

Daniel 06-04-09a

As we continue our fellowship this morning, our worship together, our appreciation for God and for his Son, the Lord Jesus Christ, for his Spirit who constantly ministers to us, and for his Word which guides us and thoroughly furnishes us unto all good works, we pause at this point to direct our attention to God in prayer and to prepare our souls to take a close look at God's Word. Shall we pray? Father, we are grateful for the nation in which we live, for the freedom that we enjoy, even as we watch people exercise that freedom in a questionable way in our city on this day. But we appreciate that because of that freedom, we can worship and we can pursue our understanding of your Word and our life before you as we focus our attention on our heavenly citizenship and on that kingdom which will not pass away, that we find illuminated for us in the pages of your Word.

We thank you for our government, for our leaders. We pray for them. We pray for our President, for our Senators, Congressmen, and our Judiciary, our law enforcement, our military leadership, all of those who, through their efforts, especially those who are seeking to serve you and to please you in the conduct of their lives, we pray a blessing on them.

We pray that you will grant them the strength and the encouragement to continue to resist the attacks and the undermining efforts of those who do not have our nation's best interests at heart and certainly do not have spiritual truth guiding them. We ask your blessing on us as a group, on our fellowship, on each one who is here. As we look at your Word, may each of us find in it that truth that God the Holy Spirit can use to spur us to growth, to service, and to bearing that fruit that will reflect your glory both now and in the age to come.

We ask these things in Jesus' name. Amen. Our scripture reading this morning comes from Psalm 144.

Nothing like thinking about the number 12 and 12,000 furlongs as the dimensions of the New Jerusalem on any given side or its height. And as you get a little musical accompaniment while you turn there. Psalm 144.

Every once in a while I get so interested in what I'm studying on Friday night, I just want to carry it over to Sunday and kind of keep my momentum going so I've still got revelation on the brain while we're looking at Daniel. But our study will continue this morning in the book of Daniel, chapter 10, by way of our scripture reading in Psalm 144. You'll see that this is a psalm of David.

In the New King James it is labeled or subtitled, a song to the Lord who preserves and prospers his people. David blesses God for his mercy. And this is a great encouragement.

We're going to see this morning in Daniel, chapter 10, that one of the reasons the events of chapter 10 take place is that Daniel is thinking about the people of God and is anxious that God will preserve and prosper his people. And we're going to see exactly why. But this is a hopeful

and, if I may say it, a faithful, a song.

This is a psalm that reflects faith and reflects hope, reflects confidence that God is going to bring righteousness and peace and good out of difficult circumstances. So David says, Blessed be the Lord, my rock, who trains my hands for war and my fingers for battle, my loving kindness and my fortress, my high tower and my deliverer, my shield and the one in whom I take refuge, who subdues my people under me. Lord, what is man that you take knowledge of him or the son of man that you are mindful of him? Man is like a breath.

His days are like a passing shadow. Bow down your heavens, O Lord, and come down. Touch the mountains and they shall smoke.

Flash forth lightning and scatter them. Shoot out your arrows and destroy them. Stretch out your hand from above.

Rescue me and deliver me out of great waters from the hand of foreigners whose mouth speaks lying words and whose right hand is a right hand of falsehood. I will sing a new song to you, O God. On a harp of ten strings I will sing praises to you, the one who gives salvation to kings, who delivers David, his servant, from the deadly sword.

Rescue me and deliver me from the hand of foreigners whose mouth speaks lying words and whose right hand is a right hand of falsehood. That our sons may be as plants grown up in their youth. That our daughters may be as pillars, sculptured in palace style.

That our barns may be full, supplying all kinds of produce. That our sheep may bring forth thousands and ten thousands in our fields. That our oxen may be well laden.

That there be no breaking in or going out. That there be no outcry in our streets. Happy are the people who are in such a state.

Happy are the people whose God is the Lord. You can imagine that David composed this psalm and composed these thoughts and this prayer in a time of distress. It's unlikely that it would be peace and prosperity and quietude and green pastures and still waters if the first thing you say is, blessed be the Lord who trains my hands for war and my fingers for battle.

Be kind of a non-sequitur. Obviously there are difficult times and he says that there are those who are wielding a deadly sword, who are strangers speaking lying words. They extend the right hand.

They've got a hearty handshake and a smile on their face but they're speaking lying words and their right hand is a right hand of falsehood. David prays that the next generation will grow up and he doesn't say give them peace and give them freedom from debt. That's what you typically hear circulating in political circles as well.

We don't want to hand off a war and a bunch of debt to the next generation but David doesn't

pray that. He says, I pray that our sons will be like plants grown up in their youth. That our daughters may be as pillars sculptured in palace style.

This speaks of prosperity, of strength, of stability but the stability is of the people themselves, not necessarily of their circumstances. He doesn't say peace and safety. Peace, peace when there is no peace.

He says, I pray that our young ones will grow up to be strong and be steady and be productive. That our barns will be full supplying all kinds of produce. Our sheep may bring forth thousands and ten thousands in our field.

These are the measures of national production in Israel, aren't they? Agriculture and the sheep representing the husbandry of all kinds of animals and what's true of the nation of Israel in the Old Testament speaks metaphorically and symbolically of the individual believer today and so what is this prayer when we observe it and interpret it and apply it? We want to be fruitful. We want our lives to yield that grain that the Lord Jesus talked about when he told his disciples to lift up their eyes on the fields that are white for harvest and to pray that the Lord of the harvest will send workers in who will gather. The righteousness is of God and workers who will go in and harvest that righteousness are those who have the faith to do so.

Faith claims God's righteousness and that's what's gathered in the barn. That's what reflects the glory of God. It is the chaff, it is human production as we saw in our memory verse.

Our righteousnesses that are sourced in us, that are energized by us, that are thought up by us are like filthy rags in God's sight. They wither and fade like leaves. It's like the fig leaf in the garden.

That had to have been discouraging. The leaves stayed on the trees where they belong in the Garden of Eden but when Adam looked at Eve and Eve looked at Adam and they pointed each other and said you're naked and they had to try to cover themselves up, they looked around for something that had some length and some width and some sort of surface area and they said well let's get some of these big leaves off the fig tree here. So they plucked the leaves off the tree and fastened them around their more discretionary parts and what do you think happened to the leaf once it was disconnected from the tree? Well it began to turn brown and curl up and wither and it's not effective.

It doesn't last. It doesn't accomplish anything and that was a defensive sort of activity trying to keep oneself from looking naked instead of being something that is productive and contributes and lasts. So supplying all kinds of produce, sheep, bringing forth thousands and ten thousands that there be no breaking in or going out.

Breaking in is what? Invasion. Invasion by foreign armies. Invasion by burglars and thieves.

Going out, having to go forth and fight a war. It is a desire that once your hands learn how to war and your fingers to fight that you accomplish the driving out of the Canaanites, the

Amorites out of the land and then you have stability and you maintain your borders and you're always ready but there is that environment. The oxen are well laden.

There's no breaking in or going out, that there be no outcry in our streets, violence, incursions. You remember Israel for hundreds of years suffered invasion from surrounding nations. Whenever they were weak, whenever they were spiritually weak, they became militarily weak and they were plundered.

Happy are the people who are in such a state. Happy are the people who are in such a state that will keep them in perfect peace whose mind is stayed on thee because he trusteth in thee. Happy are the people whose God is the Lord.

Now the Lord is God no matter what but people choose what is going to be their God. We choose what our God is going to be. Many people make a God out of their appetite, Paul tells us, and it is the satisfying of our appetite and the pleasing of our appetite that motivates us through the day and through the week when it ought to be pleasing and satisfying the God of heaven.

Happy are the people whose God is the Lord. Well, how does this relate to our study over in Daniel chapter 10? We turn now to Daniel chapter 10 and we refresh our mind remembering that it is the third year of Cyrus king of Persia. A message is revealed to Daniel whose name is Belteshazzar.

The message was true but the appointed time was long. He understood the message and understanding of the vision and he got depressed. He was discouraged.

He was troubled and he goes on a fast and he is fasting and praying for three solid weeks. This is the first month. You recall that Israel had a feast of the new moon and so right at the beginning of the first month there would have been a two day fast on the first and the second of the month.

That is the feast of the new moon which is not one of the Levitical annual feasts but was observed in Israel and at the time when that should have ended Daniel just kept on fasting and he fasts through the 10th of the month when the Passover lamb would have been penned up. He fasts through the 14th of Passover. He fasts through the 15th the beginning of the he fasts through the the feast of first fruits and the feast of unleavened bread in the week to ten days following Passover and he's still fasting on the 24th of the month when the feast of unleavened bread should have concluded.

Three solid weeks. Actually from the beginning of the month if you think about it it's three and a half weeks. 24 days is three and a half weeks and that is sort of significant when you look at the weeks and things happening in the middle of a week.

That is three and a half sevens, three and a half weeks of days. He ate no pleasant food, no meat or wine came into his mouth. He didn't anoint himself until three whole weeks were

fulfilled and then on the 24th day of the month as he's by the side of the great river the Hittikal or the Tigris he lifted his eyes and looked and last time we reviewed the appearance of Gabriel.

Some people like to think that this is a theophany or a pre-incarnate Christophany, Christ in a pre-incarnate state coming because of the similarity to descriptions of the Lord Jesus such as in Revelation chapter 1. However, the Lord Jesus doesn't need any help facing the Prince of Persia. The Lord Jesus doesn't need to carry a message from heaven to Daniel. The Lord Jesus is the message and the Lord Jesus I don't think appears in theophanies or Christophanies.

Some people think he's the fourth man in the fire. Some people think he's the angel of the Lord that appeared to Joshua and so on. God has perfectly serviceable qualified angels to do messenger duty and this is Gabriel.

Now, one question we did not answer, we didn't really ask it or answer it, is why all of this distress? Was Daniel just bebopping about doing his business and suddenly he receives in the third year of Cyrus this message? There's a reason why Daniel receives the vision and why he's discouraged and why this 24 days passes and why Gabriel comes and offers a message at this time. And the key is in the very first verse of this chapter, the third year of Cyrus king of Persia. Guess what's going on in the third year of Cyrus the king of Persia? Now, Daniel chapter 9 we saw that the timing was significant because in the first year of Darius you're getting very close to the end of the 70 years of discipline on the nation of Judah specifically that Jeremiah had foretold and Daniel knew this and he's looking around and he says, we are not ready for this.

We need to acknowledge our sins. We need to start preparing spirit for the end that the whole purpose of this discipline is to turn our nation back to God and Daniel doesn't think they're there. And so he makes a very lengthy and detailed prayer regarding himself and the nation and makes an appeal to God that this will in fact be the end of that discipline.

Well, the first year of Cyrus, Cyrus makes a decree that allows the people to go back to the land. This is when the rebuilding can begin. And if you turn over to the book of Ezra, we'll skip around just a bit in Ezra because there are some lists that we don't have time to evaluate lists of people, but take a look at Ezra 1.1. Now in the first year of Cyrus king of Persia, the word of the Lord by the mouth of Jeremiah was fulfilled.

The Lord stirred up the spirit of Cyrus king of Persia. He proclaims that God has commanded him to build a house at Jerusalem, which is in Judah. Verse three, who is among you of all his people? May his God be with him.

Let him go up to Jerusalem, which is in Judah and build the house of the Lord God of Israel. He is God, which is in Jerusalem. Whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, freewill offerings for the house of God, which is in Jerusalem.

So the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites, with

all whose spirits God had moved, arose in the first year of Cyrus to go up and build the house of the Lord, which is at Jerusalem. Those around them encouraged them, gave them silver, gold, goods, livestock, precious things willingly offered. Cyrus brought out the articles of the house of the Lord, which Nebuchadnezzar had taken from Jerusalem and put in the temple of his gods.

Cyrus brought them out by the treasurer, counted them out. You've got an inventory there. Chapter two gives you the list of the major clans, the major families and households of Judah and of the priests.

And that's a fascinating list. Believe me, that is not there by accident. We could go through Ezra 2 and have a fascinating study.

Don't overlook it. Don't underestimate it. But we don't have time to do it this morning.

And in verse 68 of that chapter, some of the heads of the fathers' houses, when they came to the house of the Lord, which is in Jerusalem, offered freely for the house of God to erect it in its place according to their ability. They gave to the treasurer for the work 61,000 gold drachmas, 5,000 minas of silver, 100 priestly garments. Priests and the Levites, singers, gatekeepers, Nethanim dwelt in the cities and Israel in the cities.

When the seventh month had come, chapter 3, children of Israel in the cities, they gathered as one man to Jerusalem. You know about the seventh month, right? That's the fall feast cycle. In the first year of Cyrus, they've gotten back.

It's the seventh month. And you can read down through this. Fear came upon them because of the people.

They set the altar on its base. They offered burnt offerings on it to the Lord, the morning and evening offerings. They kept the feast of booths, the feast of tabernacles.

Afterward, they offered the regular burnt offering. Those were for new moons and for all the appointed feasts of the Lord that were consecrated. That would have been the new moon sacrifice for the beginning of the eighth month.

So, starting with the feast of tabernacles, evidently they were too late for trumpets and the Rosh Hashanah and so on. The first feast that they were set up and ready to go was the last feast of the year, which is the feast of tabernacles. They got that one done and from then on, they tried to start getting the sacrificial cycle back on track and the feast observances back on track.

So, the new moon feast for the eighth month began at that point. They gave money to masons and to bring in logs. That was just the altar set up and the sacrifices and some priests functioning.

But, of course, the temple has not yet been rebuilt. Now, look at verse 8, Ezra chapter 3, verse 8.

Now, in the second month of the second year of their coming to the house of God at Jerusalem, you've got Zerubbabel and the rest of these brethren and priests and so on, began work and appointed Levites from twenty years old and upward to oversee the house of the Lord and so on. They sang responsibly.

Verse 12, many of the priests and Levites and heads of the fathers' houses, old men. These men would be in their eighties, right? Because they've been out of the land for seventy years plus. Many of the priests and Levites and heads of the fathers' houses, old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes.

Yet many shouted loud for joy so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people. For the people shouted with a loud shout and the sound was heard afar off. There was a mixture of joy and sadness.

Joy that the temple was about to be rebuilt but sadness remembering the former glory and everything they had lost in the seventy years of absence from that great and glorious temple. And the sure knowledge that it was unlikely that it could ever be rebuilt with the splendor that Solomon had put into it. And looking at the site of the temple and when they sit there and they're laying the foundation and they're starting the work and they've got the sawhorses and the yellow tape up and everybody is coming in with their hard hats essentially to start the work.

This would be, you could imagine if they decided that they were going to rebuild the Twin Towers, people might come down there and watch the beginning of that work but you could imagine a lot of people would be crying thinking about the disaster that had taken place on that site and why was there a necessity that this work be redone in the first place because there had been a catastrophe at that site. And so there's weeping and yet the younger ones are shouting because they have great hopes for rebuilding the former glory and so on. But immediately problems set in.

Now think about this. We've been through the book of Exodus. You remember those chapters that deal with the tabernacle after they get to Sinai and they get the blueprint from heaven? And God sends his spirit into the hearts of those who are willing, these great artisans and craftsmen that learned their trade, apprenticed and became experts at the pinnacle of their profession in Egypt as slaves and now these skills that they learned in slavery, they put into use in the greatest and grandest of tasks which is fashioning the articles for the worship of God that formed the tabernacle in the wilderness.

Did the Amalekites come and attack Israel while these Bezalel and Aholiab and all the rest of them are working on the tabernacle? Was there warfare and strife and conflict while the tabernacle was being constructed? No. How about when Solomon started getting cedar wood and Hiram king of Tyre comes down and helps out or sends people to come and help out and Solomon's temple is built. Was there warfare and strife and conflict during the building of that temple? No.

God gave Israel peace in the wilderness while the tabernacle was being constructed and everyone was busy melting and smelting and sewing and tanning and constructing and fashioning. You think about just the wood poles and the construction of things that went into the fence and went into the structure of that tabernacle. You can't really do that stuff in a time of conflict and God gave them peace in the wilderness.

God specifically told David, you're the man of war, you're the man of blood, you're the one that needs to finish driving out the adversaries and driving out the pagans and securing the borders of Israel so that your son can build a house for my name. And David did everything short of actually starting the work on the temple but God said, no, you've got to clear the land. That's your job.

Your son will build that temple. This time, look at chapter four of Ezra. Now, when the adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the Lord God of Israel, they came to Zerubbabel and the heads of the father's house and said to them, let us build with you for we seek your God as you do and we have sacrificed to him since the days of Esarhaddon, king of Assyria, who brought us here.

Now, who is this talking? These are the ten northern tribes, aren't they? These are the ones who went out under the Assyrian attack. Remember Isaiah and Hezekiah and Judah survives that thing sort of at the last minute. These are the Samaritans.

What did we just read in Psalm 144? There are strangers who come down and trying to glad hand me, give me the right hand of fellowship and smiling in my face. Speaking lies. Zerubbabel, Yeshua here, the rest of the heads of the father's house said, you may do nothing with us to build a house for God.

We alone will build to the Lord God of Israel as King Cyrus, the king of Persia, has commanded us. So, the people of the land, these are the inhabitants who were there before the captors returned, tried to discourage the people of Judah. They troubled them in building and hired counselors against them to frustrate their purpose all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia.

They wrote accusations against the inhabitants of Judah and Jerusalem in the reign of Ahasuerus, the days of Artaxerxes. And you read on down, this chapter four is all detailing the conflict. Verse 12, let it be known to the king, the Jews who came up from you have come down to Jerusalem and are building a rebellious and evil city, finishing its walls and repairing its foundations.

If this city is built, the walls are completed, they won't pay tax, they won't pay tribute, they won't pay custom, the king's treasury will be diminished. Because we received support from the palace, it was not proper for us to see the king dishonored. So we have sent and informed the king.

Search the books of the records of your fathers. You will find in the books of the records and know this city is a rebellious city, harmful to kings and provinces. They've incited sedition within the city in former times.

Lying tongue, putting a bad spin on the healthy resistance that Judah and Jerusalem in times past had given, as well as the resistance and the rebellion that God commanded against. Remember when Jeremiah said, don't go to Egypt, don't rebel, this is God's work and they did it anyway. Well, now this is being dragged up and brought as an accusation against a legitimate divinely ordained return and reconstruction.

So this is very insidious. And we find many times that people will twist and distort. This just has that satanic fingerprint on it, doesn't it? Of distortion and taking legitimate things and making them illegitimate and dragging up the past.

There's nothing worse in our lives than having somebody drag up some old dead corpse from the past, dust it off and start beating us over the head with it. We shouldn't do it to ourselves and there is no productive point in doing it or letting anyone else do it. The past is the past.

What does the Apostle Paul say? Forgetting those things which are behind, we press toward the mark of the upward call of God in Christ Jesus. Dragging up the past is a big mistake. It partakes of evil.

Now, we can learn from the past. We can be cautioned by the past. Every time you look at a rainbow, it's a reminder of the past, isn't it? But there is a promise of God and to accuse and to undermine and to oppose an attack based on the past, it partakes of the work of the devil.

That's what this is. We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion beyond the river. Well, the king sent an answer.

I love this at the end of verse 17, peace and so forth. You know, there's this long introduction that has all the usual faulty rawl in it, peace and so forth. The letter which you sent to us has been clearly read before me.

I give the command a search has been made has found that this city in former times has revolted against kings. Rebellion and sedition have been fostered in it. There have been mighty kings over Jerusalem that ruled over the region beyond the river, tax tribute, customer paid to them.

Now give the command to make these men cease that this city may not be built until the command is given by me. Take heed now, you do not fail to do this. Why should damage increase to the herd of the kings? When the copy of King Artaxerxes' letter was read before Re'em Shimshai, the scribe and their companions, they went up in haste to Jerusalem against the Jews by force of arms, made them cease.

Thus the work of the house of God, which is at Jerusalem ceased and it was discontinued until

the second year of the reign of Darius, king of Persia. Now, this is the third year of Cyrus, king of Persia. So as we flip back to Daniel chapter 10, in the third year of Cyrus, king of Persia, a message was revealed to Daniel.

The message was true. The appointed time was long. He understood the message.

He had an understanding of the vision. I Daniel was mourning three full weeks. This is the context of the revelation to Daniel.

This is the context of the fast. This is the context of his troubled heart and his distress of soul into which comes the word of God via Gabriel. Now, when Gabriel says in verse 12, Do not fear, Daniel, for from the first day that you set your heart to understand and to humble yourself before God, your words were heard.

I have come because of your words. But the prince of the kingdom of Persia withstood me 21 days. And behold, Michael, one of the chief princes, came to help me for I've been left alone there with the kings of Persia.

There was a sort of battle of the bulge, if you will, where in the angelic realm, in the angelic struggle, an advance was made by the demonic forces of Satan and they prevailed and they got some things done. How did that work itself out in the earthly realm? Well, the work on the temple was stopped. What takes precedence? Daniel having angst over the revelation of his vision or the work stoppage in something that God has decreed and that God has commanded for the people to return and to resume their life in Judah and in Jerusalem.

So you have this delay while reinforcements are brought and it's a very interesting glimpse just a little view through the keyhole of the relationship between the unseen conflict between the invisible angelic armies and the effect that that has on earth. And as is always the case, deception and twisting of half-truths, that's the satanic strategy. That's the earmark and the hallmark and the maker's mark of his work.

It's always fun. I never get tired of watching Antiques Roadshow and they bring some old ratty looking thing and the guy says, well, if you turn it over and look on the bottom, here's the maker's mark. Here's the stamp that says this was actually made by Tiffany and not the secondary, not so hot Tiffany, but the original good Tiffany that makes it really valuable.

Or somebody will say, oh, well, my aunt gave me this and it's Tiffany. And they say, well, but that's not the good Tiffany. That's the later, not so hot Tiffany.

Maker's mark, has the stamp, you can tell. And they say, and you can tell even without the mark, look at the workmanship, look at the style, look at the materials. You can just tell, they do this with furniture a lot.

They say, well, this is Boston. It's got this and this and this. These are typical of the Boston furniture makers around the time of the Revolutionary War.

This is made in Philadelphia. They use this kind of wood in the back of the drawer. There are characteristics.

Well, deception and twisting of the truth, dragging up the past, that's satanic. Now, we often find ourselves in kind of awkward situations where it might be tempting, if I can use that word, to shade the truth, to selectively speak the truth, to twist the truth, and the result is deceptive, doesn't really communicate the reality of things, the actuality, the truth of things. This is kind of what happens when parents start interrogating their children sometimes.

The answers you get don't really fully reveal the truth. I think you see this happen in the political realm when they start investigating, well, who said that you could say thus and so? People are trying to serve their own self-interest, and so they selectively reveal facts. This is satanic.

Now, I have come, verse 14, Daniel 10, to make you understand what will happen to your people in the latter days. The vision refers to days yet to come. What is the essence of this communication? If you just step back without getting into the details, what is the essence of it? Don't be discouraged by the near-term problems.

Don't be discouraged by near-term problems. At least, don't be unduly discouraged. I think even the Lord Jesus got discouraged.

He stood up on Jerusalem and wept over it. How often I would have gathered you under my wings as a hen gathers her chicks if you would have none of me. It's not necessarily bad to look at a thing and be somewhat depressed, but encouragement comes from taking the long-term view.

Our long-term view is our hope, our heavenly citizenship, our knowledge that this momentary light affliction is working for us an eternal weight of glory. Gabriel comes to Daniel and says, yes, it's depressing to look right now and see that the work has stopped and that the people are really having a hard time having the spiritual intestinal fortitude to persevere and to trust God in these difficulties. But let me show you what's further down the road.

Lift your eyes to the hills. Don't be looking at the valleys. Look at the hills.

You look at the valley and here's the army encamped against you. You look at the hills and you see the army of God revealed. He's already got them outflanked.

Lift your eyes to the hills. I lift my eyes unto the hills from whence cometh my strength. It's the long-term view.

I am horrible when it comes to figuring out, you know, there are people that really understand stocks and mutual funds and investments and take your money and let it work for you and all that. For most of my life, I've neither had the means nor the motive nor the opportunity to even worry about that. There are other people in my family and I had an uncle that was just a wizard

with that kind of stuff.

And I would sort of envy that knowledge and that insight and the ability to do that thing. I know nothing about it. But what I have learned is that people who invest in the market or in companies or in stocks and all these different things learn to take a long-term view.

There will be these downturns. There will be these downward spikes. We had one after 9-11.

We had one a couple of years ago. Everything just went in the tank. When the internet bubble burst, people lost their shirts.

But investors who are wise and investors who prosper are those who take a long-term view. And when things start to momentarily drop, they don't start selling everything and trying to reinvest and what they call riding the little spikes. And something goes down, they start selling.

Something starts going up and they buy and they just get all frantic and overreacting. Long-term view. If you think about what's happening here, Daniel is looking at a short-term development in the life of the people of Judah and Jerusalem.

And Gabriel comes and says, look, there's a lot more going on than you can see. There's a heavenly conflict going on. It took me three weeks to get here because of everything you can't see.

The real issues that are being fought and worked out in the unseen realm. You're seeing a symptom. You're seeing the effect.

Let me show you the long-term view. That's why Gabriel's there. And it's really helpful.

When we look at something and we're discouraged, we look at a situation or an event or a condition in our life. And we say, this is, I feel like I don't want to eat. I feel like I want to sit and just pray to God for three solid weeks.

What does Gabriel come to Daniel with? The long-term view, the ultimate resolution of everything in God's plan. It is going to work together for good, but you have to lift your eyes. Remember when Gabriel first shows up, what's Daniel's posture when he sees Gabriel arrive? Knees and palms of the hands.

It's unique. I don't remember another time when you get that graphic a picture of prostration. Daniel says, I saw this great vision, no strength remained in me.

My vigor was turned to frailty. I retained no strength. I heard the sounds of the words.

And in verse 10, a hand touched me, which made me tremble on my knees and on the palms of my hands. You just can't get any more downcast without just being flat on your face, without being completely prone. And he makes him to stand.

And in verse 11, he stands. He's still trembling, but he's standing up. He's raised up by the arrival of this message.

That's what we need. God doesn't want us on our hands and knees. God doesn't want us without strength and frail.

He's going to reach down and stand us on our feet. That's what the word of God ought to do for us. We have to remember, we have to claim it for ourselves.

We have to direct our attention to it and take that long-term view. Well, what is this long-term view? What's the content of it? That's what we'll look at when we come back from our break.