

Sermon to the Saints which are at Topeka, Kansas -- Sunday, June 16, 2019

“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.” (Daniel 12:9-10)

On October 8, 2017 I provided some analysis of God’s grant to the elect of the capacity to know and understand the signs of the times when Christ will be granted His Revelation, and conversely the incapacity of the reprobate to know ... even though they are being warned every step along the path by the Ambassadors of Christ. In that sermon I brought many passages of Scripture to bear on the question; but missed the plain declaration of that proposition in the closing words of the book of Daniel. In this passage, Daniel is being plainly told that the matters about which he has been given understanding – by God sending him a tutor in the form of the Angel Gabriel – will be “sealed till the time of the end”. Further, that the only souls in the earth at the end who will have any accurate understanding of these visions will be “the wise”, while the wicked continue on in their wickedness spiritually unfazed by the traumas unfolding. That – to any sincere soul – is amazing.

In April of this year, we began the work of examining what the prophet Daniel could instruct us regarding the subject of Jews in eschatology. We considered the dream Nebuchadnezzar had regarding the multi-metal statue of chapter two. Specifically, that while intervening history has brought to pass the events prophesied by the ***“head [] of fine gold, [] breast and [] arms of silver, [] belly and [] thighs of brass, [and] legs of iron,”*** (Daniel 2:32), there has since been a gap of time in history and we have not yet come to the ***“feet part of iron and part of clay”***, reflecting the kingdom ***“of the [Antichrist] beast”*** (Revelation 16:10). For further edification, we then travelled over to the vision Daniel received in chapter nine, regarding the seventy prophetic weeks of years. We will now continue our examination of that vision, beginning with a reset of the focus we need to place on our consideration of that prophecy. It is important to lock our understanding in on two dispositive factors in this spectacular dialog between Daniel and the archangel Gabriel.

First, is that Gabriel was dispatched from the throne of God to give Daniel ***“skill and understanding”*** (Daniel 9:22) about the question Daniel raised in his supplications and prayers to God. ***“[S]kill”*** in this place is the Chaldee word ***“sakal”*** (***“saw-kal”***), and it means ***“to be prudent, be circumspect, wisely understand”***. There’s a difference between having a head knowledge of a subject matter, and having wisdom and circumspection in your understanding of that subject matter. A perfect example of this point is to reference elder Brent’s sermon a few weeks ago, where he quoted management expert Peter Drucker saying ***“culture eats strategy for breakfast”***. Now that’s a cute and absolutely accurate statement. Many could hear that and say ***“yeah, that makes sense”***, and then go about their business as though they had never heard the words or considered how that reality is why they fail time and again at management. Others hear the words and it resonates deeply within them ... a bellwether moment when they see intimately how they need to make every single interaction within their world reflect a deep understanding of those words. Every

conversation is another opportunity to impact culture ... every decision takes into account who will be impacted, how they'll be impacted, what will the ripple effect be on the culture. That's wisdom in understanding, prudence in understanding, circumspection in understanding. That is how Daniel needed to understand the answer to his supplications.

That leads us to the second dispositive factor we need to consider. What was Daniel asking? If the matter raised by Daniel was of such import that God dispatched a presence Angel to personally deliver the answer, we can be sure that (1) it was of crowning significance, and (2) that no part of the answer will not be irrelevant to the supplication! It would be insulting to pretend that the God of Creation, whose eternal promise has been brought into sharp focus by Daniel's lengthy supplication, would send one of His archangels forth to deliver irrelevant information. So, when expositors over the centuries have tinkered with the amazing words of this prophecy – as though it was just a quaint puzzle to apply their mathematical and forensic skills to solve – they completely miss the mark and wander about in theories and speculations. Know the question! Then, you can make sense of the answer.

“O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.” (Daniel 9:16-19)

There is likely no mature soul in this house who has not read or heard these words and thought to themselves “YES! Yes, Father please engage for the salvation and deliverance of thy people and the church because we're under this present and vexatious distress! We know we've sinned, but You're righteous and faithful to perform the promises You have made.” These words are so perfect for lifting up our prayers to God for deliverance in this present generation. But that is not what was on Daniel's mind, and that was not the question Daniel was raising, and that was not the question the angel Gabriel was dispatched to answer.

Daniel had lived through seventy years of captivity, watching from the most vexatious seat in the house. He lived in the bosom of the wretched, pride-filled monarchy of Babylon – the very symbol in Scripture of the enemy of God and His people. He watched as the temporal afflictions meted out upon the heads of the Jewish race appeared to be as severe as they could ever be, and believed those afflictions were the fulfilment of the prophecy of Moses, to wit:

“As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.” (Daniel 9:13-14)

You can see plainly here that Daniel associated Moses’ words to the Babylonian captivity, as though it was the fulfillment of that prophecy. But, as Gabriel tells him – both in the vision of chapter nine and that covered in chapters 10-12 – the Jews’ disobedience has not ended and neither has yet their recompenses.

“[A]nd unto the end of the war desolations are determined. ... for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Daniel 9:26-27)

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“[A]nd there shall be a time of trouble, such as never was since there was a nation [of Jews] even to that same time:” (Daniel 12:1)

Nevertheless from Daniel’s lens, as he sat in the court of the Medo-Persian king and witnessed the movement of God through that king’s heart to pour government funds into rebuilding the walls of Jerusalem and restore the temple, things were on a very precipitous path. Daniel was a human being who, like we in this humble house this morning, lived with an all-consuming, lively hope to see the consummation of all these amazing works of God’s providence with our very own eyes! I should dare suggest that our sweet friend’s providential experiences would have made the members of this house draw the same conclusions from such amazing outpourings of deliverance. What I believe we should see in the supplications of Daniel, that lead up to the vision he was given in answer, is the same energy the apostles had when they asked the Messiah who was in their very presence:

“¶ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, **See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.** And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Matthew 24:1-3)

“Look at this beautiful array of buildings in the temple! Surely, we have come to the time when You are going to set up Your kingdom and bring to pass the promises our Father made to Abraham, Isaac and Jacob!” Can’t you just hear the amazed brethren? Can’t you just feel the energy coming off of their happy spirits at the prospect that they will see the fulfillment of the promise come to pass right

before their very eyes – and they get to be participants? Then Christ tells them that they’re misunderstanding the prophecies; that the buildings they’re pointing to will be so thoroughly destroyed that nobody will even remember where they were! Then, in exasperation, they veritably cry out the question that is absolutely consuming their hearts ... “WHEN?” “HOW WILL WE KNOW?” Which then leads to Christ’s sermon on eschatology.

For Daniel, however, that same energy leads to Gabriel being dispatched to give him a glimpse of the relevant future that will lead the Jews – both damned and redeemed – to the final fulfillment of God’s promise to their father Abraham. So, as we continue examining the vision of chapter nine, we have to keep in mind that Gabriel is answering the question Daniel’s prayers and supplications raised. Any other framing of the vision will lead to a guarantee of confusion.

“Seventy weeks are determined upon they people and upon thy holy city ... to seal up the vision and prophecy” (Daniel 9:24)

In my last sermon, I address the other five accomplishments that are part of this vision¹. This accomplishment is the most conducive to a segue into the detailed examination of the next three verses in the passage. We have to examine two points in this clause, to have satisfactory grasp of the vision granted here to Daniel. First is what we can learn from this expression “**seal up**”. The second is what is intended by “**the vision and prophecy**”.

The Chaldee word for “**seal up**” is “*chatham*” (“*khaw-tham*”), and refers to the idea of locking or fastening a thing up specifically by affixing a seal or seals on it. By implication, however, it also includes the notion of stopping – as if to say that a process is stopped by locking it up and placing a seal on it. You finalize (or stop writing) a book when you close it and place a seal upon it. A decree is final – as in you have stopped adding to it – when you place a seal upon it.

The thing that is stopped ... locked up ... secured with a seal affixed to it, is “**the vision and prophecy**”. One of the things determined to be accomplished during the relevant 70-weeks (of years) is that vision and prophecy will be locked up. What vision? What prophecy? Since we’re talking about what Daniel was making supplication about, it has to be vision and prophecy related to the matter of Jews ... Jerusalem ... Zion ... all three! There are things revealed in Daniel’s visions – as well as in the visions and prophecies articulated by all the other *Jewish* prophets – that Daniel was being told would be sealed up and locked away from view and understanding. Things regarding what would happen to the Jews ... and when. Things regarding what would happen with Jerusalem ... and when. Things regarding what would happen with Zion ... and when. Those things have been prophesied of, and no more will be added to them for the edification of the Jewish people, and they will not attain to an understanding of them. They’re locked up. They’re sealed. “**Blindness in part has happened to Israel**” (Romans 11:25), until the appointed hour. Until that hour comes, as the Jewish prophet Paul articulates, “**we know in part, and we prophesy in part, [b]ut when that which is perfect is come, then that which is in part shall be done away.**” (1 Corinthians 13:9-10).

We will read and examine a later vision of Daniel where he is shown that rebellious Jews, under the continual heel of the Gentile nations, ***“shall exalt themselves to establish the vision; but they shall fall.”*** (Daniel 11:14). Jews since captivity only know in part about the promise of God to Abraham, the import of that promise, and the manner in which He has revealed he will execute on that promise.

“A continual dropping in a very rainy day and a contentious woman are alike.” (Proverbs 27:15)

You know that Scripture describes apostate Israel as a contentious, thankless woman who has gone awhoring after strange gods, so this is a perfect description of her and her ways. Since the day they were dispossessed of that land, because of their gross sins against God, they have relentlessly – like a ***“continual dropping in a very rainy day”*** – and ignorantly pursued a compulsory fulfillment of the prophetic promises. They have created and participated in endless bloodshed and conflict under the flag of – as it is called in relative modern times – Zionism! But the vision and prophecy is sealed! So until it is opened again to those appointed to see it, these Jews will pursue their agenda in vain.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” (Daniel 9:25)

To start this vision out with such a commandment – ***“know therefore and understand”*** – reinforces what I said before; that this is not to merely ***“know”***, but to have skill and prudence and circumspection in that knowledge ... to ***“understand”*** what is about to be revealed to him. And it is a commandment, not an instruction. It is a self-executing declaration from the throne of God that Daniel take in and be fully skilled in the understanding of what will occur with the Jews in time, eschatology, and eternity.

Speaking of commandments – the initiating of this timeline is the commandment of the king of the Medo-Persian empire to restore and to build Jerusalem – including the restoration of the temple on Mt. Zion. The seventy weeksⁱⁱ does not begin when the vision is shown to Daniel. It does not begin when humans declare it to begin. It begins when God decrees – in His perfect direction of providence in execution of His will. This point cannot be emphasized often enough when sorting through the misty eras of time to discern what God has prepared as guideposts to secure in our intellects and spirits that He has all things into motion, and He directs all courses. So, it is helpful to examine what is meant in this verse by ***“the commandment to restore and to build Jerusalem”***. There were actually four commandments given by Medo-Persian kings that relate to the restoration of the walls of Jerusalem and rebuilding the temple – in 536 BC by Cyrus (Ezra 1:1-4)ⁱⁱⁱ, in 519 BC by

Darius (Ezra 6:1-12)^{iv}, in 458 BC by Artaxerxes (Ezra 7:11-22)^v, and in 445 BC by Artaxerxes Longimanus (Nehemiah 2:1-8)^{vi}. So, which of these is the one referenced in this vision?

In the language of Daniel, we find two additional clues that help us to identify which of these commandments of Medo-Persian kings is referenced. First, ***“to restore and to build Jerusalem”***, which language places the emphasis on the city rather than the temple. As you can read in the language put into the endnotes relating to the four decrees, the only one of the four that expressly relates to the city is that of Artaxerxes Longimanus in 445 BC. There, the prophet decries that ***“[Jerusalem] ... lieth waste, and the gates thereof are consumed with fire” (Nehemiah 2:3)***, and is given grant to have ***“beams for ... the wall of the city” (Nehemiah 2:8)***, as well as for the temple house. The other three commandments relate to the rebuilding of the temple and restoration of the accoutrement thereof. The second clue in Daniel’s words is the declaration that the repairs will be made ***“even in troublous times.”*** As you can read in the remaining passages of the book of Nehemiah, the militant resistance from ***“the Arabians, and the Ammonites, and the Ashdodites” (Nehemiah 4:7)*** – the very same kingdoms that surround Israel of today – required that ***“half of [Nehemiah’s] servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons” (Nehemiah 4:16)***, to defend the workers. This again suggests that the vision given Daniel regarding a commandment going forth for Jerusalem and the temple was fulfilled in the decree of Artaxerxes Longimanus in 445 BC, because the work of rebuilding Jerusalem’s walls was ***“even in troublous times.”***

Since the vision articulated in Daniel 9:25 includes a precise time reference between this commandment and ***“the Messiah the Prince” – “seven weeks, and threescore and two weeks”*** – it would be relevant to examine the question of what exactly is intended by this reference to the Messiah, who is our blessed Christ Jesus. Does it reference the birth of Christ? Does it reference the beginning of His ministry? Does it reference His death? Or, does it reference some other event in the period of our Savior’s first advent?

To help us with this examination, we have to return first to the foundation of this work. Remember that Gabriel is addressing the question of the Jews, Jerusalem, and Zion. So, we should look at Christ’s work during His first advent that relates to Jews, Jerusalem, and Zion. Furthermore, we cannot ignore the moniker that is given Christ in this vision ... ***“the Prince”***. That is a specific term, and it references a specific attribute of Christ – in relation to the Jews. It will take some work to put this into proper framing for you here.

God, of course is declared ***“King of nations ... and an everlasting king” (Jeremiah 10:7, 10)***. He is ***“King of Jacob” (Isaiah 41:21)***, ***“King of Israel” (Isaiah 44:6)***, ***“King of heaven” (Daniel 4:37)***, and ***“King of all” (Psalms 47:7)*** in the absolute sense. Christ, being one with God in all things, shares that throne and has done so from eternity past. So, when we discuss this question, we have to understand it as having relevance to an earthly kingship.

It is interesting that in all instances but one, when Christ was declared (during his first advent) to be **“King of the Jews”** it was to mock Him and mock this title. In the report of Christ’s birth, we find this language:

“¶ Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” (Matthew 2:1-2)

These were heathen men, not Jews. These were men who, except by divine revelation, would have neither knowledge nor interest in the matter of Christ coming in the form of man to fulfill the Covenant of Grace. So it is remarkable evidence of God’s providential work in grace to bring these men to Judea with such a declaration on their tongue! But, as it pertains to Jews, Christ was not declared King at His birth. In fact, in the remaining 16 references in Scripture, this name is given in either a pejorative question or declaration, and all in conjunction with the scourging and crucifixion of our Savior.^{vii} The Jews as a nation and religion utterly rejected Christ as King and gleefully oversaw His slaying.

The word in the vision given by Gabriel, **“Prince”**, is **“nagid”** (“naw-gheed”), meaning a **“leader, ruler, captain”**. It has to do with the state of being honored as a ruler and springs from a root word that gives it particular value in our analysis of the question. The root is **“nagad”** (“naw-gad”), and carries the idea of being announced or proclaimed. So, properly understood in the context of Gabriel’s declaration, the 69-week (of years) period will close when Messiah is proclaimed or announced as Prince – and when you add the subject of Daniel’s inquiry into the analysis, it is Messiah being proclaimed or announced as Prince of the Jews! That certainly narrows the scope of the analysis of Christ’s first advent ... down to one single event.

“All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.” (Matthew 21:4-9)

This is the only place you find Christ being declared by the Jewish population – a **“very great multitude”** of them, at least – to be their ruler, their King, their Prince, during His first advent. This event is understood to have occurred at the age of 36 ... which is reckoned to be approximately 32 AD. This reckoning comes from the analysis that Christ was born in 4 BC, before Herod (who sought His death by slaughtering all children two years old or less) was recorded to have died. Sam, you may recall, did a beautiful pair of sermons on this event to start off the year in 2017.^{viii} These

sermons do a great job of detailing how this event was a type of Christ's triumphal entry into Jerusalem after the slaughter at Armageddon. Indeed, the prophecy of Zechariah, to which the New Testament account of this event refers, is chiefly about that day of battle and triumph^{ix}, though I will not turn aside to engage in an analysis of that good bit of prophecy today.

So what we have left to do to close this current analytical loop is to see how the math works in demonstrating perfect prophecy from Gabriel in speaking to Daniel. This event, the type of triumphal entry of Christ into Jerusalem, is calculated to have occurred exactly 483 years' worth of days after Artaxerxes Longimanus issued his decree to rebuild both the walls of Jerusalem and the temple on top of Zion.^x However, so that I do not leave this question unaddressed for inquisitive types – of which the world is filled – let me say plainly that there have been for centuries disagreements about calendars, days, months, and years during the applicable period between these two events. These disagreements cast shadow and doubt upon any ability to say that the prophecy of the vision Gabriel declares to Daniel is fulfilled.

Of course, we know the events were fulfilled, so there is only the question of humans making calculations regarding the math. I say, what Scripture says in that regard: ***"[L]et God be true, but every man a liar"***! We know for absolute certainty (1) a ***"commandment [went forth] to restore and to build Jerusalem"***, (2) Messiah was declared a Prince by the Jews on a day certain, despite the hatred the nation of Jews held for Him, and (3) God declared that occurred over the relevant span of 69 weeks of years. If corrupt humanity has too much contention among each other, and too little credible time keeping capacities over the centuries, that certainly does not shorten the arm of God to effectuate His prophecies in His direction of providence. Let us continue with this work.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (Daniel 9:26)

The language of this verse – ***"after threescore and two weeks"*** – demonstrates conclusively that what we next learn from the angel's words to Daniel comes after the first 483 years covered under this prophetic timeline. The first 69 of the 70 weeks have ended. Both from the way the next verse begins, and from the plain import of the language of this verse, it is clear that the things described are not declared to Daniel to give understanding of the 70 weeks. That is, the things described in this verse are not contained in the 70 weeks of years ... are not to be counted against that calculation. The events discussed in this external period are clearly important, and they constitute plain prophecy about what would – as we now know to be accurate history of events hundreds of years after the prophecy – bring the end to the place where Jewry centered their religious identity.

Christ, in His first Advent, prophesied of the same two events contained in the amazing words of Gabriel ... only far closer in time to the events themselves: His own death (Matthew 12:40), and the complete destruction of the Temple by the angry and merciless army of the Roman General Titus (Matthew 24:2). You must see that it is a tremendous witness to us who live in 2019 AD of God's complete power over providence, that we can know for certain that the prophecies of Daniel's vision in the early 500s BC have been perfectly fulfilled in these awe-inspiring events that are now part of history: The king of Persia decreed the rebuilding of the walls of Jerusalem and the Temple on Zion in 445 BC ... the Jews gathered to declare ***"Hosanna in the highest"*** as Christ symbolically entered into Jerusalem on the colt of an ass in 32 AD ... Christ Jesus was crucified and slain ***"not for himself"***, but for the sins of those whom God gave Him before the foundation of the world in 32 AD ... Titus, with his Roman legion flooding into Jerusalem, ***"destroy[ed] the city [of Jerusalem] and the [Temple]"***, leaving the whole of the place desolation upon desolation.

There are theories in Christendom that attempt to make the events of verse 26 part of the 70th week. They run swiftly into impossible timeline conflicts, as there were nearly 40 years that passed between the first and second of the events, while the prophecy plainly declares weeks of years, leaving only seven years to encompass these events. Further, the strength and tenor of the language in verse 27 does not fit the events in history contained between Christ's death and the siege and destruction of Jerusalem and the Temple by Titus. Nor does it provide for any satisfactory treatment of the word ***"consummation"*** in verse 27. We are left with the plain reality that while the death of Christ and destruction of Jerusalem are very clearly relevant to the vision, they are not to be contained in treatment of the 70 weeks determined upon Daniel's people or the Holy City.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Daniel 9:27)

Five clauses make up this closing verse of the prophecy. Five clauses, properly understood, take the reader through the whole of the seven-year dispensation of the Day of the Lord – as it pertains to the Jews, Jerusalem, and Mt. Zion. There is no basis to conclude otherwise, unless we are going to impose upon Gabriel the accusation of infidelity. If Daniel wants to know what is determined for his people and the Holy City, and God has dispatched the glorious angel to tell him ... we must conclude that Gabriel gave Daniel the answer.

It is ***"one week"*** during which ***"he shall confirm the covenant"***. That is, all of the events that run through that week of years are part of the process of the covenant of Abraham being confirmed with many of the Jews. What this tells us is that all of those matters we have searched out for several years now are taking place – in relevant part – for the purpose of the covenant being

confirmed with the Jews. When the seals are removed from the Book of Redemption, all of the activities kicked off in the earth are to take place – in relevant part – for the purpose of the covenant being confirmed with the Jews. We know that the 144,000 are sealed when the sixth seal is removed – bringing them banging forth onto the scene with an intensity of mourning that has seldom been known in history.

When the trumpets begin to sound, the called Jews are being trained up by the Gentile church of that dispensation. What is going on with the others? Some, we can competently argue, are being sifted from among the righteous ones because of this language:

“And they that understand among the people [Jews] shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.” (Daniel 11:33-35)

This is the picture of a chaotic period where those who are called forth are mingled with others of the Jews who are not sealed, and need to be purged out of the group so that they will remain purified until the resolution of the matter. The Jews are in great turmoil – both redeemed and apostate. The language in the prophecy, ***“in the midst of the week he shall cause the sacrifice and the oblation to cease”*** reinforces the point that at the midpoint of the week (3.5 years) there is a tremendous collision of interests. It is difficult to seek any assistance from expositors, since they are land-locked on the proposition that this seventieth week was during the time of Christ’s first advent. However, with some help from other prophecies we can discern some of the nuances of this explosion.

While ***“sacrifice”*** and ***“oblation”*** are activities that were performed in the tabernacle in the wilderness, in the Temple of Solomon, and the reconstructed temple ... that is a thing that at this time in history does not exist. Unless you are going to strain into a metaphorical application of the words, it is necessary to answer the question “what sacrifice and what oblation?” Since we can confidently affirm that it is He who entered the covenant – which covenant is the thing Daniel was inquiring about – is also the He who is now confirming the covenant, we can also confidently affirm who is He that ***“shall cause the sacrifice and the oblation to cease”***. In all of my previous readings of this clause, I have considered that the “he” was referencing some power who is attacking the righteous Jews who are attempting to do proper sacrifice and oblation to God. This is not so.

This actor in this prophetic activity is both He who confirms the covenant and He who causes the sacrifice and oblation to cease ... and He who shall make desolate due to the abomination. It is God. It is God’s covenant with Abraham ... it is God who is incensed at the behaviors going on where proper service to Him belongs ... it is God who will bring it to a horrifying end and will make the

whole mess desolate! Now we're seeing the thing properly. Now we're able to make good sense of the flow of the words and the actions presented in this series of clauses.

There is misconduct afoot where there should be proper sacrifice and oblation occurring. God has had His fill of it. The arrogance of the abomination ... the presumptuous conduct of this man, of whom it is said ***"he as God sitteth in the temple of God shewing himself that he is God"*** (2 Thessalonians 2:4), has reached the point where it has to be brought down ... ended ... made desolate! The righteous Jews who have been called are witness to God's gracious provision of a Messiah, and are utterly in opposition to the behaviors in that abominable place, which is why in another of Daniel's visions it says of them:

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away [i.e., "depart from the proper, authorized] daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits."

(Daniel 11:31-32)

Look at those words! Can this point be any more thoroughly played out in the passage? There will be a false place of abominable worship propped up, where filthy false worship will be propagated in the promotion and worship of this filthy false god. The righteous Jews, who having been called forth now know intimately ***"their God"*** will resist that filthy onslaught until the time comes for God to bring down His Christ to ***"consume [that filthy creature] with the spirit of his mouth, and shall destroy [that false god] with the brightness of his coming"***. The false sacrifice and oblation will be brought to an end ... and through the rage of the people and the revived Antichrist, the place will be made a desolation!

And, for how long will this be? The passage from Daniel chapter nine tells us ***"even until the consummation"***, which word means ***"complete destruction, consumption, annihilation"***. There is prophesied to be an event that brings complete destruction ... complete consumption ... complete annihilation of the Jews who participated in these abominations that overflowed in that place where there should be none. Remember, friends ... as I've said many times ... that this vision is with regard to the Jews ... Jerusalem ... Zion.

Yes, there are abominable Gentiles involved in these matters. We have examined the events under the seven vials of Revelation 15 and 16, which are conditions imposed on the Gentiles as well as the Jews. Yes, those Gentile nations will send their armies into the Valley of Decision and be slaughtered by Christ and His army. But what is being shown here to Daniel is the slaughter of the unrighteous, desolate-of-heart-and-spirit Jews. When this happens, those righteous Jews will be ensconced upon the hill of Zion – with Christ's direct presence and protection (Revelation 14:1) where the second half of the 70th week will be filled with amazing sights and sounds and lessons and fears and preparations to go into the wedding supper of the Lamb and his Bride the Church, where they will

celebrate the Covenant of Grace, and be betrothed again to God under the covenant He made with Abraham their father.

We're not done. Far from it. We have to continue our examination of the prophecies and visions in the Book of Daniel. What we have yet to discuss with regard to this vision in chapter nine is what Clarence Larkin calls the "Great Parenthesis". It is an important aspect of this – and other – visions in the book of Daniel. We have to examine it. We have to understand it, so we can learn so much more about Antichrist and his participation in the matters related to Jews in eschatology.

I know this can get complex and tedious. I continue to encourage you all to ***"search the scriptures daily, whether [these] things were so."*** (Acts 17:11). I am happy to speak with any or all of you as often as you wish. I will continue the work and bring another dose of this blessed analysis the next opportunity I have to feed you.

I love you all. Amen.

ⁱ Here is the listing of the things to be accomplished in the 70 weeks that are determined – as articulated in the sermon of April 21, 2019:

1. To finish the transgression;
2. To make an end of sins;
3. To make reconciliation for iniquity;
4. To bring in everlasting righteousness;
5. To seal up the vision and prophecy; and,
6. To anoint the most Holy

ⁱⁱ In the sermon of April 21, 2019 I indicated that I would provide for edification the work of Clarence Larkin on the use in Scripture of the measure "seven". Here are his words:

"Literally these words ['seventy weeks'] should read 'SEVENTY SEVENS.' The word 'WEEK' is retained because we have no exact equivalent for the Hebrew original which signifies a period of 'Seven.' Whether those 'sevens' are days, weeks, or years, is to be determined by the context. It is a noteworthy fact that both the 'Natural World' and the 'Spirit World' are built on the 'Law of Sevens,' thus proving that they have a common origin. In the Natural World we read that God rested on the 'Seventh Day,' And, all through the Scriptures the number 'Seven' is a basic number. There is the 'Week of DAYS,' the 'Week of WEEKS,' the 'Week of MONTHS,' the 'Week of WEEKS OF YEARS,' the 'Week of MILLENNIUMS,' and the 'Week of AGES,' seven in all. The last book of the Bible, the book of Revelation, which is the book of 'Consummation,' has seven divisions,

1. ***The Seven Churches.***
2. ***The Seven Seals.***
3. ***The Seven Trumpets.***
4. ***The Seven Personages.***
5. ***The Seven Vials.***
6. ***The Seven Dooms.***
7. ***The Seven New Things.***

The number 'Seven' is the PERFECT number. It is composed of the 'Divine Number' – THREE, Father, Son, and Holy Spirit; and the 'World Number' – FOUR, Spring, Summer, Autumn, and Winter.

PROPHETICAL CHRONOLOGY

Now if nature and the Scriptures are based on the 'Law of Sevens,' does it not seem reasonable that there is a 'Time Element' that enters into all God's plans, and that He has a system of '**Prophetical Chronology**' by which He makes known His 'Plans and Purposes' as to the Ages and Dispensations? That this is so is clear from Christ's reply to His Disciples when they asked Him – 'Lord, wilt Thou at this time restore again the Kingdom of Israel?' and he said – 'It is not for you to know the **"TIMES"** or the **"SEASONS,"** which the Father hath put in His own power.' Acts 1:6-7. From this we see that there are 'Times' and 'Seasons' in God's plans for the Ages. And we know that – 'When the **'FULNESS OF THE TIME'** WAS COME, God sent forth His Son.' Gal. 4:4, In the Universe. And as we have seen from fulfilled prophecy that nothing has failed to be fulfilled on time, so we can confidently believe that all that the Scriptures foretell of the future will likewise come to pass to the very minute."

iii The first decree from Cyrus captured in Scripture:

"¶ Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." (Ezra 1:1-4)

iv The second decree from Darius captured in Scripture:

"¶ Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed." (Ezra 6:1-12)

v The third decree from Artaxerxes captured in Scripture:

"¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. And I, even I Artaxerxes the king, do make a

decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.” (Ezra 7:11-22)

^{vi} The fourth decree from Artaxerxes Longimanus captured in Scripture:

“¶ And it came to pass in the month Nisan, in the twentieth year of Artaxerxes [Longimanus] the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers’ sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers’ sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; And a letter unto Asaph the keeper of the king’s forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.”
(Nehemiah 2:1-8)

^{vii} Here is a listing of all 16 passages where the term “**King of the Jews**” is referenced:

Matthew 27:11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the **King of the Jews**? And Jesus said unto him, Thou sayest.

Matthew 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, **King of the Jews**!

Matthew 27:37 And set up over his head his accusation written, THIS IS JESUS THE **KING OF THE JEWS**.

Mark 15:2 And Pilate asked him, Art thou the **King of the Jews**? And he answering said unto him, Thou sayest it.

Mark 15:9 But Pilate answered them, saying, Will ye that I release unto you the **King of the Jews**?

Mark 15:12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the **King of the Jews**?

Mark 15:18 And began to salute him, Hail, **King of the Jews**!

Mark 15:26 And the superscription of his accusation was written over, THE **KING OF THE JEWS**.

Luke 23:3 And Pilate asked him, saying, Art thou the **King of the Jews**? And he answered him and said, Thou sayest it.

Luke 23:37 And saying, If thou be the **king of the Jews**, save thyself.

Luke 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE **KING OF THE JEWS**.

John 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the **King of the Jews**?

John 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the **King of the Jews**?

John 19:3 And said, Hail, **King of the Jews**! and they smote him with their hands.

John 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE **KING OF THE JEWS**.

John 19:21 Then said the chief priests of the Jews to Pilate, Write not, The **King of the Jews**; but that he said, I am King of the Jews.

^{viii} Sam’s two sermons on Christ’s entry into Jerusalem during His first advent can be found here tinyurl.com/HosannaPDF, and here tinyurl.com/HosannaPt2PDF.

^{ix} Here is the language of the oracle from Zechariah that was fulfilled in part at Christ’s entry into Jerusalem during His first advent:

“¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” (Zechariah 9:9-11)

× Here is an analysis that is found within the works of Clarence Larkin, which he attributes to a Sir Robert Anderson in his book *"Daniel in the Critic's Den"*:

"From B.C. 455 to A.D. 32 is 476 [he counts B.C. 1 and A.D. 1 as one year] = 173,740 days (476 x 365) + 116 days for leap years. And from 14th March to 6th April (reckoned inclusively according to Jewish practice) is 24 days. [So] 173,740 + 116 + 24 = 173,880. And 69 x 7 x 360 = 173,880."

Thus, he claims that the "69 Weeks [of years]" were exactly fulfilled to the day.