

Now I will show thee the Truth

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[0 : 00] We can resume the public worship of God by singing to his praise from Psalm 73. Psalm 73, and we're singing from the beginning of the psalm.

Psalm 73 at the beginning. Yet God is good to Israel, to each pure-hearted one. But as for me, my steps near slipped, my feet were almost gone.

For I envious was, and grudged the foolish folk to see, when I perceived the wicked sought, and joy, prosperity. For still their strength continueth for them, their death of bands is free.

They are not toiled like other men, nor plagued as others be. Therefore their pride, like to a chain, they encompasseth about, and as a garment violence doth cover them throughout.

Their eyes stand out with fat. They have more than their hearts could wish. They are corrupt. Their talk of one, both lewd and lofty ears.

[1 : 09] They set their mouth against the heavens in their blasphemous talk. In their reproaching tongue, throughout the earth at large doth walk.

Yet God is good to Israel. Yet God is good to Israel. Yet God is good to Israel.

Israel. To each pure-hearted one. But as for me, my steps near slipped, my feet were almost gone.

For I am, He just was, and grudged, the foolish folk to see, when I perceived the wicked sought, And joyeth prosperity.

For still their strength continueth earn, their death of bands is free.

[2 : 50] They are not like other men, nor plagued as others be.

Therefore, their flight line to a chain, then compasseth about.

And as the government violence doth cover them throughout.

Then I stand out with faith that they have more than their hearts could wish.

They have caught up their job of wrong, both lewd and lofty ears.

[4 : 16] They set their mouth against the heavens, and their blasphemous talk.

And their reproaching tongue throughout. The earth at large doth walk.

Let us join together in prayer. Let us pray. O Lord, O God, as we continue before you in this act of worship, we give thanks that we can meet together in this way, and that we are assured of your presence.

And we desire to seek your blessing. And we know that there is much in our heart and life that would deprive us of that blessing.

We have no right of our own by which to secure it. Lord, we have no right of our own by that blessing. We have no right of our own by that blessing that you bestow upon others, that we can enjoy it.

[5 : 42] But we do come with the assurance that you have given to us a way of access in and through the passion of your son Jesus Christ.

And upon his name we can lay claim to all the privileges and the mercies that he has secured through the cross of Calvary.

We pray your blessing upon each and every soul that is here this evening. Thankful for each of them praying that whatever their need may be, whatever desire may be in their heart.

Lord, we would ask that you would consecrate that heart to yourself, that they may enjoy what it is to know that God is speaking to them in the crucible of their heart.

And that even in the tossings and the turnings that inevitably is ours as we journey through life, that we can discover the hand of the Lord extended to us in Meshi.

[6 : 54] We were singing these words that spoke of the temptation that overtook one of your servants when he envied the wicked.

And how easy it is for us to be envious of such, to look at what they have in this world and to decide it for ourselves.

And yet what they have is in the world and of the world. And many of them who have all that the world can offer are seldom satisfied with it.

They seek the applause of others and when that is denied them, they follow a downward spiral to their own destruction.

We acknowledge that the many things that are secured by their endeavours that are but poor security in the face of eternity.

[7 : 57] So help us to appreciate that the foolish thoughts that overtake us from time to time should be trodden under foot. And that we should appreciate with your grace what it is to enjoy through spiritual blessings that we will not be deprived of.

We thank you for being able to speak to those who know the Lord and to hear from them the things that are most of worth to them.

Things that they enjoyed in the bloom of youth. Things that they enjoyed in the dawn of their spiritual journey.

And as they now come to the end of their lives here in this world. These are the things that they hold dear. Whatever they had by way of privilege or enjoyment that are of this world.

These things are overlooked, neglected if not forgotten. But the things they go back to time and time again. That bolster them in their life of faith are the things that you mercifully brought into their experience.

[9 : 14] So we bless you for these fragrant reminders that all you people possess. In the ravages of time and in the challenges that confront us as we live our life here in this world.

We would pray for your blessing upon all who are of your own people. That you would add to them. That you would deter any who are content being on the periphery.

Who are content simply being numbered amongst those who were like others following Jesus Christ from afar. Who were part of the crowd.

Who were often times found listening to the words of Jesus. And yet their lives remained as they were. They did not close in with him.

And they did not trust him for the salvation of their soul. Do not allow any of that ilk to be here. Give them the confidence to yield their all to Christ.

[10 : 23] A Christ who has promised never to leave nor forsake his own. We pray for those of our congregation who are housebound or hospitalized.

We pray for those who are dealing with illnesses that are beyond the remedy of man. We know that if we seek the blessing of God in such a way that you are able to heal.

You are able to recover. Even at the ninth hour. We acknowledge that God may not be your will for some.

That healing is not in the realms of your prospects for them.

But we give thanks that whatever it is you do in the experience of your people. That all things will be done well. We pray for your blessing upon your word as it goes out this evening to all.

[11 : 31] Here in this place and elsewhere. Wherever they gather in your name. Remember the nation to which we belong.

Our king and his family. Those who govern in his name. We pray that you would speak unto their darkness of ignorance. Those who are bound up in dark.

We know that many of them. Very few are numbered amongst those who would profess your name in public. We pray for your grace to add to their number.

So that when times of election come. There would be those who would stand and be counted as those who have faith in Christ.

We pray for your blessing upon the nations of the earth. Especially those parts of the world that are suffering through want of any description. Those who are suffering by reason of flood or famine.

[12 : 48] Those who are devastated through war. We pray for those who are suffering from disasters of various descriptions.

You know them all and we pray for them. And ask that you would overrule for good in these things. Sanctify these visitations in your providence to us. We pray for your blessing upon the needy of the world.

We remember the grief struck, the afflicted by death. And all who, whoever they may be, wherever they are found. Your voice has been heard in recent days in your own community.

And we remember those who have such an experience. That you would sanctify that voice to us. We are so often confronted in our ministry.

Seeking to comfort those who are assailed by death. And yet there is often in the hearts of many just some blasé of acceptance.

[13 : 53] That this is just the journey that man is on. We live. We die. And that is it. That is the end. But your words say it's different.

Life is given by reason of the hand of God being an exercise. Giving life. And the same God who gave life is the God who will take it away.

And those who know the Lord will say at all times, blessed be the name of the Lord. And only with your grace is that possible. So hear our prayers on behalf of others.

As we pray for ourselves, so we pray for them. Glance from every sin and direct us in the reading of your word and the singing of your praises. Pardoning sin in Jesus.

Amen. Amen. I'm going to sing again to God's praise. This time the words of Psalm 137. Psalm 137.

[14 : 53] We can sing the whole psalm. By Babel's streams we sat and wept. When Zion we thought on. In midst thereof we hanged our harps.

The willows, trees upon. For there a song required they who did us captive bring. Their spoilers called for mirth and said a song of Zion sing.

O how the Lord's song shall we sing. Within a foreign land. If thee, Jerusalem, I forget.
Skill part from my right hand. And so on.

We'll sing the whole psalm. Psalm 137. To God's praise. By Babel's streams we sat and went. By Babel's streams we sat and went.

When Zion we thought on. In midst thereof we hanged our hearts.

[16 : 05] The willow trees upon. For there a song required they.

Who did us captive bring. Our sailors called for mirth and said.

A song of Zion sing. O how the Lord's song shall we sing.

Within the fallen land. Within the fallen land. If thee, Jerusalem, I forget.

Still part from my right hand. My tongue to my mouth's rooted feet.

[17 : 37] If I to thee forget. If I to thee forget. Jerusalem.

And be above. My chief joy do not set.

Remember. Remember, ye, God's chosen Lord.

Who in Jerusalem stay. Even unto its foundation.

Praise, praise, praise, it's wide to see. O daughter, thou of Babylon.

[18 : 52] O God's chosen. Near to destruction. O God's chosen. Blessed shall be.

The reward. As thou. As thou. As thou.

that hastes.

King God. My tender little ones, who shall behold upon them, shall dash against the stones.

I'm going to read from the scriptures of the Old Testament, the book of Daniel, and chapter 11. It's quite a long chapter, so we're going to read down from the beginning to verse 14, and then we'll take up the reading at verse 35.

[20 : 30] Daniel, chapter 11. He says,

Shall he stand, nor his are? But she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

But out of a branch of a roof shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north. And he shall deal against them, and shall prevail, and shall also carry captives into Egypt, their gods, with their princes, and with their precious vessels of silver and of gold.

And he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces, and one shall certainly come and overflow and pass through.

Then shall he return and be stirred up, even to his fortress. And the king of the south shall be moved with Jolah, and shall come forth and fight with him, even with the king of the north.

[23 : 09] And he shall set forth a great multitude, but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands.

But he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

And in those times there shall many stand up against the king of the south. Also the robbers of thy people shall exhort themselves to establish the vision, but they shall fall.

And we can take up the reading at verse 34. Now when they shall fall, they shall be holpen with a little help.

But many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them and to purge and to make them white, even to the time of the end, because it is yet for a time appointed.

[24 : 24] And the king shall do according to his will. And he shall exhort himself and magnify himself above every god. And shall speak marvellous things against the god of gods.

And shall prosper till the indignation be accomplished. For that, that is determined, shall be done. Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all.

But in his estate shall he honour the god of forces. And a god whom his fathers knew not shall he honour with gold and silver, and with precious stones and pleasant things.

Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory. And he shall cause them to rule over many, and shall divide the land for grain.

And at the time of the end shall the king of the south push at them, and the king of the north shall come against them like a whirlwind, with chariots and with horsemen and with many ships.

[25 : 36] And he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown.

But these shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape.

But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt. And the Libyans and the Ethiopians shall be at his steps.

But tidings out of the east and out of the north shall trouble him. Therefore he shall go forth with great fury, to destroy and utterly take away, make away many.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain. Yet he shall come to his end, and none shall help him.

[26 : 38] Amen. May the Lord add his blessing to this reading of his word. To his name be the praise. I'm going to sing now Psalm 139.

Psalm 139, verse 7. At verse 7. From thy spirit whither shall I go, or from thy presence fly, ascend thy heaven.

Lo, thou art there, there if in hell I lie. Take eye the morning wings, and dwell in utmost parts of sea. Even there, Lord, shall thy hand me lead.

Thy right hand hold shall me. If I do say that darkness shall me cover from thy sight, then surely shall the very night above me be as light. And so on.

We sing to verse 14. Psalm 139, verse 7. From thy spirit whither shall I go? From thy spirit whither shall I go, or from thy presence fly, ascend thy hand, O thou art there, that if in hell I lie.

[28 : 13] Take eye the morning wings, and dwell in utmost parts of sea.

If there, Lord, shall thy hand me lead. Thy right hand hold shall me.

If I do say that darkness shall be covered from thy sight, then surely shall the very night above me be as light.

Yea, darkness hideth not from thee, but night of China's day.

To thee the darkness and the light are both alike.

[29 : 58] For thou possesses my grace, For thou possesses my grace, And thou hast covered me, When I within my mother's womb, And close and close by thee, Thee will I praise, For fearfully, And strangely made I am.

Thy words are marvelous, And bright, My soul doth know the same.

Amen. We can turn to the book of Daniel, Chapter 11.

We can read again at the beginning of the chapter. Also I, in the first year of Darius the Medean, Even I stood to confirm and to strengthen him.

And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia. And so on. And now will I show thee the truth.

[31 : 54] I am not going to pretend and say that this chapter is an easy chapter to preach a sermon from.

I couldn't find any other preacher who preached a sermon of my collection of sermons in the study. I couldn't find any that had preached a sermon on it.

And in the commentaries some said, If it wasn't for the fact that we were writing a commentary, We wouldn't really venture to say much about this chapter.

Because it's not an easy chapter to write on. Now that's not to say that's not a part of scripture that is important.

It has importance in its context. It has importance in bringing home to us the way the Lord has disclosed that he is a sovereign God who has sober, arching control over the history of mankind from the beginning to the end.

[33 : 03] As we come to the end of this book, we come to parts of it that are quite mysterious in a sense. And yet, in another sense, they seem to be as you would expect.

God is telling us that he will have the last word with regard to the salvation of his own people here in the world. We've already come across some of the material that we find in this chapter.

In chapter 8, for example, we've read about the description that's given to the Persian Empire. And the symbol that governs the ram.

And then following that, the Greek Empire, which is symbolized by the goat.

And these kingdoms appear again in this chapter. So it's difficult in that sense.

[34 : 09] Not only are we given a lot of information, and that information when it's accumulated, it tends to baffle us, bamboozle us. And if you're not really familiar with the history, if you're not familiar with the time that it's referring to, it can quite easily distract us.

And yet, if we remember that it is part of the whole, and that Daniel has been given by the Lord a vision.

It's been given information concerning the future of the world. So when you do actually read what has been written about it, some would treat it as prophecy, some would treat it the same passages as history.

Now, there's no doubt that history and prophecy can be the same. But usually, prophecy is directing your attention forwards to events that have yet to take place.

When history is recording for you the events that have already happened. And in that sense, what you're hearing from Daniel is that what he is saying appears as if these events have already occurred.

[35 : 33] These things have taken place, and he's just simply recording them. Where at the same time, he is looking forward as God gives him the opportunity to do that.

You remember that last Sunday, Daniel was seen there as somebody who was engaged in prayer. And he was concerned for the spiritual well-being of the people of God.

He was given insights into why God was working the way he was in the lives of God's people. He understood better than he understood ever before that the exile was down to covenant breaking.

God's people who were in covenant with God were exiled because of God's displeasure. They were covenant breakers. They were covenant breakers. And the exile was not because of the massing of armies that had more powerful, but because God had judged this nation and he allowed them to be taken into exile.

But Daniel also discovered that that exile was temporary. It wasn't something that was to last. And he understood from the teaching of the prophets that that exile was soon to be over.

[36 : 53] And that concerned him. And that concerned him. Because even as he understood that and saw that that permission had been given for God's people to return to Judah, he saw that only a fragment of them had returned.

And some were content to remain as they were. And Daniel was concerned for that. Well, looking at this passage here, at this point in time, we know that Daniel is probably, there's no question, I hope, in your mind or in my mind, that the Daniel that we've been introduced to in this passage is a very spiritual man.

Somebody who's intensely aware of God's holiness and who himself dwells in the, in the, in the, in the, well, it's not in the shadow of holiness, but in the presence of holiness.

That's the kind of person he wants. He knows God to be a holy God. He lives in the presence of that holy God. And no person can do that without themselves being holy.

Being holy. And that's the kind of person Daniel is. And we, we get glimpses into that kind of life that he leads. But we also discover that the more he discovers of God's holiness, the more he, he is struggling with the fact of sin, the reality of sin, the reality of the consequences of sin in the life of the people, but also in his own life.

[38 : 37] And, uh, one of the commentators says this, and he's quite right in saying it. At no time did Daniel exercise greater power than he did at this point in the account that he gives us of his own experience.

At no time did he exercise greater power than he did here, when he is praying, when he is interceding for, for the people of God.

But at the same time, he says, never was he more weak and humbled. Never was he more broken and prostrated.

Now you wouldn't think that's the way it is. Because it seems to be quite a dot. If you think that a person possesses power with God, then you're surely to be more supremely confident.

And yet, for Daniel, it was an exposure of his own need and his own sinfulness. So, at the point at which we left it last week, we saw him touched by an angel.

[39 : 55] Jesus came to him directly, I think, and he was persuaded of the reality of God's involvement in the life of the people afresh.

Now, what is revealed to him? And when you go through this chapter, as with a fine tooth comb, it becomes confusing very quickly.

And what we need to remember, first of all, is that Daniel is being, he has these future events revealed to him by way of the archangel, the messenger of God.

And I think you have to be more than a competent scholar of ancient history to be able to follow the intricacies of the nation that is the north and the nation that is the south.

But clearly, there are events that are described to us there, where we have the northern kingdom and the southern kingdom, where the kings change, the boundaries change, the powers that they possess change.

[41 : 19] And the other is less so, and vice versa. And what's difficult for us to identify who exactly he is talking about and when?

What point in history? If it is a point in history that we are directed to. and I'm not going to give you a lot of detail because I found the detail was probably difficult for myself to assimilate and to assimilate myself and then to discourage that in front of you tonight would be worthless but George Swab just to give you an example of this he describes two kingdoms and the reigns that occupied there the north there was Antiochus II then Seleucius II and then Antiochus III and IV parallel to that in the south there were six kings Ptolemy I to Ptolemy VI now historically you can check out these kings for yourself how enduring their reign was the various parts of that reign which stand out now it may be that these are the ones that that Daniel was told these kings would emerge their reign would be established they would vie for power they would sometimes come together and form alliances at other times these alliances would break down and there would be disputes there would be wars and so on if you look through it carefully you'll see that emerge as a pattern and whatever that meant to Daniel you've got to try and put yourself in his shoes this is Daniel receiving this world from God and God setting plainly before him this is how the future will appear there's events that go on and they're going on today now if you look at various commentators depending on when they were writing their commentaries they superimpose their own day upon the events that Daniel has recorded because inevitably they see in the events that Daniel is alluding to comparisons to to their own life or their own sphere of experience like for example if you were to read a commentary by Calvin and Calvin was somebody who was a minister in the 16th century then you would know that his mind would be on the events of his own of his own day and then if you look at a more modern one then you'll find some of them who are quite interested in discerning in what Daniel has to say to us about modern politics the modern division of not just the Middle East but the European continent you'll even have people talking there about the political system that pertains to Dave whether you're talking about the common market or whatever and they'll be able to identify and draw from what is written there certain things that Daniel says that they reckon is referring to what they're detecting now there is a problem with that because everybody can't be right and the reason for Daniel to receive this information

has to be reckoned at all times that what God discloses to Daniel has really got to be contained within this framework of the events of world order whatever they may be however catastrophic these events are however chaotic they may appear however it may appear to us that these things are unconnected that these things are irrelevant that these things are orchestrated by mere men on the scene of time for a period and then disappearing that they have no connection that they have no purpose that they have no end product but what Daniel is discovering is that God is the God of this world he is the God who is in control of this world he is sovereign all the events that appear on the scene of time however they appear to us are events that will ultimately return to the glory of God so whether they are dalliances fraction fragmentation whatever it is all of these things that we read here they are things that God has disclosed to Daniel

I will show you the truth he says and then he lists these events that we can either take literally or we can take as events that speak to us about this world and its ways and the ultimate end that God has decreed for it but when you come to the end of the chapter having gone through it and having discovered these things that are mentioned there and some of them are quite detailed some of them have got minute information information that you can marry to events that took place and that are clearly standing out in the history of the world it is something that we recognize that God is concerned about the spiritual realm just as surely as he is concerned about world politics and even within the sphere of influence of world politics the spiritual realm is something that is influenced or affected by what is going on you know it is so very difficult we can think tonight that what is happening here in the villages that we belong to is of no relevance to anything that is happening with the world but the minute detail of what

God does in the world may have aspects to it that are hidden from our view but are very important in the outworking of his providence for the world so that even when you listen to your televisions or your radios and you hear of something like you know Donald Trump standing for president in 2025 or whatever it is you may think well that will never happen but if it does what does it have to say to us but what you have to understand is that there are powers at work in the world behind the powers that appear so prominent and so much in their own opinion in their own mind in control of events there are other powers behind them undergirding what they're doing prompting it promoting it encouraging it so that the role of

[49 : 50] God is overlooked and denied it now that might be difficult for us to understand or appreciate or even believe but it is what the scripture reminds us of that while these things that are referred to here you might think well let's read for a moment verse 7 40 40 at the time of the end shall the king of the south push at him and the king of the north shall come against him like a whirlwind with chariots and with horsemen and with many ships he shall enter into the countries and shall overflow and pass over he shall enter into the glorious land and many countries shall be overthrown these shall escape out of his hand even Edom and Moab and the chief of the children of Ammon now these passages seem to us to be referring to geographical locations and the battle that is referred to may have happened in the years that have gone by they appear from the description that is given to us of horses and ships and their involvement in what you would call the usual physical combat of of a by generation that these things are just simply historical details that we can take on board but then when you come to the

New Testament the New Testament makes clear reference to what Daniel is saying here and what Daniel is describing and makes reference to it not with regard to nations or geographic locations or battles that have long been forgotten but an ongoing battle that is vicious and that is going to curtail or be terminated with the involvement of the Son of Man in his coming again if you go to the New Testament the character of the Antichrist emerges quite prominently in the preaching of the Apostle Paul and the Apostle Paul is able to refer back to the teachings of apocalyptic teaching that we find in

Daniel and in Ezekiel and he references his teaching in the New Testament era in these passages but says this is what Daniel was teaching this is what Daniel was told to bring to your attention and to my attention that there is going to be a day when the church is going to be involved embroiled in combat and the powers of darkness are going to be arrayed against it and the powers of darkness will seem to prevail just give you a flavour of what is being said by the Apostle Paul in his second epistle to the Thessalonians and Paul there is quite specific in what he expects to happen he's not talking about past tense he's talking about the future and in the future that Paul anticipates he sees the following chapter 2 of the second epistle to the

Thessalonians finally no chapter 2 now we beseech you brethren by the coming of our Lord Jesus Christ and by your gathering together unto him that ye be not soon shaken in mind nor be troubled neither by spirit nor by word nor by letter as from us as that the day of Christ is at hand now remember Paul was writing nearly 2000 years ago but he still says the day of Christ is at hand that's not to say Paul was deceived but as far as time is concerned the coming of the Lord is something that is imminent something that the Apostle saw as being round the corner as it were let no man deceive you by any means for that day shall not come except except there come a falling away first and that man of sin be revealed the son of perdition who opposes and exalted himself above all that is called

God or that is worshipped so that he as God sitteth in the temple of God showing himself that he is God remember he not that when I was yet with you I told you these things and now you know that withholding that he might be revealed in his time for the mystery of iniquity does already work only he who now left will let until he be taken out of the way and then shall that wicked be revealed that the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming even him whose coming is after the working of Satan with all power and signs and lying wonders now you read that for yourself but what Paul is referring to is something that he understands from God is going to be the case now how we understand what he is saying you know some people believe that there is going to be an armageddon that there is going to be hand to hand combat visibly in the world that there are going to be battles fought the church against the powers of darkness now whether that is the teaching that we're meant to take from that is up to debate but there is no question but that

[56 : 25] Daniel was looking forward to events that were going to be a harbinger of the coming of the Lord to speak to us that the Lord is coming and that soon there will be a falling away of the people of God false teachers will abound you find Paul speaking of this often the apostle John speaking of it Peter forewarning the church about it the Antichrist will be engaged in conflict against the powers of light and how it will be maybe a mystery maybe something that is just as complex as the description that Daniel is giving to us here he is just relaying to us the information that God has given to himself and maybe he was perplexed but what he is describing is something that we may find difficult to imagine but when you think about the world in which we live today would you in all honesty dispute with the apostle

Paul how he envisages the kind of world that we are in at the present that it would never be anything like what he sees would you be in dispute with me if you began to read what Paul was saying this is what it is going to be like this is the kind of world you are going to live in this is the kind of activity you are going to see in the world this is how the church is going to be engaged the numbers who belong to the church will be diminutive they will be tiny in comparison to the masses that are arrayed against it when can ?

to leave■ ? ? to all intents our purposes. But it is what he's building up to. It is what he's directing our attention to.

The enemy of man's soul from the outset has sought to establish a throne in the world. And there was only one candidate to occupy that throne and that was himself.

And when he can't occupy the throne of the world himself, he will do his utmost to occupy the throne of man's soul. And every soul that he manages to sit upon the throne of their soul, that is his aim and that is his desire.

[59 : 46] And he will add to that number as long as this world exists. But what Daniel saw and what Daniel was persuaded to proclaim was that while that may be the case, that the God of Daniel is the God who will triumph over the God of this world.

And that's what we need to be reminded of. However complicated it may appear to us. You know, when you read sermons composed maybe 200 years ago, especially sermons written by the likes of McJane or Rutherford or Scots preachers like that, one thing that impresses you about their preaching was the sense that they had that the coming of Christ was imminent.

And you might conclude that they had got it wrong. Because Christ has yet to come. They are long dead.

And Christ has still not come. But that was what gave power to their preaching. The conviction that they had from God and the sense that they had in the light of eternity that this world was a passing passing generation, a passing age and that soon this world would be at an end.

Tidings out of the east and out of the north shall trouble him. Therefore he shall go forth with great fury to destroy and to utterly make away many.

[61 : 39] He shall plant the tabernacles of his palace between the seas and the glorious holy mountain. Yet he shall come to his end and none shall help.

Help. God is mighty not mighty but almighty. And we need to remind ourselves of that.

However however much we're convinced and we're we're told to believe it that the church is on the way out to some decline the people of God are in the minority.

That's fine. That's fine. in so far as it is the fulfillment of God's word. It's an interesting survey to think about the coming of the Lord the things that are going to accompany.

Many of these men that I spoke of believed that before the Christ came that there would be life brought into the experience of the Jew and that they would be returned restored to the vine.

[62 : 54] That hasn't happened. Maybe you're catching security from that thought you're waiting for the day when the conversion of the Jews will be a sign more certain.

Well again what you understand from God's word must fashion your thinking but make sure that it's the light that God gives to you on his word that encourages you to look to himself.

But may he bless to us these few thoughts. Let us pray. Lord oh God we give thanks for the awesome wonder that fills our mind and heart when we consider the revelation of scripture when we consider how your servant was touched his mouth filled from on high portions of scripture given to him to announce that spoke of events that to him might have not made much sense nations kingdoms wrestling one with the other vying for power one succeeding the other and yet at the same time the wrestlings of the spiritual realm went on apace but we give thanks that the day came when the son of man made his journey to earth and took the position of the saviour of sinners as the one who bore the sins of his people to the cross we give thanks to that and that not only did he come but that he has promised to come again and that promise will not be broken and when he comes we give thanks for those who are able to rejoice at his coming bless us in his name we pray forgive sin in him amen we're closing psalm psalm 9 psalm 9 verse 7 god shall endure for a he doth for judgment set his throne in righteousness to judge the world justice to give each one god also will a refuge be for those that are oppressed a refuge will he be in times of trouble to distress and they that know thy name in thee their confidence will place for thou hast not forsaken them that truly seek thy face oh sing he praises to the lord that dwells in sion hill and all the nations among his deeds record he still these verses 7 to 11 of psalm 9 god shall endure for a he doth for judgment set his throne o shall endure for day he doth for judgment set his throne in righteousness to judge the world justice to give each one justice to give each one god also will a refuge be for those that are oppressed our refuge will he be in times of trouble to distress of trouble to distress and they that know thy name in

thee their confidence will place for thou hast not forsaken them that truly seek thy face that truly seek thy face oh sing ye praises to the Lord that dwells in Zion hill and all the nations among his deeds record ye still his deeds record he self and may grace mercy and peace from

God the Father the Son and the Holy Spirit rest and abide with you all and always amen