

Daniel 06-04-02a

As we continue our worship this morning, this is the 2nd of April, 2006. We continue this morning our study in the book of Daniel. We'll pause for a moment to exercise the function of our priesthood.

It is a great privilege that we don't have to check in with a human being. We don't have to go see the padre. We don't have to go see the priest.

We are the priest. And we are not accountable to one another. This whole accountability fad is another subtle way that Satan has encouraged the church to elbow aside God the Holy Spirit and put human power and human wisdom in his place.

God the Holy Spirit is the evangelist. The church tries to take his job away. God the Holy Spirit is the means by which we have access to the Father.

He convicts of sin and righteousness and judgment. We don't sit there with a frown, staring at one another, convicting each other of sin and righteousness and judgment. And if you ever get in a position where somebody is trying to say, well, you know, let's get up early in the morning and we'll meet and I'll disciple you and be your mentor and I'll hold you accountable and you can hold me accountable.

That is the devil's business. It is not anything other than a way to multiply mental attitude sins. Sins of pride.

Sins of the tongue. Because people will lie to one another. It is unbiblical.

There is not a shred of evidence in the Bible that we are supposed to hold each other accountable for our sins. God the Holy Spirit is the power of God. He holds us accountable.

And if we are not listening to him, you can have a whole room full of people telling you about your sins and it's not going to do any good. This is an attempt to use the human power of embarrassment. Well, I will be embarrassed if I have to tell Fred about my evil thoughts.

So I just won't have them because, you know, good old Fred, he's going to keep me on the straight and narrow. Nonsense. We are priests.

And to exercise our priesthood, we have to go to the labor. And wash our hands and wash our feet through that grace that is ours from the high priest, the Lord Jesus Christ. And if that doesn't motivate us, if we have to have somebody looking at us to afflict our conscience, there is something radically wrong with our spiritual life.

And that little conversation with a person is not going to do any good. So we recognize and we acknowledge the great and precious gift of the Holy Spirit. This is what people in the Old Testament age longed for and suffered from the lack of, is the presence and the power of God's

Holy Spirit.

This is what Israel sleeps in its grave waiting for in the Millennial Kingdom, is the Spirit being poured out on all flesh. And we enjoy it now. And to ignore it, to belittle it, to set it aside in favor of something else is a tragedy.

So we don't do that. And there is no more important time for His ministry than when we are directing our attention at the Word of God. Shall we pray? Father, we are so blessed to be in the body and bride of Christ.

We are thankful for our salvation. We are thankful for the faithfulness and the love that the Lord Jesus expressed in going to the cross for us, that He might redeem unto Himself a people, that He might present it to Himself a glorious church without spot or wrinkle or any such thing, but that she should be holy and without blemish. We know that the washing of water by the Word is what cleanses us and purifies us and equips us for every good work, that righteousness that is going to adorn the bride of Christ at His return.

And we pray that our study this morning will enlighten each one of us, will equip each one of us and furnish each one of us with the truth that God the Holy Spirit can impress on our hearts in such a way that we will hour by hour and minute by minute be living our lives in a way that is pleasing in Your sight. We ask it in Jesus' name. Amen.

Our scripture reading this morning comes from Psalm 62. Psalm 62. We're only going to make a brief excursion into this psalm, but the theme, the topic, the main idea expressed in this psalm is directly applicable to our study in Daniel chapter 10.

This is a psalm of David. It is dedicated to the chief musician, to Jedethon, as it says. And anytime you see the dedication of a psalm, there's information there that is helpful.

When there's a psalm that is dedicated to the chief musician, why do we need to know this? Is this just extra information that sort of found its way into the Bible? If David composed a psalm and it had deep meaning to himself, you know, many times we have thoughts and we'll write things down for ourselves or we'll put something on our refrigerator or stick it on the mirror or we'll say, I want to remember that. And it's a personal meaning to us. But this is something that David wanted to ensure was communicated to the nation of Israel.

And dedicated to the chief musician, what does this tell you about the psalm? Was it composed in his days in the cave of Adullam or while he was on the run from Saul? If it's dedicated to the chief musician, this is one of the psalms composed during his monarchy, isn't it? You go back to Chronicles and find all of the organization that David accomplished in terms of Israel's national worship in Jerusalem. This is after he's in the city and formalizing worship in and around the Ark of the Covenant and the singers and the various other ministers around the worship of God. And there is a chief musician who heads up the singers.

And so this psalm is given to him. And this is to be sung. This would be as though, think about

one of these big megachurches and the pastor comes up with an idea and he says, you know, I really want this to stick in the minds of the people.

And so he goes to the choir director or the minister of music or whatever they call him. He says, look, I've written this thing up. I want you to put a tune to it and give it to the choir and sing it out to the congregation and make it nice and repetitive so it'll kind of hook and stick in their mind and then they'll remember this song and it'll have this information in it.

Well, this is what David is doing. So we know something of the setting just from the dedication, from the information in the first verse here in Hebrew. This is verse 1. To the chief musician, to Jedithon, and we find that there are other psalms that also have this same type of dedication.

Psalms 33 is another one of those, I believe. No, I'm wrong. It is the psalm of David and this is how it goes.

He says, truly my soul silently waits for God. From him comes my salvation. He only is my rock and my salvation.

He is my defense. I shall not be greatly moved. How long will you attack a man? You shall be slain, all of you.

Like a leaning wall and a tottering fence, they only consult to cast him down from his high position. They delight in lies. They bless with the mouth, but they curse inwardly.

My soul waits silently for God alone. For my expectation is from him. He only is my rock and my salvation.

He is my defense. I shall not be moved. In God is my salvation and my glory.

The rock of my strength and my refuge is in God. Trust in him at all times, you people. Pour out your heart before him.

God is a refuge for us. Surely, men of low degree are a vapor. Men of high degree are a lie.

If they are weighed in the scales, they are altogether lighter than vapor. Do not trust in oppression nor vainly hope in robbery. If riches increase, do not set your heart on them.

God has spoken once, twice I have heard this. The power belongs to God. Also to you, O Lord, belongs mercy.

For you render to each one according to his work. This reminds me of reading a Shakespeare play and as you go down through you start seeing these famous quotes. Well, maybe you don't sit down and read Shakespeare that often, but there are so many little phrases that we have that come from Shakespeare and little sayings and catch words.

And when you're reading along through Hamlet or King Lear or something and you'll hit one of

those and you say, oh, wait a minute, so that's where that comes from. And this very last verse is one such. You'll render to each one according to his work.

You remember Paul talking about the gold, silver, and precious stones and the wood, hay, and stubble. He was thinking about this verse from Psalm 62. And it's just interesting to look at a scripture and know that the Apostle Paul had memorized this scripture and had it in his soul and was making application of it for the church.

Well, as I said, we can't go very much into depth on this psalm, but notice the repetitive nature of the idea, my soul, wait silently for God alone. My expectation is from Him. He only is my rock and my deliverance, my salvation.

He is my defense. I shall not be moved. This is in the context of challenge from people, isn't it? This is maybe a political threat, maybe a rebellion in the population.

This could be around the time of Absalom's rise. We don't know exactly when this was written, but it was during the time when David was on the throne. And he says there are people who are trying to oppose.

There are people who are delighting in lies, who are flattering and smiling, blessing with their mouth, but they are cursing inwardly. They are false friends. How long will you attack a man? You're going to be slain, all of you.

They are like a leaning wall or a tottering fence. And this is really more of an unstable wall. They look like they're solid.

They look like they are something to be relied upon, something to trust in, but they're really not. If you lean against this wall, it's going to fall. If you rely on this fence, it's going to fold.

I was just looking at a fence yesterday that looks really nice and solid. It's an eight-foot-high fence, but the posts, two or three of them in a row, have snapped off right down there at the concrete. And when the lightest wind blows, that fence starts doing the wave, and it won't be long.

We had to prop it up with two-by-fours to hold it in place. It looks great on a calm day, but the first strong wind that comes along, that entire thing is going to collapse. David says this is what people can be like.

There are people who smile in your face and all the time they're trying to take your place. Backstabbers. So, how do you cope with this kind of situation? Well, David says, my soul waits silently for God alone.

Cursed is the man who trusts in man, who makes flesh his strength. Now, there are people that are friends that stick closer than a brother. There are brothers that stick closer than a brother.

But there are times when we know that we have faithful friends. But that's not what's in view

here. This is when you have false people who are flattering and deceiving.

And David says, when it comes right down to it, my soul truly has to silently wait for God. From Him comes deliverance. He only is my rock and my deliverance.

That deliverance may come through faithful friends. It may come through people. David, even as he's leaving Jerusalem, after Absalom takes over the throne, has faithful friends with him, doesn't he? He has faithful friends who care for him while he's away.

And he has faithful friends who accompany him back. And one of them in particular stops just short of the city. Remember Barzillai? And he is a faithful friend all during the time of David's removal from the city.

And it puts us in mind of the Lord Jesus Christ who has had to walk across that very same creek, that very same valley, and has had tears in His eyes standing in the very same place as His father David for the very same reason. His own people received Him not. But He's going to return.

And who will be the faithful friends who accompany Him when He returns? So, the main idea I want to draw this morning from Psalm 62 for our study in Daniel chapter 10 is that you wouldn't have an occasion for this trust. You wouldn't have an occasion to wait on God unless there was difficulty. And when there is difficulty, it is the occasion to wait on God.

And deliverance is not always immediate. As Absalom swept in and took his father's palace and his father's throne and his father's concubines and so on, David didn't fall down on his face and say, Oh Lord, look what my son's doing. And God said, Well David, I'm glad you called me up.

And poof, away goes Absalom and it's all fixed. There is a time of testing. There is a period of ongoing difficulty.

And why is that? It's one thing to turn to God in a moment of crisis and say, Oh God, help. And that's good as far as it goes. But it is an entirely different thing to trust God over time when a challenge continues and trouble persists and there's a longstanding challenge to our faith.

And people who will instinctively call upon God at the beginning may not always persist and endure and make God their rock and their refuge and their deliverance day after day, week after week, month after month. This is the thing that David demonstrated during the entire time that Absalom sat on the throne and many other times. The entire time that David was being hounded in the wilderness by Saul.

So, there is a principle that God will essentially make us wait and see who can wait on the Lord, who can be of good cheer, who can and will allow God to strengthen their heart over time. There's the flash-in-the-pan faith and there is the long-enduring faith. And you can't have a long-enduring faith unless you have a long-enduring challenge.

Well, that's the principle. You see it here and you see the antidote. You see the correct application of the Word of God in that situation.

David says, trust in Him at all times. Pour out your heart before Him. God is a refuge for us.

And this is the message he wants to give to the people of Israel and particularly those faithful people who treasure their relationship with God the way David does. And he repeats, He is my rock and my salvation. He is my defense.

I shall not be moved. Well, let's turn back now to Daniel chapter 10 because we want to dive right in. We have essentially finished our coverage of the 70 weeks prophecy.

We spent quite a bit of time on it. We have seen the six purposes for which these weeks were determined. Three accomplished in the first advent.

Three accomplished in the second advent. The message from Gabriel here to Daniel to know and understand the period of time beginning with the decree in 444 BC to restore and rebuild Jerusalem. It's divided into seven weeks and 62 weeks.

That first seven week period, that's one jubilee, isn't it? Seven sevens. 49 years and then there's a jubilee. Well, in this case, that last jubilee period, that last seven weeks of the prophetic ministry in Israel is the first seven weeks of this period that Gabriel reveals.

So, the ministry of God's Holy Spirit and coming to prophets and giving them revelation from God is going to continue another 49 years. He is going to be there in a special way to assist in the final chapters of the Old Testament canon and then that's going to cease. And God's Spirit is not going to reveal any more inspired word of God.

49 years. Seven weeks and 62 weeks. In those latter 62 weeks, the Gentiles are going to be having sway.

Israel is never again going to reach the heights of independence and monarchy function that it had before. God's place of worship is going to be restored, but the government is never really back on its feet again. Until Messiah the Prince, seven weeks and 62 weeks.

During this time, the streets shall be built again and the wall even in trouble. Sometimes after the 62 weeks, Messiah shall be cut off, but not for Himself, and He shall destroy the city, the sanctuary, the people, the Prince who shall come. The end of it shall be with a flood or like the flood.

Now that goes all the way to the end of this Prince that shall come. This is really a preview of the 70th week. We wouldn't even know about the 70th week until verse 27.

But after the 62 weeks, this is the time we're talking about, right? We've had seven weeks and 62 weeks, and we know that that's the beginning of the tribulation period. It's the beginning of the 70th week. After the 62 weeks, this is week number 70, after Messiah is cut off and not for

Himself, and all of this destruction, this is the summary of the 70th week.

What is the summary of the 70th week? He shall destroy the city, the sanctuary, the people, the Prince who is to come. The end is going to be like the flood. All of this stuff is going to be destroyed.

I would argue that He who is going to destroy is Messiah the Prince. He's going to destroy it all. And He is the immediate agent through which those judgments come that we've studied in Revelation, the trumpets and the seals and the bowls, not necessarily in that order.

They overlap. Until the end of the war, desolations are determined. That war is the war of Armageddon.

And until the end of that war, desolations are determined. Now, verse 26 is a summary view of the 70th week. That covers the entire 70th week.

The end of the war is the end of the week. And in that week, what is the outcome going to be? All of these things are going to be destroyed. What you might call the temporary sanctuary.

The Jews have been pining and groaning and trying to get the Temple Mount back and trying to get the Temple rebuilt. They've got all those accoutrements and they want to set worship up again. But this is not worship brought in by God.

This is the human effort to restore those things. And that's all going to be wiped out. When the Mount of Olives splits at the return of the Lord Jesus, the city of Jerusalem is going to be essentially leveled.

That's why God told them, when you see this abomination, you better get out of that city because everything is going to be destroyed. So until the end of the war, this is the war between Messiah the Prince and the Prince of the people who shall come. Desolations are determined.

That word, desolations, covers Revelation chapter 4 through Revelation chapter 19. Seals, trumpets, and bowls. That one word is talking about that whole period.

Now in verse 27, we're going to back up and we're going to talk about the Prince of the people who shall come. He, the Prince, 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, and on the wing of abominations shall be one who makes desolate.

This is all about the Antichrist. We've studied this in detail in Revelation. Even until the consummation, which is determined, is poured out on that desolation.

And this false worship and the false system set up by the Antichrist, the beast, and the false prophet is all comprehended in that. There's been a lot of speculation trying to figure out exactly what is the wing, what is the abomination, what is the desolation, the abomination of

desolation, and so on. Well, this is perverse worship, isn't it? This is the woman who rides the beast in Revelation.

And it is going to find its most blatant expression in that final week. It is sort of deceptive and in some cases hidden and mysterious in previous ages. It's always been present.

That woman's been riding the beast. The spirit of Antichrist has been at work in the world for a long time. But it's going to come to a head.

It's going to be exposed. It's going to be seen for what it is in that seventieth week. On the wing of the abominations are one who makes desolate.

Is this a reference to a wing of the temple? Is this previewed by Antiochus Epiphanes setting up this abomination of desolation? You can read into it what you want. It doesn't really matter if the details were important. Gabriel would have been more explicit here.

But the idea is that the corruption is going to become corrupt indeed. The abomination and the desolation is going to be as blatant and obvious as it has ever been. Until the consummation which has been predetermined.

It has been foreordained by God. And that consummation is going to be poured out on that desolation. And the Lord Jesus Christ this is restating what you had in verse 26.

Does that make sense? It's a restatement. These are not sequential. These verses overlap.

It's two different ways of saying the same thing. On the earth, you're looking at Messiah being cut off and He destroys the city and the temple and the prince and the people who come. And it's going to be like the flood.

The devastation is going to be it's going to bring to mind Noah's flood. That's how all of the wickedness is going to be wiped off the earth. This is the first phase of the purge so that the millennial kingdom can be set up.

Verse 27 goes back and reviews that. It says, Then at the beginning and that's probably deceptive. It makes people think that these are sequential.

But this is just a wow in Hebrew. It means and, now, but, or. But He is the prince who shall come.

That's the near referent to that pronoun. He will confirm a covenant with many for one week in the middle of the week. And this would be fairly obscure if we didn't have lots of other prophecy that illuminates it and tells us about the 1260 days and the first half and the second half of that 70th week, the tribulation period.

So, God is going to bring, through Christ, the consummation. He's going to pour it out on this desolation. And until that time, wars and desolations are going to prevail in that 70th week.

Well, this brings us now to chapter 10. In the third year of Cyrus, king of Persia, a message was revealed to Daniel whose name was called Bel-Peshazzar. The message was true, but the appointed time was long.

And he understood the message and had understanding of the vision. In those days, I, Daniel, was mourning three full weeks. I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all till three whole weeks were fulfilled.

So, for three weeks, Daniel became a vegan. He ate no meat, drank no wine, just nibbled parsley or carrots. Obviously, he had some food intake.

You can't fast completely for three weeks. But he didn't partake of any normal meals. He just snacked on vegetables.

He may have eaten a little grain, a little parched grain or something, bread cakes perhaps. But no pleasant food, no meat, no wine. Notice that this was a special occasion.

Daniel normally drank wine. He was a prophet of God. He was still able to commune with God and receive visions and talk to angels even though he drank wine.

Nothing wrong with drinking wine in and of itself. And he did not anoint himself at all. He did not do the normal grooming for going out and mingling in public.

Doesn't mean he didn't bathe. But he did not dress up and put on his fine clothes and go out to be seen. He's in mourning.

This is a private time that lasts three whole weeks. Now, let's read through this to get an overview of what happens. We don't know what this message is yet, do we? This is not the message of chapter 9. The chapter 9 message came in the first year of Darius, the son of Ahasuerus.

Not the Ahasuerus of Esther, but a previous Ahasuerus. In the first year of Darius' reign, he got the message in Daniel chapter 9. This is the third year of Cyrus. This is about two years after chapter 9. Third year of Cyrus, king of Persia, a message was revealed to Daniel whose name was called Belteshazzar.

And for three weeks, he has this vision in his mind. It's true, he understands it. It's for a long distant future time, and yet it troubles him greatly, so greatly that he goes off his normal routine.

Now, on the 24th day of the first month, as I was by the side of the great river, that is the Tigris, I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz. His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude. If you didn't know who this was, who does it sound like? Sounds

like Jesus, doesn't it? Sounds like the Lord Jesus Christ revealed in Revelation chapter 1 to John.

Now, this is not Jesus. Who is it? It's Gabriel. So, if the description of Gabriel sounds so much like the description of Jesus by John, how do we explain this? Well, think about it.

What is Jesus, especially in his glorified state? He's the fullness of deity in bodily form, right? He is the reflection of God's glory. You look at, Jesus says, if you see me, you've seen the Father, right? And that brightness and that righteousness and that holiness, that is a reflection of the essence of God, right? The glory of God. Now, Gabriel is one of the archangels, one of the highest members of that created order.

And he looks an awful lot like Jesus. Why would that be? Because he also reflects the glory of God. To the extent that we reflect the glory of God, we're going to be Christ-like, right? To the extent that we partake of righteousness and holiness and faithfulness and obedience, we are going to reflect God.

And if Jesus is a great and perfect mirror of the glory and the character, and the essence of God, Gabriel, as a created being, is also reflecting that same glory. And so, there is a great similarity. I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great terror fell upon them, so that they fled to hide themselves.

Therefore, I was left alone when I saw this great vision, and no strength remained in me, for my vigor was turned to frailty in me, and I retained no strength. Yet I heard the sound of his words, and while I heard the sound of his words, I was in a deep sleep on my face, with my face to the ground. Suddenly a hand touched me, which made me tremble on my knees and on the palms of my hands.

And he said to me, O Daniel, man greatly beloved, understand the words that I speak to you and stand upright, for I have now been sent to you. While he was speaking this word to me, I stood trembling. Then he said to me, Do not fear, Daniel, for from the first day that you set your heart to understand and to humble yourself before your God, your words were heard.

Does this sound familiar at all? Keep your finger here and turn back a chapter. Verse 21, While I was speaking in prayer, the man Gamariel, who I had seen in the vision at the beginning, caused to fly swiftly, reached me, talked with me. O Daniel, I have now come forth to give you skill to understand.

At the beginning of your supplications, the command went out, and I have come to you. Same thing here. From the first day that you set your heart to understand and to humble yourself before your God, your words were heard.

And I have come because of your words. Daniel's prayer brought this response. This is a very comforting thing, don't you think? If we set our heart to understand, if we humble ourselves before God, God hears our words.

What's our new memory verse? Isaiah 59, 1 and 2. The arm of the Lord is not shortened, that it cannot save. His ear is not hardened, that He cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

There's nothing wrong with His ear for hearing. There's nothing wrong with His arm for delivering. It's our iniquities that separate us from God and cause Him to willfully not hear.

Well, Daniel is the opposite of that. He has humbled himself before God. He has prayed to God.

And because of that prayer, one of the mightiest angels in the celestial realms has been sent directly and personally to Daniel. This is a great comfort and encouragement for our prayer life, isn't it? Your words were heard, and I have come because of your words. But, this is our study from the Psalms this morning.

But the prince of the kingdom of Persia withstood me twenty-one days. And behold, Michael, one of the chief princes, came to help me. For I had been left alone there with the kings of Persia.

Now I have come to make you understand what will happen to your people in the latter days. For the vision refers to many days yet to come. Now what I find interesting about this, and the prophetic part is great, and understanding that there are angels doing battle and functioning along with nations and all that is great.

But, there is a thing here that is often overlooked. Do you see it? Daniel prayed. God determined to answer Daniel's prayer three weeks ago.

But it took three weeks for the answer to Daniel's prayer to arrive. And I ask myself, why? If the arm of the Lord has not shortened it, it cannot save, and he in fact has heard and has decreed deliverance, then why the delay? Gabriel says, well, I ran into some traffic on the way over here. I got on LBJ and just, you know, everything moved to a standstill.

All these princes of Persia got in my way. And I had to have help. Somebody had to come assist me.

Maybe Michael had to come and provide reinforcement so that I could battle through the interference and get here to obey God and give you the answer to your prayer. And that took three weeks. So, if you were having to teach a Sunday school class or a Bible class, and you were looking at this passage, and you saw these observations, how would you interpret and apply that observation? There is more going on in the world than our problem, right? There is a lot more going on in God's plan than Sam.

God's entire plan does not have its axis and its focal point on me. And there are times when God is busy doing other things, like working with the entire Persian Empire. And is Daniel important? He was probably the most important believer on the planet at the time, but there are bigger things going on.

And God tells the angels, I want you to go give this message to Daniel, and I want you to oppose and stop the demonic influences on the empire of Persia. God gave the angels both missions, didn't he? He said, I want you all to oppose the princes of Persia down there, and make sure they don't have their way in the Persian Empire, and I want you to get this message to Daniel. So, what did the angels have to do? Now, God could have thought a thought, and Gabriel would have popped right up in Daniel's presence.

But God has mediated his deliverance through angels in this particular case. He has detailed his creatures, and he has given them two missions. Inform Daniel what his vision means, and comfort him, answer his prayer, and deal with all of these demons who are at work in the Persian Empire.

So, what did the angels have to do? What did Gabriel and Michael and the other angels who are on their staff and under their command, what did they have to do? They had to set priorities. And the priority was three weeks worth of battle with the demons who were trying to subvert the Persian Empire. How were they doing this? We don't know.

It could have been historically. It could have been surrounding nations trying to come in and attack. It could have been a plot to assassinate Cyrus.

It could have been any one of a number of things. We don't know what it was, but whatever this intrigue was, whatever this plot and this demonically inspired opposition was, it took the angels all of their time and all of their energy, and they had to reinforce each other to get that mission accomplished. And that mission was more important than Daniel's personal travail in understanding this vision.

Now, Daniel is greatly troubled and greatly aggrieved, but that does not trump the fate of the entire Persian Empire. You and I have problems, and you and I have difficulties, and we take them before God's throne, and we don't necessarily see a divine answer right away. Why is that? We check ourselves, and we're in the faith, and we're obedient, we're compliant, we've done what we're supposed to do.

We're just like Daniel. We've humbled ourselves before the Lord. God is ready, willing, and able to deliver us, but the deliverance doesn't come right away.

Why? The same reason Daniel's deliverance does not come. God has priorities, and sometimes, we have to wait on the Lord. We have to wait because there are bigger things going on than us.

There were lots of blind people and lots of lepers and lots of people who needed healing, but they had to wait until Jesus showed up in their vicinity for healing. A man born blind spends years and years and years, and he may have prayed to God, Oh Lord, improve my lot. Help my life to count for something.

And he had to wait 30, 40, 50 years before the Lord Jesus came on a day and cured his blindness for God's glory. Disciples say, Lord, why was this man born blind? Did his parents sin?

Did he sin? Jesus said no. He was born blind for the glory of God.

And the glory of God required decades of waiting for the day of God's deliverance because that was the perfect time and the perfect way in the weaving together of all of the factors of history in God's plan. And that man is immortalized in Scripture for all time and all eternity. He had to wait.

We have to wait. It's not about us. It's about God and His plan and His purpose.

Wait on the Lord. Be of good cheer. He shall strengthen thy heart.

Wait, I say, on the Lord. Daniel had to wait three weeks because there was something important going on. Nothing wrong with Daniel.

Nothing wrong with God. But, you know, history is just one darn thing after another, right? Everything has to happen in a sequence. And sometimes things have to happen first.

And we have to trust that God knows what He's doing and that the divine priorities are correct. Well, it's a great lesson to remember as we face our challenges and wait on our deliverance. Let's pause and take our break.

When we come back, we'll continue here in Daniel chapter 10.