

Daniel 06-03-26b

Let's continue our study now in Daniel chapter 9. We are all becoming Hebrew scholars for the purpose of studying this particular verse. And it's important, I think, to observe the word order. And you can see how translators sometimes, in an effort to help us, will change the word order because we tend to think in slightly different terms.

But sometimes, by restoring the original order, you can see the flow of thought and see that in this particular verse, verse 26 of chapter 9, when the Messiah is uprooted, you notice that at the end of the verse we have two different references to qets, or qetsa, q-e-t-s, or the vocabulary form is q-e-t-s-a-h. And this is something that is chopped off, like you chop a stick or you chop a tree. The translation here of that word is end.

And you would think, well, it ought to be the verb form, qetsatz, which is q-e-t-s-a-t-s, would be used for the Messiah being cut off. But he's not cut off in the sense of interrupted. This is the word that means to uproot in the sense of grab a hold of and take out of the way.

And, of course, it makes sense when David talks about God uprooting the wicked from the land, because in the final seven years of the age of Israel, in the millennial kingdom, the wicked, those who act wickedly, are going to be uprooted. Those who appear to be wheat, because they are tares, they are not acting wickedly. They are subdued.

They are keeping a low profile. They are off the skyline. They are just quietly chafing away under the authority of God and His anointed until the end of that age when Satan is released.

And they finally say, ah, this is the deliverance we've been waiting for. Let us burst their bonds and cast their cords asunder. Let us rise up against the Lord and His anointed.

Psalms 2, right? But the wicked, those who actually skyline themselves and do bad things in the millennial kingdom, will be quickly grabbed a hold of and rooted out, but they are not yet destroyed. They are not yet judged. Why? That's the great white throne.

That's the end of the age when that judgment takes place. So, in the same way, the Messiah here, the anointed one, is taken out of the way and there is naught to Him. There is not something, this is not naught as in N-A-U-G-H-T.

You know, in England, they still talk about it's all for naught, N-A-U-G-H-T, and it means for nothing, but a naught, they used to talk about a zero being a naught. That makes you wonder how we ever came up with describing someone who is doing bad things as being naughty, N-A-U-G-H-T-Y. Are they being zero-y? Are they being nothing-y? Obviously, there is a little more to it than that.

At any rate, the Messiah has, there is nothing to Him, there is nothing for Him. It is not really an accurate translation. Ein means there is not.

Remember in Ecclesiastes, we talked about how they have mistranslated it, that there is nothing better for a man than to do this, that, and the other, but it's ein tov, there is not good to a man who does the things, and it actually yields the opposite sense when you translate it properly. It doesn't say there is nothing better. Ein tov means there is no good, there is not good in this situation that follows.

Ein tov, there is not good. Well, here, to Him, there is not. To whom? To the Messiah.

He is not a Messiah. The anointing doesn't come to fulfillment. The kingdom that He will preside over and all the rest of it isn't even mentioned.

The inception doesn't seem to take place, because anointing, of course, refers to the inception and the commission for a thing. And so the Messiah comes to sort of fulfill His messiahship, and there is not for Him messiahship is the implication. Then we have, and the city, and the holy, the kadosh, yish, actually yashkit, from shakat.

Yashkit, hyphial, masculine, singular. He will ruin. He will cause to be in ruins.

Then it says, amnagid haba, people of the prince, actually people of the coming prince. People of the prince, the coming one. And then we go in a different direction.

And His end, with a flood, and until the end, wars, milkamah, are determined. So, actually until the end of the war, desolations are determined. Ketz, milkamah, is end of the war.

The cutting off, the chopping off of the war. And the war is what is chopped off. It is interrupted in a very sudden manner.

Ketz, milkamah, and in the same way, His end, in by or with a flood. So, how do we parse this all out? And why do we care? A lot of this we are not around for. This is what is determined for Daniel's people, Daniel's holy city.

And it doesn't pertain to us, so why do we care? Well, it says, the people of the prince who is to come shall destroy the city and the sanctuary. We think it might say that the Messiah will destroy the city, the holy, the people, the prince, the coming one. What's the difference? What is the context of this prophecy? What did Gabriel say at the very beginning? Seventy weeks are determined upon your people and upon your holy city, Jerusalem.

So, who is doing the ruination here? If you think about the prince who is to come, we know who that is, right? That is the Antichrist. There's no two ways about it. The prince who is to come is not the Mashiach.

He's distinguished. There is an anointed prince, there is an anointed one, and there is a prince. You're only a prince when you're actively ruling, right? There will be 69 weeks until the coming of Messiah, the prince, the Messiah who actually enters into his princely rule.

That's going to take 69 weeks. That's when he comes. But, he's anointed and he's cut off.

He doesn't do the prince thing. He's uprooted out. And there is another prince who's not anointed.

He's just the Nagid. He's the substitute. He's a prince, all right, but he's not the Lord's anointed.

He is the prince who comes. And, of course, he has a people. And this has traditionally been understood, and I think accurately so, as a reference to Rome, both in its first incarnation and its second, as the revived Roman Empire.

And we see the formation of that already taking place in Europe, in the European Common Market, which is now the, what do we call that thing over there now? The EU, the European Union. I kept thinking of Euro, their money denomination. I didn't want to say the Euros.

The European Union, which used to be called the European Common Market. And that covers the territory and the commonality that is increasingly taking place over there. They're increasingly merging.

They've already merged their monetary and banking systems, and they're quickly merging their legal systems over there, and they're starting to essentially create a United States of Europe where passports and that kind of thing are going to become a thing of the past, and it's going to be one big, happy, revived Roman Empire over there. That's the people of the prince who comes. That's the weapon that he's going to use.

Now, you see this translated army in a lot of places, but there are words associated with lacham. You put a name in front of it, and you get milcham and milchama. Warfare, army, war is all in that group.

You also have the term hosts, the hosts of the Philistines, or the hosts of Israel, or the Lord of hosts, the heavenly hosts. Sabaoth and its related words are often used for an army. This is just am.

This is just the people, and it doesn't really have that warlike connotation unless you think that the people are the subject. Now, we were talking a little bit about the difference on the break between Hebrew and Greek, how much more scientific and specific Greek is. It is very detailed and specific in the use of prepositions and objects.

In Greek, it's easy to tell when a word is in the nominative case or serving as a subject, or if it's in the objective case and it's receiving the action or it's the object of a preposition. It's spelled differently. It's real easy to tell if it's anthropos or anthropou.

The cases, you've got the genitive. You've got, by some people's count, six different cases in Greek for nouns. In Hebrew, am could be the subject.

Am could be the object. Am could be out there by itself, not linked to anything. That's the case that we have here.

So, we don't know if they are the subject or if they are the object. One thing we do know is that the cutting off or the uprooting, shall we say, of Messiah and his Messiahship does not function, the city and the holy, this is a reference back to the Jerusalem that this whole prophecy deals with, your people, your holy city, Jerusalem, is going to be destroyed. Then it says, the end of it shall be with a flood.

Now, notice in your English there, it says destroy the city and the sanctuary. Why doesn't it say the end of them shall be with a flood? Because people argue that, well, the holy is inside the city, so it's just going to talk about the city. But this is kind of weird in Hebrew to have two things being destroyed and say its end will be with a flood.

It's more likely to take this as he, his end with a flood. Now, let's look forward. Keep your finger in Daniel chapter 9. Just turn a couple of pages over to chapter 11 and look at, let's start in about verse 17.

This is talking about Antiochus the fourth. These are some specific prophecies. We'll be going through them in detail.

Antiochus is immediate near term fulfillment of some things that are going to take place that relate to Israel and it is going to echo and project the situation in the end times. So, this is talking about Antiochus and so on in verse 17. He sets his face to enter with the strength of his whole kingdom, upright ones with him, thus shall he do.

He shall give him the daughter of women to destroy it, but she shall not stand or be for him. This was literally fulfilled. Antiochus offered his daughter Cleopatra to marry Ptolemy the fifth.

We'll get into all this later. But anyway, that's what's going on here with the daughter of women. It's very clearly the near term stuff that's mostly in view.

But look at this. After this, verse 18, he shall turn his face to the coast lands and shall take many, but a ruler shall bring the reproach against them to an end. And with the reproach removed, he shall turn back on him.

Then he shall turn his face toward the fortress of his own land, but he shall stumble and fall and not be found. There shall arise in his place one who imposes taxes on the glorious kingdom. Now, this is Seleucus the fourth.

Seleucus Philopator. We'll cover all this. I just want you to see one thing here.

This guy's going to impose taxes on the glorious kingdom, but within a few days, he shall be destroyed. And that particular guy got poisoned, as it turned out. In his place shall arise a vile person.

This is Antiochus Epiphanes. He was a Syrian. He's famous for abominations and so on.

Vile person to whom they will not give the honor of royalty. He shall come in peaceably and

seize the kingdom by intrigue. Now look at verse 22.

With the force of a flood, they shall be swept away from before him and be broken. And also the prince of the covenant. A lot of our same terms occur in here.

Nagid and Ketz and flood. Shetef, S-H-E-T-E-P-H. With the force of the flood, they shall be swept away from him and broken.

And also the prince of the covenant. When Antiochus Epiphanes comes in, he murders and swept away the armies of Egypt. They had gotten this whole thing going with Ptolemy and marrying off Cleopatra and so on.

But when Antiochus invaded, he just swept away the armies of Ptolemy, the armies of Egypt like a flood. And so the idea here of ending in a flood, being cut off in a flood, has a lot of picturesque meaning. It refers back to the days when God first destroyed his enemies by a flood.

It refers back to the birth of Israel as a nation when the armies of Pharaoh were destroyed in a flood. The flood of the Red Sea, if you will. And it is going to be reflected in prospect with this sweeping away of the armies of Egypt again by a flood, in this case by Antiochus.

But this anticipates the sweeping away of the prince and his people in a flood at the end of these times, at the end of these 69 weeks. Or actually what is going to be swept away. He's going to take power and sweep everything away as with a flood.

So back now in Daniel chapter 9, what do we have? The city, the holy, the people, the prince who comes, they are destroyed. So you have in this verse both ends of the Messiah's coming. Because keep in mind, if you subtract the church age out, the first advent and the second advent of the Lord Jesus are not very far apart, are they? On Israel's clock, how far apart is the cross and the second coming? How far apart is the cross and the second coming? Well, look at it this way.

From the first day of the week when the Lord Jesus arose until Pentecost, how many days is that? 49? Seven sevens? And then you have the Jubilee on the 50th day, so to speak. Because Pentecost on that day, that's the day that the Israel clock stopped. And so the 50th day didn't run.

So you basically have a 49 day space between the completed work of the Lord Jesus in his death, burial, and resurrection and the beginning of the church age. And if you subtract out the church age, you have the beginning of the 70th week right at that time. And so you have a week between the triumphal entry or the tragic entry.

You have a week of days from there until the Lord Jesus is raised. Sunday to Sunday, right? Seven days. Then you have that 49 days, and then Jesus leaves.

And then you have another week, although it's a week of years, that immediately follows that. So you have seven, 49, and seven. This seven being a week of years.

And then you have the second advent. So there's interesting symmetry there. Till the end of the war, desolations are determined.

So until is the word *ad*, until the kets of the mill come on, until the cutting off of the war, desolations are decreed. And the word for decree here is *karatz*. And the desolations are *shomayn*.

Shomayn. Anytime you have an O-E word in Hebrew, what is that? It's like putting I-N-G on an English word. So this is an ongoing tribulation.

And this means to cause desolation, to be laid waste, to lie desolate, to be appalled. The results of ruin is *shomayn*, to be an ongoing state of non-functionality. Well, that brings us to verse 27.

Then he shall confirm a covenant with many for one week. But in the middle of the week, he shall bring an end to sacrifice and offering. On the wing of abomination shall be one who makes desolate, even until the consummation which is determined is poured out on the desolate.

And if we thought we were wading hip-deep in verse 26, verse 27 is an easy one to sink below the surface and get lost. Well, let me first of all stop at this point and try to answer the question that I raised a few minutes ago. Why do we care about this? Why do we care about this? Look at this from the standpoint of Daniel and his people.

Think about this. Daniel started out the chapter by recognizing from the Word of God via Jeremiah that 70 years were going to define the judgment on Judah and that the time was getting fairly close, so he begins to confess the sins of the nation, right? That's how we got into this. Gabriel comes and says, look, as soon as you started praying, God issued forth a decree.

God gave the Word for me to come and give you this message. Now, why the urgency? If the decree that's going to go forth to restore and rebuild Jerusalem isn't even going to go forth for many, many years after Daniel's death, why is Gabriel in such a rush to get there? What's the hurry? Why does Daniel need this information while he's essentially still on his knees praying? Because in this information, there are a lot of people who say, well, see, this tells you that the decree to restore and rebuild Jerusalem has to be the decree of Cyrus, which is going to come out within days of Daniel receiving this Word from Gabriel. And that must be the decree, because otherwise, why did Gabriel hurry so much? It isn't it at all.

Because this information gives hope. Daniel is looking at the condition of the people. He's looking around and saying, we are not ready for restoration.

We are not ready. We need to acknowledge our sins. We're not those who are ready for meat.

We have need of milk and not solid food. At such time as we ought to be teachers, we have need that one teach us again the first doctrines of Christ. I'm quoting from Hebrews 5 and 6. That idea that these things are for the mature and for those who are prepared.

And Daniel recognizes one of the reasons he's so much in anguish over this is that the time is quickly approaching when God is going to finish the judgment and be able to take them back to the land. And Daniel looks around and says, we're not ready. We need restoration.

We need cleansing. We need to get ready. Well, Gabriel comes in haste and after some great opposition, which also gives you some idea that there is an importance to this message, he delivers it to Daniel and says, look, this is what's been determined for your people.

This is what the future holds. And why is it important? Daniel's going to write it down. Daniel's going to distribute it amongst whoever the people of Judah are.

They're in his vicinity. And they need this information even though what they call the terminus a quo, the beginning of the 70 weeks is decades in the future from him. That information is important then.

And I would submit that it's important for you and me. The question is, the question and answer is, why? Why? We're not even in this group. So why do we need to know it? Well, to answer that question, we say, well, what is the result? What is the product of this message? It's got content and we're trying to understand that.

But how do you answer the question, and so what, on the 70 weeks? Well, let's talk about the initial audience. Let's talk about Daniel and his people first. If you're sitting there in captivity or soon to be out of captivity, and you know that there's a land most of these people have never seen, Daniel can barely remember it from his teenage years.

Most of the people now in the generation are like the ones who wandered around in the wilderness who never saw Egypt, who entered into the land. And so these people are contemplating going back, being with Ezra and Nehemiah and rebuilding. So, God gives this information to Daniel to give to them, why? It puts their life in a context, doesn't it? This is where you have been.

This is why you are where you are. This is how you got to be in Persia. This is why you weren't born as a son or daughter of Abraham in the promised land.

This is how you got to where you are. This is where you are in history and in the plan and purpose of God. And here is what's coming in the future, and this should help you figure out what to do next.

Now, you say, well, but the decree to restore and rebuild isn't going to come out probably in my lifetime. Daniel can certainly say that. Many of the people that he talks to, and they say, well, of course, they don't know exactly when that decree is coming.

They can't predict the future as we can look back at the past, but they don't know when that decree is going to come. They might think, well, look, Cyrus is going to let us go back, so very soon that decree is going to come. What do they need to do if they are going to restore and rebuild Jerusalem? What kind of power is used to accomplish the plan of God? Is it human strength or divine strength? Nothing worthwhile in God's plan is accomplished in human strength.

That's how they got in this mess to begin with. They did not acknowledge that it was God who gave them their crops. They did not observe the Sabbaths.

They didn't let the land have its Sabbaths and rest, recognizing through that ritual that it is God who prospers the land. The reason they are where they are is they don't understand the difference between human power and divine power, between a human king and a divine king, between human provision and divine provision. That's how they got where they are.

They have been operating in human strength. Now that they are getting ready to go back and this time of discipline is over, what were they supposed to learn from it? So when this message comes, God says, look, there is a plan and a purpose and there is a timetable. And in that timetable, there is going to be this period for the restoration and rebuilding of Jerusalem.

And it goes way beyond the physical restoration of the city. We focus so much on, well, when did Ezra go back? When did Nehemiah go back? When was it actually block upon block restored? And how many days in lunar years was it until the coming of Messiah? And all of that. But these physical things speak spiritual truths, don't they? Seventy weeks are determined for these six things to take place, all of which have to do with spiritual priorities, don't they? To make an end of sin, to finish up iniquity and transgression, to make reconciliation, bring in righteousness, seal up vision and prophecy and anoint the most holy.

All of that is spiritual in nature, isn't it? That's what the purpose of the seventy weeks is. Spiritual cleansing, spiritual restoration. That's what it's for.

Do you have to wait for the actual brick and mortar to begin that spiritual restoration? To make ready for finishing transgression, making an end of sins, reconciling, make reconciliation for iniquity and so on? You and I have this same task. We are living a spiritual preview of the Kingdom. We enjoy now the Kingdom blessings that God originally promised to Israel that are going to be fulfilled after these seventy weeks, right? Why was the Mashiach coming? To bring in righteousness, to seal up, to fulfill and bring to total fruition vision and prophecy and to anoint the most holy.

We are the temple of God. We're supposed to be anointing the most holy. We are supposed to be filling up, fulfilling vision and prophecy.

We are supposed to be bringing in, laying hold of everlasting righteousness. God has a timetable for these things. And there is destruction for those who don't fall on the right side of

that effort.

There are those who recognize the Messiah and those who don't. There is the Messiah and His purpose and program and there is the Nagid and His people. And regardless of the specific details of the chronology and who destroys what and so on, the concepts are clear, aren't they? There is the anointed prince and there is the prince with his people.

One prince has the power of his anointing. The other has the power of the people. Divine power, divine program, divine purpose, human power, human program, human purpose.

That's the contrast that's set up here in verse 26. And I would submit to you that that is the contrast set up in your soul and in my soul each and every day. Which sphere are we going to operate in? Which program are we going to advance? Are we advancing the sin, iniquity and transgression program that is the inevitable fruit of the earthly and human and creaturely effort? Or are we bringing in righteousness and anointing of holy things? Fulfillment of the vision and prophecy that God gives for these great things.

That's our calling. That's why we're given this. So we wrestle and we like to wrestle and we like to try to resolve what is the exact chronology, what is the exact meaning and so on.

But don't lose sight, as I think is easy to do in a passage like this, of the so what, the application of it. God sets up a great and violent contrast here between Christ, the anointed one and his purpose and program and that of the counterfeit, that of the earthly substitute. And there are dire consequences for those who choose the wrong prince, who go in the wrong direction in terms of power and purpose.

And that's our challenge day by day by day. Do you really want to get to the end of your life and look back and say, you know, all of my stuff has been this that's going to be washed away as a flood? My efforts are going to be like the pre-flood civilization. Archaeologists can't even find the pre-flood civilization.

God so thoroughly wiped it away. God wiped out the Amalekites and we can barely find any record of them at all in history, much less any of their civilization. God wiped out the army of Pharaoh with a flood and they haven't found artifact one.

That's why they think it's a myth. They haven't found a sword. They haven't found a buckle.

They haven't found a chariot wheel at all of this entire army that got wiped out in the flood of the Red Sea. Now it's probably underneath the body of water built up when they made the Aswan Dam and the canal and all of that over there. Utterly wiped out.

All of the effort. You think about your coming week. All of us have a week coming up.

Today is Sunday. Tomorrow is Monday. I can already think of stuff that I'm supposed to get done.

I've got meetings. I've got tasks. I've got targets to meet and quotas to fill and so on.

You think about what's coming up. We're going to expend a lot of effort this coming week, aren't we? Each one of us is going to be expending some kind of effort doing something, pleasing somebody and meeting some requirement. The strength in which we do that and the purpose for which we do it is either Nagid or Mashiach Nagid.

It's one or the other. All of it. All of it is one or the other.

It's either wood, hay and stubble or it's gold, silver and precious stones. Gabriel rushed to get this information to Daniel because Daniel was saying, what comes next? What are we going to do with the rest of our life? What are we going to do with the rest of our time here as a people? What pertains to Israel as a nation in the Old Testament applies to the individual believer in the New Testament age. Your people, your city, that's us.

There is a set period of time in which certain things have to take place. For us, it's the remainder of our lifespan. Many of us have experienced bereavement.

Some of us in the real recent days, certainly over the last few years, all of us have been bereaved of someone. And it's always a time to pause and reflect on the fruit of your life and the outcome of your life and how it will be evaluated at the judgment seat. That's what this is really getting at.

There is a decree to restore and rebuild what was lost in the fall, what was lost in reflecting the glory of God and the image of God. It's being built in troublesome times, isn't it? We're trying to build these things in our soul in troublesome times. But we're trying to expand the city.

We're trying to have that big wide open space and we're trying to set those boundaries that will keep the holy stuff in and the common stuff out. That's what's supposed to be happening with that holy city. That's why it's called the holy city in this context.

The Messiah is coming. Are we going to recognize Him when He comes or are we going to make the mistake that Israel made and choose the wrong Naguib and serve Rome instead of Christ, the prince and his people? The end of that stuff is as the flood. It's going to be wiped away.

The memory of it is going to be obliterated. Until the end of that war, desolations are determined. There are always going to be these ruinations until the end of that war.

That brings us to verse 27. Then He shall confirm a covenant with many for one week, but in the middle of the week He shall bring an end to sacrifice and offering. This is a big break here because we have now finished with the 69 weeks.

The focus in that 69 weeks are the people and the city and the Messiah who comes to them. That's what the first 69 weeks are about. That's God's focus and God's emphasis.

The last week, the focus turns to the prince who shall come, the coming Naguib who is not anointed. This is all about Him. He confirms a covenant with many for one week.

In the middle of the week, He brings an end to sacrifice and offering. On the wing of abominations, there's one who makes desolate until the consummation which is determined is poured out on the desolate. We'll look at this in detail next week.

Not great detail because it's fairly, although it seems real cryptic, actually it's a little easier than the previous verse. But what's the point? God sets before us a choice. We have a choice to make just as Daniel and his people had a choice to make.

This choice is only available to those who get down on their knees and acknowledge that there is sin in the camp, that there is restoration needed. That's who God brings the message to. What other kind of message is there? What was the message of Ezekiel? Ezekiel ministered to people who weren't down on their knees, who weren't confessing their sins.

And Ezekiel spends how many chapters? Twenty-something chapters explaining to these people why they need to get down on their knees, why they need to confess their national sins and have a change of mind. That's what Ezekiel is all about. The holiness of God, the cherubim, the coals of fire, the awful things taking place in the sanctuary, the judgments represented by the chopping sword and the burning fire motivate people to have a change of mind.

For those who have that change of mind, and hopefully that's us, you and I got the message of Ezekiel. We want to have a change of mind away from dead works and faith toward God. What is the message that comes to people of that persuasion, of that attitude? This is it.

There is a program to restore and rebuild. It is the holy place in our soul, the temple of God in us, the sanctuary and dwelling place of God, the Father, the Son and the Spirit for those who are obedient. That's our goal.

We can be Ezra and we can be Nehemiah right here in our own soul, in our own group. Our efforts to not sow bad things, whatsoever man sows, that shall he also reap. Let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

Why? We're having to do it in troublesome times. As we have opportunity, let us do good to all, especially to those who are of the household of faith. This is the arena where we can really do a lot of great reconstructing.

We can widen that plaza. Knowing that, our opposition, the principalities and powers and rulers, the devil who roams the earth seeking whom he may devour, is going to be destroyed. His end is going to come like a flood.

He will get a lot of people on board. He's going to make a covenant. He's going to confirm it.

He's going to set things up that look really solid. People have stumbled over this. He shall

establish.

They say, well, this must be Christ and not the false Haggai, because look, He establishes it. It never goes away. This is the new covenant in His blood.

Nonsense. This is the appearance of stability. He sets it up and it looks permanent for seven years, but it only lasts half that time.

And instead, follow abominations and desolations. And you have desolation mentioned twice in this coming. So, we build and we invest and we seize and lay hold of righteousness by faith.

Day by day, we don't have to go be missionaries. We don't have to quote scripture. We don't have to walk around like a Holy Joe.

We just have to look at our lives and say, I want to make this effort for my work or in my family or in my community or among my friends or whatever my circumstance and situation is, I want to make this count as a reflection of my dedication to God and my desire to be righteous and to reflect His image here. I want this to be a part of the holy. I want this to be a part of the righteousness and the eternal life that is of God, not that which is going to be desolated and end in a flood.

And it is the attitude of faith that converts common things into uncommon righteousness. You can convert a conversation. You can convert a task, a mundane task, clothes, sweeping, driving, cleaning, working.

You can convert that task and parlay it into eternal righteousness just by dedicating it to God and doing it in faith. That's all it takes. It's the great overlooked secret of the church age is how much righteousness we can lay hold of in the daily tasks of life.

This is why God doesn't call us all to be missionaries and evangelists. He doesn't have to. Any task can be everlasting righteousness.

That's what this chapter really calls us to. We see the plan and purpose for Israel, but that is the plan and purpose for us even now. Well, we'll pick up here and take a close look at verse 27 next week.

Let's close here in a word of prayer. Father, thank you for the great opportunity we have and how effectively it is revealed to us through these words that Gabriel delivered to Daniel so many years ago. We pray that God the Holy Spirit will impress them on our hearts and help us to remember who we are and why we're here.

We ask it in Jesus' name. Amen.