

# From Babylon to Jerusalem - (Daniel) ch.9 & 10

by Zac Poonen

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*Zac Poonen's sermon emphasizes the importance of prayer, humility, and understanding God's judgment through the life of Daniel as he transitions from Babylon to Jerusalem.*

**Duration:** 1:00:51

**Scripture:** Leviticus 26:27-38, Jeremiah 29:10, Daniel 9:11

**Topics:** "From Babylon To Jerusalem"

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## Description

In this sermon, the preacher discusses two verses from the Old Testament that highlight God's judgment. The first verse is Genesis 15:16, where God tells Abraham that the Israelites will be in a foreign land for 400 years before returning to Canaan. During this time, God watches the Amorites living in Canaan, waiting for their iniquity to be complete before judging them. The preacher also references Daniel 8:23, which speaks about the rise of the Antichrist when the transgressors have finished their course. The sermon emphasizes that God is merciful, but when sin reaches a certain point, God will bring judgment.

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## Transcript

Book of Daniel again. We've been considering chapter 7 and 8, the last study. I want you to look at a verse in the end of chapter 8 which I'd just like to say a few words on before we move into chapter 9 today.

We were studying in these last two chapters of how God raises up a particular nation and then when that nation gets puffed up thinking that it's accomplished everything in its own strength and power, God pushes it down and raises up another. And there's this verse in Daniel chapter 8 verse 23, it says, in the latter period of their rule, speaking about the rising of the Antichrist, when the transgressors have run their course, or finished their course, a king will arise, insolent and skilled in intrigue. Speaks about the time when the Antichrist is going to arise.

And it says here that that time will be when the transgressors have finished their course. In other words, when sin which has been building up, building up, building up, building up in the world, comes to a particular level, then God comes down in judgment. There are two verses in the Old Testament which I want to point out to you in this connection.

One is Genesis 15, 16, where God spoke to Abraham in a vision and told him that the Israelites would come back from Egypt to occupy the land of Canaan. Genesis 15, 13, they will be in a strange country for 400 years and then they would come back into verse 16, in the fourth generation, they will return here to

Canaan. And that will be the time when the iniquity of the Amorites who are living in Canaan is going to be complete.

It's not yet complete. God was watching the Amorites who lived in Canaan. They were sinners, but God was merciful.

But when they continued to sin, a time came when we could say they crossed the line. And God said, alright, now it's time to judge them. And God brought the Israelites back and told them to wipe out the Canaanites.

If you want to know why God asked the Israelites to wipe out the Canaanites, the answer is in Genesis 15, 16, that their iniquity had come to the full. Just like in the days of Noah, God gave man 120 years, but when the 120 years was complete, a day came when humanity in Noah's day crossed the line and God's judgment fell. And the same thing we read in Genesis 18, verse 20, where in Sodom and Gomorrah, we read there in Genesis 18, 20, God sent his angels and the Lord said in Genesis 18, 20, the outcry of Sodom and Gomorrah is indeed great and their sin is exceedingly grave.

And I want to go down and see if they've done entirely according to its outcry. In other words, Sodom and Gomorrah, their sins were piling up. A particular time came when the vessel was full of sin and God said judgment.

He said it in Noah's time. He said it when Israel occupied Canaan. He said it when he judged Sodom and Gomorrah.

And that's what we read in Daniel 8, 23, when the transgressors have finished their course, they've reached the finishing line. They've crossed the line. God is very merciful.

In front of every man, he keeps a line. And when the man crosses that line, God strikes him down in judgment. You find King Herod one day received the approval, the admiration of men when they said this was the voice of a God and he crossed the line and God judged him.

In the same way, finally, this world, we see now so much sin going on in the world, so much evil, so much wickedness, and we wonder why has God not judged yet? Here is the answer in Daniel 8, 23. They have not yet crossed the line and it's amazing, the greatness of God's mercy, that the world as we see it today, God still says they haven't crossed the line. We would think they have crossed the line long ago, they deserve judgment long ago, but God's mercy is so great.

His long suffering is so great. He's waiting, still waiting, hoping that people will repent. But they are nearing the line.

Mankind is nearing that line. Or to use another illustration, the vessel is almost getting full. And one of these days when God sees that the vessel is full, then will rise the Antichrist at the close of the age.

We read in Ecclesiastes 8, verse 11, another verse in this connection, as to why men can keep on sinning, Ecclesiastes 8, 11. Here it says that because judgment or sentence against an evil deed is not executed quickly and immediately, therefore the hearts of the sons of men is fully set to do evil. It's because God does not judge immediately that people keep on living in sin.

But that doesn't mean the judgment will never come. It will surely come at the appointed time. In the time of Jesus, we read that they crucified Jesus and they said, His blood be upon our heads.

But history tells us that God gave 40 years to the Jews, 40 years for them to repent. And when they did not, the Romans came and destroyed Jerusalem and the temple exactly 40 years after they crucified Jesus. So that's how it's going to be at the end of the age.

We are approaching that time now. Now Daniel chapter 9 now, we come to another prophecy concerning the future. We saw that verse 7, chapter 7 to chapter 12 are the prophecies that Daniel received at various times which he has compiled together.

And here in chapter 9 verse 1 he speaks about something that he understood in the first year of Darius. This is after the Babylonian empire was finished. Daniel had come in, brought by Nebuchadnezzar when Daniel was a young man of about 17.

And he had lived in Babylon for 70 years. And Daniel was now 87 years old. And Darius, the king of Medo-Persia, under Cyrus, who overcame the Babylonian empire, had taken over Babylon and the 70 years of captivity were over.

In the first year of his reign, verse 2, I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah the prophet. You see, Jeremiah lived more than 70 years prior to this. And in Jerusalem, in Israel rather, Jeremiah had prophesied, and let me just read that prophecy to you.

In Jeremiah 25, 12, he had said, when 70 years are completed, I will punish the king of Babylon and that nation, and I will make it an everlasting desolation. And later on he said in Jeremiah 29 and verse 10, that when 70 years have been completed in Babylon, I will visit you and fulfill my good work to you and bring you back to Israel. Now, Daniel had studied the book of Jeremiah, which teaches us that even at the age of 87, he was a student of God's word, just like he was at 17.

When he was 17, he knew enough of the book of Leviticus to know that it was wrong to eat certain meats. He knew the book of Proverbs, which said you shouldn't touch wine when it is red, when it shows its color in the cup. And we see at 87, he knows the scriptures.

In the last days, those who are going to stand for God are those who know the scriptures. God cannot use those who do not know the scriptures, who do not take pains to study what he has written in his word. And that's why the most important preparation for being God's end-time overcoming remnant is to be students of the scriptures, careful students of the scriptures.

He studied Jeremiah carefully and he knew God had said 70 years in Babylon, then I'll bring you back. And it says here, it was prophesied there that 70 years was the period God had appointed for the desolations of Jerusalem. So what did he do? He could have done one thing.

He could have sat down in an easy chair, crossed his legs, and with one sentence said, Lord, in your name, I claim that you take us back to Israel. Amen. And gone to sleep.

Like a lot of believers who try to claim things from God, in one sentence, what they call faith is actually spiritual laziness. They don't want to fast, they don't want to pray, they want to sit, in one sentence, claiming it by faith, they say. Actually, it's a deception for their laziness.

God is a rewarder of those who diligently seek him. If God has said that after 70 years, you're going to come back, do you have to do something for it? Well, let's turn to Ezekiel. We'll find out.

Ezekiel chapter 36. We read there, Ezekiel and 36. Here is another promise that God gave through Ezekiel to the remnants in Babylon, saying, I will bring you back into the land.

Verse 28, you will live in the land that I gave to your fathers. And verse 33, I will cause the cities to be inhabited again. This is what Ezekiel prophesied to the captives in Babylon.

And he said, this desolate land, verse 35, of Israel, destroyed by the Babylonians, will once again become like the Garden of Eden. Verse 36, then the nations that are left about will know that I, the Lord, have rebuilt the ruined places. So what should you do about it? Verse 37, this also, I am waiting for the house of Israel to pray to me, to do it for them.

Did you get that? It's not going to be automatic. I just want to tell you, brothers and sisters, there's no promise in the Bible that's automatically fulfilled. You have not, because you ask not.

It's written there. But it never becomes ours till we ask, and we ask in faith. And prayer and fasting, we say, why should we fast? I'll tell you why.

Why do you sharpen your knife? You can cut with a blunt knife. It's more difficult. Fasting sharpens our faith, so that it cuts, really accomplishes something.

And that's why we read in Daniel 9 that he, I gained my attention, Daniel 9, 3, to the Lord God, to seek him by prayer and supplications. Supplications is a word that comes in the New Testament, in the word of God often, all it means is specific request. You remember the blind man who came to Jesus and said, Lord have mercy on us.

That was prayer. Jesus said, what do you want me to do for you? That our eyes may be opened. That is supplication, specific request.

Oh Lord, bless us. That's prayer. Oh Lord, do this in this particular way, bless me right now.

That's supplication. So, Daniel prayed, and he offered supplications, specific requests. Lord, I'm not just saying generally bless Israel, but take us back to Jerusalem.

Take us back out of Babylon into Jerusalem. I told you in the book which shows the birth pangs of the movement that brought forth, the birth pangs of movement that brought forth that movement from Babylon to Jerusalem. And it began with prayer.

To come out of spiritual Babylon into building spiritual Jerusalem, has to come through prayer, through burden, through prayer, supplication, and fasting. And he humbled himself. He had faith.

He looked beyond Darius and Cyrus and all these people. And he had faith in the God who was over all. That if God had said in his word, 70 years, it would be accomplished in 70 years.

He was a man of faith. At the age of 87, he didn't think he was too old to fast. He didn't think he was too old to kneel down.

He didn't think he was too old to fast. He didn't think he was too old to pray. He was a wholehearted man, an 87-year-old overcomer standing for God in that day.

God shows us in the book of Daniel that you can be an overcomer at 17, chapter 1, that you can be an overcomer at 87, chapter 9, and anywhere in between where all of us are, mostly anyway. That every one of us can be overcomers for God in these last days. Our age makes no difference.

And verse 4, And I prayed to the Lord my God and confessed and said, Alas, O Lord, the great and awesome God who keeps his covenant in loving kindness for those who love him and keep his commandments. Though Daniel lived in the old covenant, he knew one thing. Have you noticed that last phrase? Those who love him and manifest their love by keeping his commandments.

Even in the Old Testament, Daniel knew that long before Jesus said it in John 14. If you love me, you will keep my commandments. He knew that.

God keeps covenant, not with any Tom, Dick, and Harry in the world. God keeps covenant with only certain people. Those who love him and keep his commandments.

If I fit into that category, God will keep his covenant with me. Sure. And Daniel says, We have sinned, committed iniquity, acted wickedly, rebelled, even turning aside from thy commandments and ordinances.

It would have been very easy for him to say, Lord, these wretched sinners over there, they have committed iniquity. They have committed wickedness, but he included himself. He was a part of Israel.

And he said, Lord, we've sinned. He judges himself. He doesn't point his finger at other people.

There's a verse in Isaiah 58, which Daniel knew, Daniel being a student of the scriptures, knew that there's only, there's a, there's one thing we have to be very careful of when we fast and pray. You know, Isaiah 58 is the one chapter in the Bible that tells us how to fast and pray. And here it says, one of the most important, one of the requirements for fasting is this, Isaiah 58, nine, we don't have time to go into it all.

Verse six is not this, the fast, which I choose. Verse nine, when you call the Lord will answer. The last part of verse nine, if you remove the pointing of the finger at other people, when we stop pointing the finger at other people, then God listens to our prayer.

And maybe this is the reason why God does not hear the prayer of 99.9% of Christians. And they say these things don't work. Well, they certainly don't work for those who are spending their time pointing their fingers at other people.

God says in his word, it doesn't work for such people. That's not surprising. Well, Daniel did not point his finger at others.

He pointed his finger at himself. He said, Lord, we, he judged himself. He was a man who studied the scriptures, prayed, judged himself and thus became an overcomer and let any man in these days do the same thing.

Diligently study the scriptures, pray and fast and judge himself and humble himself before God. And he can be part of God's remnant in these days too. He says, we, he doesn't point his fingers at others.

And then notice, he says, we have sinned. And he says that at least four times. Again, in verse eight, the last part, we have sinned.

Again, in verse 11, the last part, we have sinned. And again, in the last part of verse 15, we have sinned. Here's the theme of his prayer.

Lord, we have sinned. You're righteous in judging us. And then in verse six, he says, we have not obeyed your servants, the prophets who spoke to us in your name.

Our kings, our princes, our fathers, all the people of the land have not obeyed your prophets. And that also he repeats four times. Verse 10, we have not obeyed the voice of the Lord God.

Verse 11, we have not obeyed your voice. Verse 14, the last part, we have not obeyed his voice. This is the thing that he repeats.

We have sinned. We have not obeyed his voice. He humbled himself and he saw his own shortcoming.

He did not think he was perfect. That's the mark of an overcomer. He knows he's not perfect.

He has no time to judge other people. He stands against corrupt systems like Daniel stood against the corruption of Babylon. But he did not stop judging himself.

A true overcomer is one who stands against corruption in Babylon, but at the same time, he judges himself before God secretly. That's the mark of one who is going to stand for God in the last days. And he says, oh Lord, verse seven, righteousness belongs to you, oh Lord.

But to us, open shame as it is this day. To the men of Judah, Jerusalem, Israel, those who are near, those who are far away in all their countries, which you have driven them because of their unfaithful deeds, which they have committed against thee. That is the previous generation before him.

Open shame belongs to us, oh Lord, to our kings, to our princes, our fathers, because we have sinned against thee. Verse nine, to the Lord our God belongs compassion, forgiveness, for we have rebelled against him. Nor have we obeyed the voice of the Lord our God to walk in his teachings, which he set before us through his servants, the prophets.

Twice he mentions God's servants, the prophets. Verse six and verse ten, which teaches us that Daniel had a great respect for the true servants of God and the prophets. That is another mark of an overcomer, that he's able to recognize the true servant of God, distinguish between the true and the false, and respects the true servant of God, speaking God's word.

Daniel respected the prophets, Jeremiah, Ezekiel, Isaiah, Moses. He respected the prophets. Indeed, he says, all Israel has transgressed thy law and turned aside, not obeying thy voice.

Therefore, the curse has been poured out on us along with the oath, which is written in the law of Moses, the servant of God, for we have sinned against him. There we read that Daniel was a careful student even of the Old Testament books of Moses. And what was he thinking of particularly? I think Leviticus 26, where Moses had said, listen to this, Leviticus 26, Moses had said to the Israelites before they ever got into Canaan, he said to them in Leviticus 26, verse 33, the Lord says, because you disobey, I will scatter you among the nations and will draw out a sword after you.

Verse 34, then the land will enjoy its sabbaths. You remember we saw that in chapter one of Daniel. All the days of the desolation while you're in your enemy's land, the land will rest and enjoy its sabbaths.

Verse 38, you will perish among the nations. Your enemy's land will consume you. And those of you who are left will rot away.

That is because you disobeyed my voice. Verse 27, if you do not obey me, but act with hostility against me, this is what I'll do. And Daniel says in chapter nine, Daniel nine and verse 11, Lord, that curse which you spoke through Moses in Leviticus, it's been fulfilled.

Exactly like you said, because our covetous fathers for 490 years, they did not keep the sabbatical year on the land. Therefore, they were sent into captivity for 70 years, just like God said. Daniel knew that.

He knew there was a reason why God's judgment had come. There's always a reason for God's judgment. And the spiritual man is the man who understands the reason.

And then he says, thus God has confirmed his word, which he spoke against us and against our rulers who ruled us to bring on us great calamity. And look at this phrase, for under the whole heaven, there has never been done anything like what was done to Jerusalem. Why did God judge the Israelites more than any other nation on the face of the earth? There's a reason for it.

And Daniel knew it. Daniel knew the writing of the prophet Amos. Amos lived before Daniel's time, even though the book comes later on in the old Testament, he lived before Daniel's time.

And one of the things that Amos said was this, thus says the Lord, Amos chapter three, to the whole family, which he brought up from the land of Egypt, to all the Israelites, here's the reason. You are the only family among all the families of the earth that have me. You're the only one that's got me, the true and living God, and that has known me.

Therefore, that's the reason I will punish you more than all the others for your sins. To whom much is given, much is required. That teaches us that if God gives us more life, our punishment's going to be greater too.

Let's never forget that. And so, when you read the history of the last 3,500 years, world history, you'll find that there's been no people who has suffered as much as the Jews, no nation on the face of the earth. And there's no nation that's been blessed as much as the Jews either.

It's a fact. That is a proof that God keeps his word. He punishes and he blesses.

And the Jew is a living proof to us today that God's word is true. That's what he says here. In the whole earth, there's never been anything like you did to Jerusalem.

It's never been heard of. Absolutely true. And even today.

And just like that, the way Jerusalem's being brought back into the hands of the Jews today, that's also been never heard of before. Verse 13, as it was written in the law of Moses, all this calamity has come on us. And in spite of that, we have not sought the favor of the Lord by turning from our sins and giving attention to your truth.

Therefore, the Lord has kept the calamity in store and brought it on us. In other words, God's kept it reserved and poured it at the right time on the Israelites. The Lord, our God, is righteous with respect to all his deeds which he has done, but we have not obeyed his voice.

Lord, you're righteous in judging us. And now, oh Lord, he says, what he's saying is, Lord, what you did in Egypt, do in Babylon again. You did some fantastic things in Egypt, which is the greatest world power in those days.

You delivered the Israelites. Now we are under the greatest world power of today, Persia. Deliver us out again.

It's wonderful to know the scriptures when we are in a tight spot where we can say, Lord, you did this for so-and-so in the Old Testament or the New Testament. Now do the same thing for me in this situation that I'm in. I believe that there is an answer in the scriptures to every situation that we can ever face in our whole life.

But the important thing is to know where to find that answer. And that's why it's important that we study the scriptures so that when we find ourselves in a difficult situation, the Spirit of God can remind us of an exactly similar situation that someone faced in the scriptures and there was an answer there. But the person who's been lazy to study the word will flounder at that time in unbelief.

That's why it's important to be prepared. And so he says, Lord, like you brought your people out of Egypt with a mighty hand and made a name for yourself, do it again. Now I want you to notice something in verse 16 to 19.

You find Daniel having a burden. Not that, Lord, we are suffering so much, relieve us of our suffering. That's not his burden.

He doesn't pray that at all. Notice, when we are in difficulty, very often our prayer is to relieve us of our suffering. But the Jews were suffering, they were slaves.

But he wasn't concerned so much about their suffering. Notice his concern in verses 16 to 19. Ten times his concern is thy name, thy city.

Thy name is being reproached among the heathen, Lord. Notice that as I read it. Lord, in accordance with all your righteous acts and your anger and your wrath, turn away from thy city.

Not our city. Jerusalem is thy city, Lord. Thy holy mountain.

Our sins and our iniquities, Jerusalem and thy people have become a reproach. It's not Abraham's seed, Lord. They are thy people.

So now, O God, listen to the prayer of thy servant. He's not saying, Lord, I am the wholehearted man in Babylon. Lord, I am your servant and to my specific request, not for our sake, O Lord, but for thy sake.

Let thy face shine on not our sanctuary, but thy sanctuary. Oh my God, look at his burden. Incline your ear in here.

Open your eyes and see our desolations and the city which is called by thy name. We are not presenting our supplications before thee on account of any merits of our own. He was in the old covenant, but he

understood grace.

Not because we deserve it. God gives us freely. But on account of thy great compassion, O Lord, hear.

O Lord, forgive. O Lord, listen. Look at the burden.

Three times. O Lord, O Lord, O Lord, and take action. For what? For thine own sake.

Oh my God, do not delay because thy city, thy people called by thy name. Thy sake, thy city, thy people, thy name. You see a single word there? Lord, don't you see how we are suffering? These fellows are torturing us.

These fellows are troubling us. Lord, this is a very inconvenient place to be in. None of these things which we find in the prayer requests of so many believers.

This is the mark of an overcomer. He knew the Lord's prayer before Jesus ever taught it. You know what the Lord's prayer is? Our father who art in heaven, not Lord, look what I'm suffering.

I'm not having this. Look at that. Look at the other thing.

This problem I have, Lord. No. Our father who art in heaven, hallowed be thy name.

Thy kingdom come. Thy will be done. Daniel knew that long before Jesus taught it.

He was a new covenant man living in the Old Testament in a sense. He knew he deserved nothing. He knew how to judge himself.

He knew that God would answer prayer. He was interested in Jerusalem being built, but he was concerned for God's name. He wasn't concerned about his own suffering.

He was concerned about God's name, God's glory, God's honor. I just want to say, dear brothers and sisters, there can never be a true spiritual movement out of religious Christian Babylon into the true Jerusalem, the bride and body of Christ today, unless God finds people who have such a burden, not just to start a new group or a new denomination or a new fellowship, like there are lots of people starting around the world today, but people who have a concern, Lord, your name is dishonored among the heathen because of Christians who do not obey your word, who do not live according to the standards of your word in financial matters, in their family life, in their other relationships. Lord, it's bringing reproach in the name of Jesus Christ in this heathen land of ours, and I'm concerned about it.

And I want to just share this burden that I believe God's looking in India for those who have a burden in their heart like Daniel had for the Lord's name and the Lord's glory. My prayer is that God will find people like that in our midst, who got a burden across this land, who will pray. You know, we read in Daniel chapter 6 that he used to pray three times a day, kneeling with his windows open to Jerusalem.

Do you know what he prayed? It doesn't tell us in Daniel 6, but it tells us in Daniel 9 what he prayed. Three times a day he knelt down and said, oh God, I'm burdened about your name. How many times a day are we burdened about God's name? We are burdened about our aches and pains and our financial difficulties and various other silly things which we call persecution, which are actually just like mosquito bites, which we want God to help us in.

But the real thing, how much are we concerned about God's name being glorified in the land? Do we feel that God's name is highly exalted in the land of India? Do we believe that Jesus Christ is highly lifted up in this land? He isn't. Then aren't we burdened? Or are we more burdened about our own petty little problems and our aches and pains much more? Fasting and praying for various earthly material things. Have we once fasted and prayed because God's name has been dishonored in this land? That's a pretty searching question.

We have fasted and prayed for aches and pains and healings and many other material blessings. But for the Lord's name being dishonored in this land, that's the mark of an overcomer. He's burdened, he's concerned, and he doesn't know what to do, so he expresses that burden in prayer to God.

I believe that's one reason God gives us the gift of tongues, so that we can express that burden of the Spirit. No, Daniel didn't have it, we can have it today. But how many expressed it? Here, Daniel chapter 6 verse 20, while I was speaking and praying and confessing my sin, the sin of my people Israel, presenting my supplication before the Lord my God, in behalf of the holy mountain of my God, while I was still speaking in prayer, the man Gabriel, whom I'd seen in a vision previously, came to me in my extreme weariness.

God always answers a man who's got a burden like that about the time of the evening offering. And he gave me instruction and talked with me and said, oh Daniel, I have now come forth to give you insight with understanding. Daniel was a very clever man intellectually, but when he wanted to understand spiritual things, he needed revelation from God.

Blessed are the clever people in the world who understand this, that without the revelation of the Holy Spirit, they'll be absolutely blind when it comes to the scriptures. Gabriel came and gave him understanding. We don't have Gabriel today, we have someone even greater, the Holy Spirit.

At the beginning of your supplications, the command was issued. As soon as Daniel started praying, God heard immediately. And in the next chapter, we'll see why there was a delay in the answer.

And the next chapter tells us why there's a delay sometimes in the answer to prayer. And Gabriel came and said, I've come to tell you, for you are highly esteemed. God highly esteems those who have such a burden and a concern for his name.

So give heed to the message and gain understanding of the vision. I want to tell you, brothers and sisters, it is God's will that we understand the vision that Daniel speaks of here, particularly verses 24 to 27. Seventy weeks, or as the margin says, seventy sevens.

Seventy sevens are 490, which means 490 years have been decreed for your people. Your people means the Jewish people, to finish transgression. There are six things mentioned here that Jesus is going to do.

First, to finish transgression means to deal with rebellion, for rebellion was the origin of all transgression in the time of Lucifer. The first thing that Jesus is going to do is deal with rebellion. Second, he's going to make an end of sin and of sinning and sinning and sinning, which was old covenant life.

Jesus is going to come to make an end of that, speaking about victory over sin. What is the word to us? Last part of verse 23, give heed to the message and gain understanding of this vision. This is not just prophecy about various events in the world, it's related to our life.

And third, to make atonement for iniquity, that was on Calvary's cross. To deal with rebellion, that is with the devil, to finish with sin, to make an end of sin, to open the new and living way, and to make atonement for iniquity on Calvary's cross. Fourth, to bring in not a righteousness which is up and down, part of the time righteous, part of the time unrighteous, but everlasting righteousness, where I can be righteous all the time.

Number five, to seal up vision and prophecy means to fulfill the word of God, which has been prophesied, to fulfill every promise in God's word. And number six, to anoint the most holy place, which was closed up with the veil. In other words, the veil would be rent and the most holy place would be opened up for man to enter.

That speaks of the new and living way that Jesus made through the flesh, when sin was condemned in the flesh of Jesus. It's amazing how all these things are brought out. Six things that Jesus was going to do when he came in.

Give heed to the message, verse 23, and gain understanding of the vision. He who has ears to hear, let him hear. So he says, you are to know this, verse 25, you're not to be ignorant of this, and you are to discern it.

Now he says, I'll tell you the exact time in history when this is going to take place. From the issuing of a decree to restore and rebuild Jerusalem. You see, Daniel was only concerned about the rebuilding of Jerusalem, but the Lord said, I'll give you more than you ask for.

I'll not only rebuild Jerusalem, but I'll tell you something else that's going to come. The Messiah is going to come, and he's going to finish with sin, deal with rebellion, open up the new and living way, and finish, deal with the devil, and open the most holy place, and bring in everlasting righteousness. Wonderful.

And he says, from the time that the king, that was in Nehemiah's day, issues the to rebuild Jerusalem, that is the walls of Jerusalem, and that history tells us was in 445 BC. From that time until Messiah the Prince will be seven weeks, that is seven sevens, 49 years, and 62 weeks, a total of 483 years, 69 sevens is 483 years. So in the Old Testament there's a prophecy about the exact year in which Jesus would be crucified, 483 years after the order passed to rebuild Jerusalem, 445 BC, but in the Old Testament the years are made up of 360 days each, because each month was counted as 30 days, and when you work that out, divide it by 365 and a quarter, and do that mathematics, you finally end up in 29 AD, which was the year in which Jesus was crucified, exactly down to the very day, there are people who calculated this, and it's exactly like that fulfilled, and then it says in verse 26, at the end of this, first there will be a 49 year period in which Jerusalem is rebuilt, and then after another 62 sevens, which is another 434 years, the Messiah will be cut off, that means he'll be crucified, and he will have no one to help him, he'll be forsaken by all, and then the people of the prince who is going to come, that is the Roman people, will come and destroy the city, that happened 40 years later, and the sanctuary, and its end will come with a flood, even to the end there will be war around Jerusalem, desolations are determined.

We see that being fulfilled in our day, and now Jerusalem has come back into the hands of the Jews. Then it speaks about this prince who is going to come, verse 26, that is the Antichrist, who is going to rise up, notice only 69 sevens are over, and Daniel, like I said the other day, was seeing the mountain peak, and seeing the mountain peak beyond it, and did not see the 2000 year church period in between the two mountain peaks. So he sees these 69 weeks, and he thinks the 70th week is also going to start immediately, but there's a big gap of 2000 years before the last 70 of the week is going to start.

We considered that when we studied Revelation, and that's why we're not going into too much detail here, and in that last seven years before the coming of Christ, the Antichrist will make a firm covenant with many in Israel for seven years, but in the middle of those seven years, that is when three and a half years are over, he will break that covenant, he will put a stop to the sacrifice and grain offering, that's why we believe a temple has to be built in Israel by that time, by that time there'll be a temple, and on the wing of abominations, wing speaks at the speed of a bird, abomination will come one who makes desolate, that means he will set up his image in the temple, even until a complete destruction, one that is decreed is poured out on the one who makes desolate, that is the Antichrist himself.

What did Jesus say about this passage in Matthew 24?

Jesus said, Matthew 24 verse 15, in relation to the second coming, you know the disciples asked Jesus in Matthew 24 verse 3, the last part, what will be the sign of your coming and of the end of the age, and Jesus said, verse 15, when you see the abomination of desolation, which was spoken through Daniel the prophet, standing in the temple, in the holy place, and here is an exhortation, let the reader understand this, of course we need to understand every verse in the Bible, but why is there one particular verse where it's written in brackets, let the reader understand this, Jesus underlining it, saying that's important, that's why we study Daniel, and the abomination of desolation which we saw in Daniel 9 27, and which we praise God, we're privileged to live in the generation that's

going to see the fulfillment of scriptures, and so we see that God gave a revelation to Daniel saying, I'm not coming, the Messiah is not going to come to defeat the Romans, no, that's what the Israelites thought, and if they had studied Daniel carefully, they would have understood that the Messiah was not coming to defeat the Romans, the Messiah was coming to do these six things mentioned in verse 24, and none of those six things are defeating the Romans, he was coming to defeat Satan, not the Romans, and if only we would realize this today, that when we cry out to God, he is not coming to destroy my human enemies, that man who has harmed me, my neighbor, my landlord, my boss, in the office, this other person, and I say, oh, I'm waiting for judgment to fall upon them, I'm still a Jew,

I'm still a blind Israeli, the Messiah is not coming for that, you know, they ask Jesus, when are you going to deal with the Romans, Lord, and we sometimes think that, when are you going to deal with that man who troubled me, Lord, and the Lord says, never, I'm going to deal with you first, I want to bring an end to sinning in your life, are you interested in that, are you interested like the Israelites for some earthly kingdom, are you interested in everlasting righteousness, oh, that we would be gripped by this, let the reader understand this, understand the vision, if you want to be an overcomer, we do not fight with flesh and blood, we do not have any conflict or quarrel with any human being, I do not believe that any human being in the world can do evil to me, because all things work

together for my good, if some human being has done some evil to you, my brother, then you are probably not a child of God, because all things work together for good to the children of God, and even the harm that other people do works for your good, and if he, if it's working for your good, why do you complain, why do you wish some evil come upon that person who's done some good to you, no, and so the Messiah is not coming to deal with Romans, and with the Babylonians, and the Persians, he's coming to deal with sin and Satan, and when we come to chapter 10, it's the, as far as I can recollect, it's the only chapter in the entire Old Testament that deals with conflict with evil spirits, and it's pretty vivid, conflict with evil spirit is a new covenant experience, but this old covenant man

had a foretaste of it, and the Messiah is coming to deal with Satan, we get a little glimpse of that in chapter 10, and we can look at that, chapter 10 verse 1, in the third year of Cyrus, king of Persia, a message was revealed to Daniel, who was named Belteshazzar, and the message was true, and it involved great conflict, and the margin says warfare, but not warfare with the Persians, or the Babylonians, or the Greeks, or the Romans, it was with evil spirits, as you read in chapter 10, and Daniel understood the message, and blessed are those who understand that today, that we wrestle not with flesh and blood, but our conflict is with principalities and powers in the heavenly places.

My dear brothers and sisters, if you are not understanding conflict with evil spirits, it's probably because you are in conflict with human beings.

If we fight with people, we cannot fight with the devil. Long ago, I made a decision in my life that I would never fight with a human being, because I wanted to fight the devil. If I train half my guns on human beings, I have less guns to train at the devil.

I have to turn my guns towards the devil. He's the only enemy we must have. No other enemy.

We only fight with evil spirits. We do not fight with any human being. He had understanding of the vision, praise God.

In those days, I, Daniel, he was 90 years old now, and he's still fasting and praying, had been mourning for three entire weeks, fasting and praying for three weeks, but this time it was not a complete fast. There are different types of fasts mentioned in scripture, and here is what is called a partial fast. He did not eat any tasty food, nor did meat or wine.

He lived on very simple diet. Of course, he had done that when he was 17, so he was trained to live on kanji. He knew that God could take care of him.

He had been freed from the love of rich food when he was 17 years old, and at the age of 90, he's not a backslider. He is still able to live in that same victory that he had in the area of food when he was 17. I want to tell you this, brothers and sisters.

If we cannot overcome in the area of food, it's very unlikely we're going to be overcomers in the last days. So here we are, when Eve was tested, Jesus was tested, and we say with Daniel too, I did not eat tasty food or meat or wine, because he had a burden, and he wanted to seek the Lord. He ate a little bit to keep himself fit, and he sought God.

For 21 days, he had this partial fast at 90 years of age, and his faith was sharpened. And then we read in verse, the 24th day of the first month, he was standing by the river. I lifted up my eyes and looked, and behold, there was a certain man.

The description of this man in verse 5 and 6 reminds us of the vision that John the Apostle had of Jesus in the book of Revelation. We don't want to go into detail, because we saw it in the book of Revelation, dressed in linen, speaks of righteousness, waist girded with a belt of pure gold, speaks of his deity. His body was like beryl, his face had the appearance of lightning.

His eyes were like flaming fire, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a multitude. The one man in the Old Testament who was given the privilege of seeing the same vision of Christ symbolically, that John saw in the book of Revelation. I, Daniel, alone

saw the vision, because he was the only wholehearted person there.

There were people around him who didn't see it. That teaches us it's possible for a hundred people to sit in a place, and one person see a vision there, and the other person don't see it at all. That teaches us that people can sit in a meeting, and one man sees a vision, and the other persons don't see it, because their spiritual eyes are not open.

I, Daniel, alone saw the vision. The men who were with me, sitting next to him, didn't see it. Nevertheless, a great fear came on them.

They sensed the presence of God there, but they couldn't see a thing. I feel that in the church of the living God, there must always be that sense of God's presence. They ran away to hide themselves, so I was left alone and saw this great vision, yet no strength was left in me.

It's always the result of seeing a vision of God that all the so-called goodness which we think we have suddenly disappears, and we say, oh wretched man that I am, in the light of God's immense perfect holiness, we see corruption that other human beings can never see in us. Other human beings may think we are great saints, and we may be compared to them, but when we stand before God, our beauty is turned into corruption. This was the experience of Isaiah when he saw God.

This was the experience of Job when he saw God. It was the experience of Peter, John, and Daniel too. There was no strength left in me.

My natural color turned to a deathly pallor, and I retained no strength. I heard the sound of his words, of the words of the risen Lord, and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground, and then we read that the Lord sent Gabriel again to Daniel to speak further to him. It's very interesting to see in the Old Testament that God communicated with even the greatest men like Daniel only through an angel, through Moses, through Elijah, through an angel.

It's only now in the New Covenant that He speaks to us directly through His Son, Jesus Christ. You remember on the Mount of Transfiguration, Moses and Elijah disappeared, and the Word of God came to Peter. Moses and Elijah have gone.

This is my beloved Son. Listen to Him directly now. He is the one mediator between God and men.

You don't have to go to Elijah. You don't have to go through Moses. You don't have to go through Mary.

You don't have to go through Gabriel. You don't have to go through any pastor. You go through Jesus Christ directly, but it wasn't possible under the Old Covenant, and so we see, behold, a hand touched me.

It doesn't say His hand touched me. No, it was another hand that touched Him and set me trembling on my hands and knees. And He said to me, O Daniel, that is this new hand that touched Him, this person said to Him, and that was Gabriel.

O Daniel, man of high esteem, highly esteemed in God, again this word. Understand the words that I'm about to tell you. You need to understand it.

God is depending on you. Understand it. Stand upright, for I have been sent to you by the Lord.

And when He spoke this to me, I stood up trembling. Then He said to me, don't be afraid, Daniel. From the first day that you set your heart on understanding this and on humbling yourself, your words were heard, and I have come in response to your words.

It's been 21 days, and for 21 days you didn't get an answer. You thought God is not, no, people may have thought God is not listening to your prayer, but you endured, you persevered, you didn't just cross your knees and claim it by faith in one sentence. You pressed on, pressed on for 21 days, you fasted, prayed, sought God, but He says, do you know that on the very first day itself, God sent me? The answer was sent the very first day itself.

It's taken me 21 days to get here. Why did God send me? Two reasons. You, verse 12, last part, humbled yourself.

Second, you have set your heart on understanding the word of God. Brothers, sisters, set your heart on understanding God's word and on humbling yourself, and the God who answered Daniel will answer you and me too. If he doesn't, it's because I haven't set my heart to understand his word.

It's because I haven't humbled myself, confessed my sins. I'm still pointing my finger at this, that, and the other person, all the things that people have done to me, and this, how these people are, and those people are. I'll tell you, I couldn't care less how those people are.

Having seen God, I see plenty of need in myself to judge myself, to humble myself. I want to understand his word, and then I also will hear these words. I have come in answer to your prayer, the last part of verse 12.

But, now here is the reason why I got held up for 21 days. Spiritual resistance in the heavenly places, evil spirits hindering the answer to prayer. This is why we battle with evil spirits.

The prince of the kingdom of Persia was withstanding me. When it says the prince of the kingdom of Persia, no human prince can withstand the angel Gabriel. It was the evil spirit who had been appointed by Satan to control the king of Persia.

Do you know that Satan has appointed an evil spirit to control each government in the world, and the chief evil spirit will be over the superpower? The superpowers in the world have got the top evil spirits in hell controlling them. I wonder if you realize this. That's why all politicians are liars.

All government leaders tell lies, because their father tells lies, Satan. The evil spirits are there. They cannot survive in these high positions without telling lies.

There are spirits, and that's why I say the church has the power to fight these spirits. You can't fight them with elections. That's why I don't believe in voting.

The police can take care of the goondas, but they can't take care of the evil spirits. It's we in the church who fight the evil spirits, and Daniel fought the evil spirits. I want to tell you when Daniel was praying in the third year of Cyrus, as it says in verse 1, we know from Ezra that in the first year of Cyrus, the people had gone back to Jerusalem.

But what do we read? I don't have time to turn to that, but we read in Ezra chapter 4, that when you have time you can look at it, that when they went back to Jerusalem, they did not build the temple, because

there were enemies in Jerusalem who stopped them from building the temple. Who instigated those enemies? Evil spirits. Daniel, he was too old to go back to Jerusalem.

He was 90 years old, but he did a better job sitting in Babylon, binding the spirits that were influencing the people out there in Jerusalem, hindering the work. And I believe it was a result of Daniel's prayer, finally, that Haggai and Zechariah the prophets came up, and finally the temple was built again. Just like Moses standing on the mountaintop in Exodus 17, raising his hands, and Joshua down in the valley, every time Moses lifted up his hands and bound the evil spirits who were influencing Amalek to fight Joshua, Israel won.

When Moses got tired and let down his hand, the evil spirits through Amalek won. Again Moses lifted up his hand, and Joshua would win. What a picture.

Same thing here, Daniel in Babylon lifting up his hands, and something's happening down there in Jerusalem. The evil spirits are being bound. And it says when Moses' hands were tired, one brother held him up instead of criticizing him on one hand, and another brother held up his other hand instead of criticizing him.

Where two or three are gathered together like that, you can ask what you will. You can bind, and it'll be bound. You can loose, and it'll be loosed.

And the Lord is looking throughout India today for twos and threes like that, who know what it is to lift up their hands along with their brother, and they're willing to stand by Moses. They are not in competition with Moses for leadership like Korah, Dathan, and Abiram. They were willing to support Moses and say, yeah, the main thing is to bind those spirits and to fulfill God's purpose.

God's looking for those who consent for his name like Daniel. And it says here, this evil spirit resisted me for 21 days, but Michael, one of the chief princes came to help me. There are angels there to fight for us as well, and I've been left there with these kings of Persia.

But now I have come. As you kept on praying, something happened, and I've come through, and I've come to tell you what will happen to your people in the latter days, for all that I'm telling you relates to the days which are very much in the future. Days in which you and I are privileged to be living, praise the Lord.

And look at this beautiful phrase, verse 15, when he had spoken to me according to these words, I turned my face toward the ground and became speechless. We saw that in verse 9-2, the last part, my face to the ground. Again in verse 15, my face to the ground.

I want to point out a verse to you in the book of Lamentations, which is after Jeremiah. Daniel studied Jeremiah, he studied Lamentations, and here's a beautiful verse for young people, but for all people. Verse 27, Lamentations 3-27, it's good for a man that he should bear a yoke in his youth, let him sit alone and be silent.

Verse 29, let him put his mouth in the dust, and then there'll be hope for him. Very beautifully translated in the living Bible, that when a man's face is down in the dust of the ground, then there's hope. God will lift him up.

And that's what you and I need to know much more. Our face down in the dust, like we sing in that hymn, we need to go down much more than we have gone down already, in humbling ourselves. We need to

much deeper down to go, then we can overcome the spirit of the Antichrist, which is seeking to exalt itself.

Daniel was an overcomer, because he knew what it was to put his face in the dust. Do we know that spiritually? Do we know what it is to put our face in the dust? Not once. Verse 9, again in verse 15, he had more revelation than any human being on the face of the earth.

And the more he put his face in the dust, the more he got revelation, the more spiritual he became. He has stood true for God for 73 years. He had stood as an overcomer, uncompromising for God, but his face is in the dust.

That's why he remained an overcomer, otherwise God would have given him up. Praise God for a man who can start as an overcomer when he's 17, and at the age of 90, as the greatest man of God on the face of the earth, his face is still in the dust. That's the mark of a true man of God.

I believe God's looking for such, and when he had spoken to me, he says, my face was toward the ground. Verse 16, one who resembled a human being, touched my lips, and I opened my mouth, and spoke, and said to him, who was standing before me, you are my Lord, as a result of this vision, anguish has come upon me, that means a burden has come upon me, Lord, and I have no strength, for how can such a servant of my Lord talk with such my Lord? There remains no strength in me, nor any breath left in me, no strength, no strength, weakness, like the thorn in the flesh that was given to Paul to make him weak.

And then, when we come to that place, then this one with human appearance touched me and strengthened me again, and said again, a third time, oh man, highly esteemed Daniel, you don't realize how delighted God in heaven is with a man like you on earth, who can keep his face in the dust, even after being an overcomer for 73 years, with your face in the dust, most other people get puffed up in six months, and God has to put them on the shelf, but after 73 years, you're still with your face in the dust, you don't realize how much God esteems you, peace be with you, don't be afraid, take courage, be strong, and as soon as he spoke to me, he says, I receive strength, he says, now you can speak to me, you've strengthened me, then he said, do you understand why I came to you?

I have to go back and fight against the Prince of Persia, that's the evil spirit, and then I'm going forth, and after that, another evil spirit, the Prince of Greece is about to come, but let me tell you this, what is inscribed in the writing of truth, and this is the verse I want you to notice, yet there is no one who stands firmly with me against these forces on earth, except Michael, your Prince in heaven, but who on earth? Only you, Daniel, that's what the Lord told through Ezekiel the prophet also, in Ezekiel 22 30, I sought for a man who would stand, who would stop pointing his finger at others, and bind the spirits in heaven, who stopped being worried about his aches and pains, and his petty material blessings, and be concerned about my name, but I couldn't find one, I couldn't find one who was concerned about my name, and not his own gain, and his own name, and his own profit, what a sad thing, I couldn't find one who is so free from fighting with human beings, that he's prepared to fight against evil spirits, that's the burden that comes through to us from chapters 9 and 10 of Daniel, to be an overcomer in the last days, is to have our hands free of earthly burdens, so that we can take God's burden, concerned for his name, free from fighting and pointing fingers at people, so that we can fight evil spirits, and take that movement forward from Babylon back to Jerusalem, and build the church of the living God in our land of India, with our face in the dust, even if God uses us, and even if we live to be 90, to have our face in the dust still, so that God alone can receive all the glory.

Amen. He who has years to hear, let him hear.

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