

And Many of them that Sleep in the Dust Shall Awake

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[0 : 00] We can begin our public worship of God by singing to his praise, Psalm 8. Psalm 8. We can sing the whole psalm.

Psalm 8. How excellent in all the earth, Lord, O Lord, is thy name, who hast thy glory far advanced above the starry frame.

From infants and from sucklings' mouth thou didst strength ordain, for thy foes caused, that so thou mightst thee avenging forestrain. When I look up into the heavens, which thine own fingers framed, and to the moon and to the stars, which were by thee ordained, then say I, what is man, that he remembered this by thee, or what, the son of man, that thou so kind to him shouldst be?

For thou a little lower hast him than the angels made. With glory and with dignity thou crowned hast his head. Of thy hands works thou made'st him, Lord, all under his feet to slay, all sheep and oxen, yea, and beasts, that in the field do stray.

Fowls of the air, fish of the sea, all that pass through the same, How excellent in all the earth, Lord, our Lord is thy name.

[1 : 25] Psalm 8, the whole psalm to God's praise, How excellent in all the earth, Lord, our Lord is thy name. O excellent in all the earth, Lord, our Lord is thy name.

The whole psalm to God, or our Lord is thy name. roof O Infinite O'rsions, God's praise the Lamb.

Overeem Grizzly! From heaven's sun, from selfish mud, Thou didst send for him.

For I, whose cross, thou soverwise, The avenger of the Holy Spirit.

When I look up unto the heavens, Where thy own fingers spin, Unto the moon, unto the stars, Which were thy thee, O dear.

[3 : 19] Then say, I want this man, For thy body, remember history.

O for the Son of man, The love so kind to heaven should see.

For thou a little overhouse, And thou the angels sing, With glory and with dignity, The crown of sin.

Of thy hands, The blitzed Lord, All understatement's way, Of sea and oxen, Yea, and beast, That is the field to stay.

Fouls of the earth, Fish of the sea, All that comes to the sea.

[5 : 18] And thou the earth, And thou the earth, And thou the earth, Lord, thou artest thy name.

Let us join together in prayer. Let us pray. Lord God, we give thee the praise, That you are a God who is infinite, Eternal, unchangeable in your being, Wisdom, power, holiness, Justice, goodness and truth.

You are a God who is spirit, A God who the naked eye cannot see. You do not possess a body, You inhabit eternity.

Time is not something that influences you in any way. You are before time, You are in time, You are in time, And you will doubtless be after time, By whichever measurement, Eternity will be measured.

We know that, That is your place of habitation, You sit upon the throne, That is eternal. And we acknowledge that, That not one, That not one, Has been able to displace you from that throne.

[7 : 07] It is you shall write, And even though, The enemy of our souls, Are to doubt us his own, We know from your word, That he was, Thwarted in his desires.

That he was displaced from, That he was displaced from, That he occupied where, And he could worship the creator, Who brought him into being.

And he was, And he was, Sent into, This world, And he will, Occupy, His own sphere of influence, Until ultimately, He will, Be in chains, For all eternity, Without, The ability to, Disturb the peace of your people.

But he does that very thing, At the present. He is described in your word, By your servant, As a roaring lion, Going up and down, Seeking whom he made his devour.

And he is often, Using, Using, The bones of your people, As, The very things, Upon which he sharpens his teeth.

[8 : 34] But all that is true, And all that is, Their experience. We know that he will not, Have the last word, With regard to any of them.

Because there is one, Mightier than he. There is one, Who is the lion, Of the tribe of Judah. And he has defeated, The foe.

And the day will come, When that will be fully declared. And all who are, His subjects, Will enjoy the, The pleasures, The pleasures, That are his, The pleasures, For evermore.

As we worship in his name, This evening we pray, That we would be sensitive, To his presence here, Amongst us. Though he took, The time to be in this world, As you gave him command, So to do.

To come in, In the body, And to dwell amongst his people, For a time. As you gave him command, So to do. To come in, In the body, And to dwell amongst his people, For a time. He has ascended to the right hand, Of the majesty on high.

[9 : 40] But in so doing, He entrusted his kingdom, And to dwell amongst his people, For a time. He has ascended to the right hand, Of the majesty on high.

But in so doing, He entrusted his kingdom, And the supervision of it, And the ministration of it, To one who was his equal, Even the spirit.

And as the spirit ministers to us, Here in this place, We pray that we would, Have a sense of, That experience of being ministered to.

That your word in his hands, Would be, Something that we would be able to, Contemplate and, Feed upon, As your people are wont to do.

We bring before you, All their cares and concerns, Thankful that, All who are your people, Not just those who are present in this place, But, Those who belong to the congregation, Who may be found elsewhere.

[10 : 49] Those who belong to the congregations, Of your people throughout the world. Believe you, Or many in number, There is not one of them, That is unbeknown to you.

You are, The God of, All grace to them, And your eyes upon them, And it never departs from them. We give thanks, That we can, Think of them, Even when, They are in their lowest, Position.

When they are, Downcast, When they are, Forlorn, When they are, Broken. When their body, When their body, Is aching, And when their mind, Is, Is, Bringing, Into their, Experience, All kinds of challenging thoughts, You are with them, In these, Situations, And in these challenging moments.

We give thanks, That they can identify you, From, Your own intervention, That you are able to, Speak to them, In their longings, And in their desires, And where they, Desire, Where the desire is for you, For the God of heaven, Even as, Others of old have confessed, As they waited upon the Lord, As they cried out, Of a sense of need, And you came to, Present yourself to them, And remind them, Of the ability that you possess, To, To do for them, What made man cannot.

We pray that you would remember, All your people, The world over. Wherever they are found, You are there with them, And we pray that they would know that, As we should know it here, In this place.

[12 : 44] As it is, The sake and mercy, Behind that, The wounds of the grieving, Remind us of the, Journey that we are on, But it is a, A sojourn, A brave, Experience of, Tent dwelling, That will ultimately end, Far sooner than we give credit, To it.

Here are petitions, For, For those that, Are weeping, As if, Their weeping, Would never end, But the mourning, Will bring joy.

So we pray, That you would, Remember the, The ministrations, Of your church, Here on earth, To those who are in need. Remember those, Housebound, Hospitalised, Those confined, To beds of sickness, Be they at home, Or in hospital, Or care homes, Or a hospice, Part of our own community here, Whatever means are used, For the, Alleviation of suffering, May those, Who are, Undergoing such, Challenging times, May they, In mission, Remember them, Give thanks, For those, Entrusted with their care, And ask that you would, Guide their hands, We pray for your blessing, Upon the preaching, Of the gospel, And even those, Who would seek, To live out the gospel, By ministering to those, Who are in need of care, Of care, Bless the word, That is proclaimed, This evening, Wherever the seed is sown,

May it find fertile ground, And may in your time, May there be fruit, To your own glory, May Christ be magnified, May his name, Be precious to the lips, That utter, Under these words, That speak of, That name, Remember the world, In which we live, That is crying out, For, All, Need that they have, To be met, Without fully, Comprehending, What the greatest need is, We think of, War torn nations, Where there is conflict, May peace be, Brought to them, We think of, Ukraine, We think of the Yemen, We think of, Places throughout the world, Where there are, Minor, Skirmishes, And, There are divisions, That are seldom, Heard, Mentioned, And yet,

The loss of life, That is attendant, Upon these places, Is often overlooked, We pray for these places, And that you would, Speak into their need, By, By the gospel of your grace, Remember your people, Found in such places, We pray for them, That they would be kept, By the everlasting arms, May those who bear testimony, To the grace of Christ, And, The grace of God, In Christ, May they be able, So to testify, Without fear, Or favour, May they be surrounded, With the everlasting arms, Of God, Who will uphold, And sustain them, Even in the face, Of the persecutor's spirit, We pray for your blessing, Upon our nation, Upon the king, His family, And, Those who govern, In his name, We fear, That there is little, Appreciation, Or interest in,

[16 : 32] The things of God, And it is so, Patently obvious, In the way, Our nation is going, You are able to, Bring these things, To and in, But, Only the power, Of the right hand, Of God, Will so do, But we give thanks, That we are in your hands, No matter what, What we see, Or what is ongoing, Preserve us, In our testimony, In our witness, In our, In our Christian lives, We are, We are, We are the focus, Of, The enmity, That is in the world, Against your people, And that, Will manifest itself, In so many different ways, But, Help us to, To look to yourself, To enable us to engage with it, Meaningfully, And to, Be able to resist the devil, That he may flee from us, For us, Guide us in the truth,

As we read it, As we sing it, And as we wait upon you, For, For the light of your countenance, To be lifted up upon us, Have mercy in Jesus name, Amen. We are going to sing, To God's praise this time, From Psalm 73, Psalm 73, At verse 23, To the end of the psalm, Nevertheless, Continually, O Lord, I am with thee, Thou dost me hold, By my right hand, And still upholdest me, Thou with thy counsel, While I live, Wilt me conduct and guide, And to thy glory afterward, Receive me to abide, Whom have I in the heavens high, But thee, O Lord, alone, And in the earth, Whom I desire, Besides thee there is none, My flesh and heart doth faint and fail, But God doth fail me never, For of my heart, God is the strength and portion forever,

For lo, They that are far from thee, Forever perish shall, Them that are hurting from thee, Go, thou hast destroyed all, But surely it is good for me, That I draw near to God, In God I trust, That all thy works I may declare abroad.

Psalm 73, From verse 23 to the end, Nevertheless, Continually, O Lord, I am with thee. Nevertheless, O Lord, I am with thee, The God's need hope by my right hand, And I still upholdest me, Thou with thy counsel, While I live with me, Conduct and guide, Unto thy glory afterward, Receive me to the light,

Whom have I in the heavens high, But thee, O Lord, Alone.

[20 : 17] And in the air, The light is light, Besides thee there is none.

My flesh and heart, God's dream and killed, But God does kill me never, For all my heart, God is the strength, And portion forever, For all the wear, For that are dark from thee, Forever perish shall, Never they frost half this earth, name of the gold thou hast destroyed all but shall be it is to warn me that I draw near to God in

God thy trust that all thy works I may declare abroad I'm going to hear God's word as we have it in the book of Daniel and I was reading this evening the last chapter Daniel chapter 12 book of Daniel and chapter 12 and at that time shall Michael stand up the great prince which standeth for the children of thy people and there shall be a time of trouble such as never was since there was a nation even to that same time and at that time thy people shall be delivered every one that shall be found written in the book and many of them that sleep in the dust of the earth shall awake some to everlasting life and some to shame and everlasting contempt they that be wise shall sign as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever but though

Daniel shut up the wires and seal the book even to the time of the end many shall run to and fro and knowledge shall be increased then I Daniel looked and behold there stood other two the one on this side of the bank of the river and the other on that side of the bank of the river and one said to the man clothed in linen which was upon the waters of the river how long shall it be to the end of these wonders and I heard the man clothed in linen which was upon the waters of the river when he held up his right hand and his left hand and to heaven and swore by him that liveth forever that it shall be for a time times and a half and when he shall have accomplished to scatter the power of the holy people all these things shall be finished and I heard but I understood not then said I

O my Lord what shall be the end of these things and he said go thy way Daniel for the words are closed up and sealed till the time of the end many shall be purified and made white and tried but the wicked shall do wickedly and none of the wicked shall understand but the wise shall understand and from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days but go thou thy way till the end be for thou shalt rest and stand in thy loft at the end of the days amen and with all that is blessing to the reading of his word and to his name be the praise let us sing now verses from psalm sixteen psalm sixteen and at verse six and to me happily the lines in pleasant places fell yea the inheritance

[25 : 57] I got in beauty doth accept I bless the Lord because he doth by counsel me conduct and in the seasons of the night my reins do me instruct before me still the Lord I said since it is so that he doth ever stand at my right hand I shall not move it be because of this my heart is glad and joy shall be expressed even by my glory and my flesh in confidence shall rest because my soul engraved to dwell shall not be left by thee nor wilt thou give thine holy one corruption to see thou wilt me show the path of life of joys that is full stored before thy face at thy right hand are pleasures ever more we can sing these verses psalm 16 from verse 6 to 11 unto me happily the lines in pleasant places fell

I bless the Lord because all the truth by God shall be condemned.

And in the seasons of the night my wisdom is loved.

Before me still the Lord I set, set his soul of thee.

Doth ever stand at my right hand, I shall not move with thee.

[28 : 36] Because of this my heart is glad and joy shall be expressed.

Here by my glory and my flesh in confidence shall rest.

Because my soul in good to dwell shall not be left by thee.

Nor wilt thou give thine holy one corpus to see.

Thou wilt me show the path of life. All Christ's ennistful soul.

[29 : 54] Give for thy face our bright and dark pleasures evermore.

Can we turn to Daniel chapter 12? We can read again at the beginning of the chapter.

And at that time shall Michael stand up the great prince which standeth for the children of thy people. There shall be a time of trouble such as never was since there was a nation even to that same time.

And at that time thy people shall be delivered. Everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake.

Some to everlasting life, some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament. And they that turn many to righteousness as the stars forever and ever.

[31 : 09] Well we're going to conclude our short study in the book of Daniel this evening.

I can safely say there are many things within the book that still remain a mystery. If you were expecting me to solve these mysteries for you then I can only apologise.

There are many things perhaps that I should have been able to explain to you which I didn't do. These are the things I would probably need to apologise for.

But there are many other things that are a mystery not just to myself but to others. And I can safely say that because when you're doing a study such as this one you have to seek high and low to find out what other people have to say about the topic.

And very often what you discover is that there is not one sensible answer if you like.

[32 : 33] There is not one consensus of agreement at every level. There are various opinions expressed. There are various conclusions arrived at.

But the variety is such that you wouldn't be too confident in coming down on any one side of an argument or the other.

There are various conclusions. This final chapter begins with the last part of the prophecy that we were looking at last week. Which began at the beginning of chapter 11.

And it reminds us of how Daniel was identified at the very outset of the book. Do you remember in the first chapter when Daniel and his companions were identified and described?

This was said of them. God gave them knowledge and skill in all learning and wisdom. And Daniel had understanding in all visions and dreams.

[33 : 49] He had understanding in all visions and dreams. And we saw in our... As we progressed through the book of Daniel how he moved from being the source of enlightenment to some To being one who conveyed these dreams that he himself received and had questions to ask about them.

Even in this last chapter we read in verse 8, Daniel said, Daniel said, Daniel said, Daniel said, Daniel is told certain things which does not mean that he necessarily is able to explain them to others.

And it may be that some of the prophets of the Old Testament had to disclose, had to declare, had to bring to the attention of others.

They might have had to do so with a measure of, a measure of, well, a measure of, well, mystery.

A measure of uncertainty. A measure of uncertainty. God was not under any obligation to explain to them the message that he was to convey to them, or through them, to others.

[35 : 26] And it was only when the fulfillment of these prophecies came about that true light emerged. And Daniel is no different.

Well, the description that is given of Daniel and his companions at the beginning is well tested. He was well suited to the role given to him by God.

And no doubt he proves that again and again. John Owen the Puritan said of Daniel that what he received from God he held out to others.

Even things that were clear and express visions concerning God's wonderful providence.

We've seen how the prophecy moves from being a prophecy to being a lesson in history.

[36 : 38] A lesson in history. Declarations of events that will occur where nations will emerge and then will disappear into the mist of time.

And that is not a surprise. Because part of what God is teaching us here is that he is sovereign. He is Lord over all.

He tells us that he is not blind to what is going on in the world. He is not blind to the machinations of power, whether they are political powers or ecclesiastical powers.

But these will all take their own place in time. And then they will be forgotten.

But God ever remains the same. And he saw, Daniel saw the future of these nations. But he also more importantly saw a future that contained within it the Christ of God.

[37 : 53] The salvation to sinners that God has prepared. And whatever concern Daniel had in interpreting the future, whatever mystery surrounded the coming Messiah, this was something that lifted him, that stimulated his interest in the future, that gladdened his heart that there was such a provision made by God for sinners.

We are looking at the opening verses because there is much in this chapter that may mystify us still.

But we know that what Daniel is saying here, he is saying it under the instruction of the Holy Spirit of God.

And he is speaking, as we saw there in a reading, he is speaking of, once again, this angel, this archangel.

And Michael is spoken of as God's provision for his church when it is in the grip of persecution.

[39 : 22] That's the picture that is given to us. Michael will stand up, a great prince for the children of your people. And where he is to stand up is the occasion where there will be persecution like of which the world has never experienced before.

And many are of the opinion because of the fact that Michael is here identified as the great prince. That this is none other than an embodiment of Christ.

And that the true source of strength to his church at all times is Christ. But especially when they are persecuted and when they have to endure suffering in his name.

And what is projected before us is that there will be, if it has not already begun, a time when the church of Christ will endure great suffering.

Now, as I said, when you read through this book and when you read the various interpretations of it, there may be those who are inclined to suggest that these events have already taken place.

[40 : 46] And these persecutions and these trials that the church of Christ has endured have already occurred in some measure.

But because of the nature of this book, the fact that it is pre-eminently eschatological, looking forward to events that have yet to occur, that the events are, if they are not already begun, that they will be part of the experience of the church.

There will be a time of trouble such as never was since there was a nation. And at that time, thy people shall be delivered.

There is a time where it will begin, but a time where it will all end. And God is in control of both of these things.

He permits the one, but he is concerned for his people to understand that when such persecution advances, that it is not something that will continue ad infinitum.

[42 : 03] It is something that will continue only for as long as he permits it to go on. And Daniel, when he declares this, may not himself fully understand.

You know, it wasn't that he wasn't familiar with the sufferings that the people of God had to endure. It wasn't that he was removed from it because he was one of those who were removed from their homeland and put with this song in their mouth that we would have from the psalmist.

How shall we sing a Lord's song in a strange land? This was his experience. And because of his very, very close relationship to God, the grief that that introduced into his experience is inestimable.

It may not mean much to you to be cut off from the people of God, but for him it was a grief, it was a sorrow, a sadness to be cut off from the place that God associated himself with.

So he was aware of and he experienced sorrows and sadnesses, but what he is speaking of is far in excess of that.

[43 : 27] And in verse 3, he says, They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

We spoke of him being identified as one of the wise. Those who had learning and wisdom. And he's not just simply thinking of himself here.

He is thinking of those who, because they are God's people, they have the wisdom that is not of this world.

They are those who know the Lord and who have experience of who the Lord is. If you go to the New Testament and the Apostle James, he says, of the people of God.

Those who are God's people are instructed by the Spirit of God. They are, what they receive from God is from above, he says, First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

[44 : 48] These are the wise and these are the people that Daniel is concerned for. These are the people who must receive instruction from God so that they do not misinterpret what they have to deal with in their lives.

If that is what is ahead of them. As we indicated from our understanding of the passages we've looked at before, in the end times the Gospel will be frustrated, there will be opposition to it, and the Church will experience persecution.

You know the name John Calvin anyway, and he suggests that, as I said, Michael here should be understood as Christ, exerting power as the guardian and protector of his people.

And that ensures that when there is the persecuting spirit that is in the world, that that persecuting spirit is under his sovereign control.

The elect of God that bears his name will know it, will experience it, will encounter it, but it is not without God's knowledge.

[46 : 18] It is not without God's understanding of what he means to accomplish. And that's how Calvin and others anticipate how this will work in the world.

Calvin says this, and I think you can agree with him, what he is saying. Even though the faithful of every generation have suffered severely under the law and under the prophets, yet he says there is a more oppressive season at hand.

And during that time, that God will treat his Church far more strictly than before, and submit it to a more excruciating period of trial.

Now that's interesting, is it not? What Calvin is saying is not just that this world will know a period of trial and temptation, and the normal source of that trial and temptation we associate with the enemy of our soul.

But Calvin is saying this as God's, this is God's doing, this is what God is doing, not to tempt but to test, not to make a person sin because of it, but to allow them to understand and be encouraged by where their true source of power is to be found.

[48 : 03] They are not, at that moment, depending on their own resources, but on God's provision. As we mentioned before, it is the desire of many, when they look at these passages, to pinpoint a time in history, an occasion that marries itself to the experiences described.

And I suppose we could easily achieve that end. But I think there are limits to how far we can go with that.

Because there are events that are written down in the secular history books that we could say they accord with the description of what Daniel is describing for us, but only to a limited degree.

Another habit that people have is because of the fact that Daniel and Ezekiel and the book of Revelation are of the same genre, of the same kind of teaching.

That they go to Revelation, and they see what John the apostle under the teaching of God is saying. And they say, well, they're both saying the same thing.

- [49 : 27] They're both describing the same event. They're both articulating the kind of sufferings that will be in the world in the last days. Now that may be true, or it may not be true.
- But one thing that we can easily understand from what Daniel is describing here is this.
- This is a progressive moment. In other words, we're moving towards a time when Christ the Son of God is going to return.
- There is clearly reference to the judgment of God. Everyone that shall be found written in the book are going to experience delivery or deliverance.
- And when you think of the book, when the Bible is speaking of the book, it speaks of it in different ways and different times, but usually at the heart of it is the fact that God has a perfect knowledge of all who are in this world.
- [50 : 50] And on the basis of that knowledge that he possesses, all who are in it will be accountable to him.
- His own people are written in the Lamb's Book of Life, for example, John says in the book of Revelation. But what we are told and commanded to believe is that when Christ comes into the world, he will save his spiritual Israel from sin and from hell.
- These are the words of Matthew Henry. He will, at the second coming, complete the salvation that he began. And as many as are given to him by God, whose names are written in the Book of Life or the Lamb's Book of Life, these are they who will experience deliverance at his hand.
- And verse 2 confirms that. Don't you think that? Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.
- So you've got these two events, as it were. The uncertainty surrounding what point Daniel is referring to at which these things will commence.
- [52 : 23] There's uncertainty surrounding the point at which these things conclude. And you're able to sit down and select your commentator, select your expert and say, these are the days, these are the times, these are the occasions that Daniel is referring to.
- But we are not told what moment in time reference is made to it.
- But we are told that there is a time when the conclusion that is spoken of will be arrived at. When many of them that sleep in the dust of the earth shall awake.
- Now that word many confuses and many makes us think that it only suggests to us that only a select few are going to experience resurrection.
- But it is a Hebraism. It is an expression that belongs to the Hebrew language that is not limiting the amount but rather expressing the whole of mankind.
- [53 : 46] All who have succumbed to death and whose dust is now mingled with the ground.
- When we go to the cemetery with the remains of a loved one. You find it's a very, very sad occasion.
- And people try and reconcile their experiences with an optimistic outlook.
- For the Christian he understands from the basis of the scripture is saying that that dust, that's what it is, it is dust. The moment a soul parts from the body, that body is returning to the dust.
- And what we are doing is taking the dust to be laid in the dust. And we try at times to make that experience so that it is an experience because of where we are laying the dust.
- [55 : 09] That the place itself is significant. That the place itself is significant. So often, I mean those of you who will anticipate being buried somewhere.
- I am going to be buried in Dalmore. I have heard songs sung. I have heard words written about that place. About the scenery.

About the location and the preciousness of it because of that. And some people will take the cremated remains of loved ones and scatter it in specific locations that they hold dear. Because the dust is being confined to its eternal, or to what they consider its eternal end. But whatever view we have of that, what the Bible is saying to us, that that dust is going to rise.

[56 : 16] And that is what Daniel anticipates. Not just many, but all that sleep in the dust of the earth shall awake. He is anticipating that.

That they shall awake. But he defines there the difference that the scripture places between the two different sensations that will be experienced.

Some, he says, to everlasting life. Some, to shame and everlasting contempt. Now that's what Daniel is saying.

And that's what the Lord Jesus Christ also declared to be the case. You remember that some people, and I've said it often to you, no doubt, that some people object to the gospel having any mention of hell.

By all means, speak about heaven, but don't mention hell, whatever you do. Because the gospel is good news. Because the gospel is good news. And what people need to hear about is not the prospect of an everlasting contempt and shame.

[57 : 37] But the prospect of heaven for everyone. For Jesus speaks about hell more often than any one of the apostles. He speaks about the possibility that there is for life without end in his presence.

But also those who will be confined to an eternity where they will be lost. You know, in John's gospel, Jesus speaks of that.

And he makes quite plain, well, more than once. Remember, there's a division, he says. There's going to be a separation. There's going to be the sheep on one side and the goats on the other.

Whereby, whereby, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.

For as the Father has given life in himself, so hath he given to the Son to have life in himself. and hath given him authority to execute judgment also, because he is the Son of Man.

[58 : 50] Marble not at this, for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth, they that have done good, and to the resurrection of life, and they that have done evil, and to the resurrection of damnation.

Daniel was given these words to declare, and just as surely, they were relevant in his day, and in our day. When we come to verse 3, we may ask, who is being spoken of here?

They that be wise shall shine as the brightness of the firmament. Was Daniel simply referring to himself, because of his wisdom, or was he identifying those who were of a like mind?

Some limit these words to ministers of the gospel. Their role is to preach the gospel. Their role is to declare Christ, to tell others about these truths that Daniel has highlighted at this very moment.

That there is a need to take on board the truth concerning our eternal destiny. If we don't do it here, it will be too late when we actually close in with death.

[60 : 03] But it is more than ministers of the gospel who have this role. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

One of the older ministers, Archie Cook, he dwelt upon this idea of shining, which the passage speaks about.

And he explained it in this way. He says, The shining begins, first of all, in the soul of man, not in the heart of man. And you can't see it.

You can't see it. But it is important for us to understand that unless the image of God is restored to the soul, the sinner shall never see God or shall never see heaven.

So the shining of which the passage speaks is a shining that belongs to those who are the righteous, those who have faith in God, those who have discovered who Christ is, those who are wise in the sense that they have accepted the truth of God concerning the gospel of his grace.

[61 : 30] And Cook refers to Psalm 45, the king's daughter, who is all glorious where within, all glorious within, that shining begins within as a result of God's doing.

Well, the truth of the matter is this, that those who hear the gospel and believe the gospel, those who listen to a word of counsel or reprimand, those who are encouraged to believe and trust in the Lord Jesus Christ, by those who are witnesses to the truth, do well to hear what they have to say.

And if they hear, then they do their soul service. If they don't, they do their soul a disservice. Final thought is in verse 4 there, which seems a bit strange.

Thou, O Daniel, shut up the words and seal the book. Even to the time of the end, what that says is seems to be contradictory.

First of all, he tells Daniel to tell others. He says to Daniel, open the truth, declare the truth, prophesy the truth, make this history known.

[63 : 10] Then he says, shut up the book. And that would appear to us to mean that is to keep it back from those who are hearing what he has heard up until now.

But I think the best explanation that I've heard of it is traditionally, if there was a word that was composed as an important word from the king, or an important word that had to do with the well-being of the nation, then a copy of that book could be put to one side and retained for reference.

And it was retained so that people would not lose sight of it. It wasn't forgotten, it wasn't put out of the way, it was something that was given importance.

And the sealing of the book may well be that very thing. Seal it up, not to hide it away, but to keep it before the mind's eye of the people.

And I think when we consider our own nation, you would think that literally this is what has happened.

[64 : 30] The word of God has been put to one side. it has been put into a sealed coffin, not to be read, not to be heard, not to be lived out, but rather something that belongs to a former generation that is no longer relevant to our own.

But that is not the way it is. Daniel's book is sealed, no doubt. And the truth is that what we presented with is this, go thy way, Daniel, for the words are closed up and sealed till the time of the end.

Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall.

there's a mystery, no doubt, but there's no mystery in this. The wicked will continue to do wickedly, and the wise shall understand, and they shall do what the Lord informs them needs to be done.

Well, as I said, there is much in this book that we cannot plumb the depths concerning it. We've skated on thin ice in some respects.

[66 : 12] We've skated the truth without actually discovering what the truth is. But it is there, it is God's truth, it is there to be contemplated and considered and with God's help apply to lives.

If only we could learn something of this man of God who lived to an age, an old age, and there was nothing ever that was held against him by God or by any of his saints because he lived in the fear of God and with the desire to serve God all his days which he did.

May God allow us to be the same. Let us pray. The Lord of God we give thanks that there is such a one as Daniel written about in the scriptures and his words to us are words that he is the communicator of truth as truth was imparted to him by his heavenly father.

We give thanks for the many things that he said and the many things that are still relevant to this day and the things that remind us that the church may well indeed be exposed to great trial and temptation until the end comes and that end is closer to us today than it ever was but that is in your hands.

Keep us safe O Lord. Cleanse us from sin. In Jesus name we ask it. Amen. We're concluding Psalm 17 and we're singing from verse 13 to the end.

[68 : 02] Verse 13 to the end. Arise and disappoint my foe and cast him down O Lord my soul save from the wicked man the man that is thy sword from men from men which are thy hand O Lord from worldly men we save which only in this present life their part and portion have whose belly with thy treasure thou fillst thy children having plenty of their goods the rest they to their children leave but as for me I thine own face in righteousness will see and with thy likeness when I wake I satisfied shall be these verses arise and disappoint my foe and cast him down O Lord Arise and disappoint my foe and cast him down

O Lord My soul save from the wisdom the one which is thy sword from men which are thy hound go o'er from word in men me save which only in this best of life their heart and portion are who spend me with thy passion in thou first thy children have they plenty of their good service they do their children leave but but not for me my life always and righteousness will see and when my life when

I wake I suggest my trophy now may grace, mercy and peace from God the Father, the Son, and the Holy Spirit rest and abide with you all now and always Amen■■■