood in the metaphorical sense. God is a God of mercy.

God is my defense. He is my God of mercy. Well, how do we comfort ourselves? How do we steady our cores and concentrate on the things we have to concentrate on in the face of this distraction? What is the purpose of this? Satan is behind it.

Satan encourages it. Satan orchestrates it. Why? What's the goal? What's the objective of this? When people are cursing and besieging us, when people are the issue, people are causing the problem, what's the goal of that opposition? It's the opposite of what David is doing here.

When we are opposed, when we are challenged, when we have people testing, the goal of that, Satan's strategy is to get our minds off the Lord. To get our minds off our Christian faith. To get our minds off our spiritual resources.

And how to claim righteousness by faith in our soul. To take away our love. And take away our joy.

And take away our peace. Take away our self-control. Take away all of the fruit of the Spirit.

That's the goal. It's not just to ruin our reputation or to bring us down in some way. It is to deflect our spiritual life.

That's the purpose and that's the goal. Don't get eyes on the puppet and miss the puppeteer. These people are part of a strategy.

This opposition and this cursing and this lying and this evil speech and this besieging is a part of a strategy. Why does a city get besieged? I just kind of ran out of stuff to do. Thought I'd go besiege a city.

It's part of a strategy, isn't it? You've got a king who's marching forward. He's got empire building. He's expanding his territory.

And here's a city that's in a key location. I've got to take this city. These people have put up some resistance.

The king doesn't say, well, this isn't going to be any fun. Let's go find some other city that will fold more easily when we attack it. Why does a king besiege a city? He's got to have it.

It's a strategic goal. And there's a method in it. He doesn't care about the people.

He doesn't know the people in the city. He's not upset because he doesn't like the color of their flag or the nature of their commerce or something. He's got a strategic goal and that city stands in the way.

And if it doesn't fall under the first attack, he will besiege it until he can take it. We talked about the siege of Tyre. Well, look, David is being besieged.

They lie in wait for my life. Why? David is a strategic target. You.

You are a strategic target. Don't get your eyes on the people and think, well, this is just a personality conflict. This is just a business dispute.

This is just a social issue. This is strategic. You stand in the way of a satanic program of

conquest.

And the worst thing you can do is fall down in the mud and forget this. Grab the shield. Look to the defense.

My God of mercy is my defense. I don't want this to go away. I want to grow stronger by opposing it.

I want to become a dweller in that mighty fortress, which is our God. A bulwark that never fails. We appreciate God as our defense.

We have plenty of reasons to praise Him when we see how He preserves and protects and defends us in the face of this satanically inspired opposition. Don't kid yourself. Anything that's dragging down your mental attitude is part of that satanic plan.

David understood it 3,000 years ago. We need to understand it today. Daniel has to understand it.

And that's why Gabriel comes and tells him, even as he repents of sin, what is about to take place in 70 weeks. And that's where we'll pick up when we come back from our break.