

7795U

SILVER STAR BIBLE SCHOOL - 1987

THE PROPHECY OF DANIEL

Speaker: Bro. Colin Hollamby

Study #5: Judgment on the Oppressors of God's Land

Reading: Daniel 11:1-39

Brother chairman, and our dear brethren and sisters in the Lord Jesus Christ.

On Saturday evening when the bible school opened, we had an occasion to read a little excerpt from the writings of brother Roberts, and it reads like this, just the very first part of it: 'God has permitted the recovery of the truth in these latter days, and there is a liability that it might be lost again, through the inability of complacent minds of limited grasp, to see its wide line breadth, through their tendency to sympathize more readily, with the human than the divine bearings of its doctrine. The doctrines of the truth embody the thoughts of God, and the thoughts of God are higher than the thoughts of men and therefore the majority of men, easily fail to rise to the height of them or easily fall from the height when lifted up to them'. Those words, we believe, b&s, are very pertinent to us today.

On our last occasion at our last class which we spoke at, we did leave some people, evidently, in rather a quandary and somewhat upset about certain things which we said. We've been asked, b&s, to try and rectify what has been said. When I remember back to the words that I did convey to you, at the end of the last session, I can see how that some people may have been able to take away some thoughts that were not mine, nor were they intended to be conveyed as mine. What I did say was that in these latter days, our brother Thomas and our brother Roberts have been the source of our understanding of the bible. I didn't say that in that particular order and in a sentence like that, there is no question that the bible is the source of all our knowledge. If we had said anything else we would have fallen foul of the very foundation of our statement of faith, which says, that there is no other form of knowledge either available or extant in the earth today apart from the holy scriptures. That is the firm foundation of the Christadelphian brotherhood as we know it. However, b&s, in these last days there has been permitted the recovery of the truth, as we understand it. The human agency which God obviously used are our beloved brother Thomas and brother Roberts. It is sad but true that they are experiencing in our days today, the same kind of treatment as our beloved brother Paul experienced. To which brother Stephen made reference in his last talk, that is why, b&s, we choose to try and resurrect a very great deal of respect for their writings. Their writings are not infallible, they were not inspired men, they were men who were deliberately raised up however by God, for the purpose of resurrecting the truth. They have done that in a very marvellous way, they have not done that alone,

because personally I believe, that there is no such thing as one single individual ever finding the truth alone. I base that on the words of the apostle Paul who says, 'how shall they hear without a preacher?' The system in which God works to disseminate His truth, is a system of dependency. We are ultimately and only dependent upon Him, but every single one of us, b&s, has been taught by somebody else, and we value the things that they have taught us; and especially do I personally value the things that I have learned through the writings of brother Thomas and brother Roberts. You will even hear in the talks that we're presenting, some variation from their ideas. But the main drift of their ideas on prophecy is what we are told today as not needing to be overhauled in any major way at all.

When we consider, as we are going to consider this morning, the 70 weeks' prophecy, there is no clearer outline of that prophecy than that which is found in the writings of brother Thomas. It's the way in which he has divided up verse 24 of chapter 9 that we are going to follow this morning, in our consideration of that work. In Daniel 9 there is a prophecy known commonly by all bible commentators as '**the 70 weeks' prophecy**'. We are introduced to that prophecy in verse 24 of Daniel 9. It is an important prophecy, it is a prophecy which seems toward the end of it, to be rather involved and sometimes ambiguous; that is readily admitted by the number of little marks that we have in our bible, to show us that certain words that were conveyed to Daniel by the Spirit, have not necessarily been translated in the way that they should have been. There is a feeling among the translators that perhaps the words have been rendered not in accordance with the way they should have been. However, over and above all that, the simple and direct meaning of this prophecy even shines through in the AV, and that's what we're going to use as we discuss the 70 weeks' prophecy this morning.

The 70 weeks' prophecy really begins back in verse 16 of chapter 9. The 70 weeks' prophecy we might add, does actually fall within those 2,300 evening-morning periods, that the angel represented to Daniel in chapter 8 verse 14. Daniel's mind was agitated by what that really meant and he indulges in a very lovely prayer to his Father in the heavens, so that he might be given understanding concerning those 2,300 days. In verse 16 in particular, we would just like to highlight the way in which Daniel addresses God in heaven. Verse 7 and verse 16 are really the same in this prayer; verse 7 then, 'O Yahweh (for it should be 'Yahweh' and not 'Lord' as we have it in our AV's) 'O Yahweh, righteousness belongeth unto Thee'; and again, in verse 16, 'O Yahweh, 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'. There is a plea, b&s, from a wise man, a man who understood that God will never act in any way whatsoever, except it is upon the basis of His righteousness. Nothing will ever be done by God unless His righteousness which has got to be the standard of true judgment, unless His righteousness is upheld in all things. Daniel was a man who knew that! Daniel was a man who understood that presiding over all the activities of God, was a prevailing resounding righteousness, which would never ever be swerved away from by God in heaven. Our God, b&s, is an extremely reliable yet

decisive God; He is a decisive God, He is a Father who knows what His children need, and He is able to give them very decisive information and instruction, so that 'we may be throughly furnished unto all good works'.

Now in response to that prayer, in verse 22, Gabriel informs Daniel and says, 'Oh, Daniel, I am now come forth to give thee skill and understanding'. Who is the angel who introduces this prophecy to Daniel? It is the angel Gabriel, it's not the angel, Michael, it's the angel Gabriel, and Gabriel in the bible, where we meet him has very obviously got the work of bringing into being, superintending the events that would eventually lead to the birth of him who would be cut off in the midst of the 70th week of this prophecy in chapter 9. It is the angel Gabriel who makes the annunciation to Daniel that there will be a bringing in of the righteousness of ages, and that Messiah the Prince should be cut off in the midst of that last week.

Verse 23 goes on to say, 'At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved; therefore, understand the matter and consider the vision'. This prophecy as we noted which is now to be revealed to Daniel is but a constituent part of the 2,300 day vision about which Daniel was very agitated in his mind. 'Understand this matter, Daniel, and consider the vision'.

Verse 24, 'Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.' In the exposition of Daniel, brother Thomas outlines 6 distinct points which were going to be accomplished within that period of 70 weeks, that were determined upon the people and the holy city'. What are these 6 points? and over what period of time do they stretch? Well, we know that in the scriptures, a day of prophetic time is equal to a year of actual time, so that the 70 weeks or actually as it appears in the Hebrew, **the seventy 7's** (the word 'weeks' is the word for 7's), seventy 7's are determined upon thy people'. In other words, 70 multiplied by 7 gives us 490; 490 days of prophetic time being equal to 490 years of actual time. So from the time of the going forth of this commandment in verse 25, there will be 490 years elapse until the fulfilment of all those 6 points that are mentioned in verse 24. When did they start and when did they finish?

Well, b&s, I'm not really a great student of chronology but I have found this, that there is a very grave misstatement of chronology. between the way in which the bible outlines it and the way that profane chronologers outline it. There appears to be a period of time of about 43 years at which the chronicle of the bible is at variance with that of profane chronologists, that is, between the time of Christ and the time of Babylon in about 606 BC. There's 43 years that are unaccounted for in the bible, that are put into the record in profane writings. The profane writings rest heavily upon the authority of one of the Ptolemies in about 200 AD., and he was gathering his information from very scanty records, and he is therefore, not really to be relied upon. The only chronology that we can be sure about, is the bible one! So therefore, knowing that it is 490 years until all

these things that are mentioned that will be accomplished, we can go forward into the time of roundabout the crucifixion of Christ, because that is obviously prominently mentioned in the 70 weeks' prophecy. However, we do feel that there is an even more definite pointer as to when these 490 years did, in fact, terminate. We'll come to that in a little while.

We would like to return to verse 24 then, and outline the 6 particular points which are going to be fulfilled within the period of 490 years.

1. The first one is in verse 24, that 70 weeks are determined upon thy people and upon thy holy city; to finish the transgression. Here is a very wonderful thing, b&s, about the righteousness of our God. We go right back to the 15th chapter of Genesis, the covenant that God made with Abraham in that chapter, and it includes a clause which says, that in the 4th generation of your people, Abraham, I will induct them into a land that is not theirs. But I will only induct them into the Land, when the iniquity of the Amorites becomes full. You see, b&s, God could not evict those Amorites until He was satisfied that their iniquity was at a certain stage of maturity from which there was no turning back. A wonderful God is our God, b&s, having given the Amorites all that time by which they might, by some means, return to the ways of God. But they didn't! and that's why God was able to dispossess them rightly from their land. It was His land anyway, He had given them a certain tenure of it, and now we are looking at a condition of this prophecy which relates to, the finishing of transgression. In other words, 'the filling up of iniquity', the maturity of transgression. It's a phrase that comes directly out of chapter 8 of Daniel, where it says in verse 23, 'that in the latter time of the 4-fold division of Alexander's kingdom, when the transgressors are come to the full, a king of fierce countenance shall stand up'. There's the explanation of part of the 2,300 day vision. Now we're seeing that one of the conditions of fulfilment of this 70 weeks' prophecy is that it shall be the filling up of the iniquity of the transgressors. And who are the transgressors? they are the people who have obviously gone so far astray from the Law that their God had pronounced upon them. If we turn over to the 23rd chapter of Matthew, we will see there, that the very central figure of this 70 weeks' prophecy, makes an invitation to the scribes and the Pharisees and the hypocrites of His day. Verse 29 of Matthew 23, 'Woe unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets and garnish the sepulchres of the righteous; and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then, the measure of your fathers'.

Here was a generation of people whom John the Baptist had called, 'a generation of vipers', and the fangs of their poison had been richly endowed against the God of heaven's only Son. They knew He was His only Son and yet, the fangs of their poison was vented against Him. So they filled up the measure of their fathers; what did they do? They acknowledged themselves as children of the fathers who had killed the prophets. The only way in which the Lord Jesus Christ knew how to establish family relationships, was by the **disposition of mind and the way of life**, so therefore if they

acknowledged themselves as the children of people who killed the prophets, they would therefore, continue in the same work and fill up the measure of their fathers. Their iniquity became full, when they put their hand to the crucifixion of the Son of God. Here was a situation where the little horn of the goat power had control of the kingdom of men, and in the hand of the little horn of the goat's judgmental representative, he was able to put his hand to the crucifixion of the Messiah. It was at the behest of the Jews, yes, but Pilate was the representative of the little horn of the goat power and he was subsequently, from the time from which we are considering Daniel's prophecy, he was subsequently to give his voice, to give his pebble, against the Lord Jesus Christ and to say, 'you are at liberty to take Him out and crucify Him'.

2. The next point of this prophecy is, that we are told in verse 24, that during the period of this 490 years there would be the making an end of sin, 'sins' (2403) as it appears in our AV. Now this is the very same word, b&s, that crops up in Genesis 4 verse 7, as our brother Stephen has mentioned very early in our considerations of Daniel. It is a word which on some occasions can justifiably be rendered as '**sin offering**', but the context will always tell us if we are careful with the context, how it should be rendered. Here it should obviously be rendered 'sin offerings'. There is involved in the 70 weeks' prophecy, the making an end of sin offerings, because with the one great sacrifice that takes away the sin of the world as John introduced Jesus Christ to the world, 'here is the Lamb of God which taketh away the sin of the world', He was the Lamb of God offered and in that offering there was the taking away of the necessity of anyone ever making blood sacrifices again in that jurisdiction. So here we have the way in which the Lord Jesus Christ fulfilled the second part of this prophecy.

3. Then we are told in the next point, that there would be made a reconciliation for iniquity. Now what does this really mean? Well, the word for 'reconciliation' is a Hebrew word 'kaphar' (3722) and it means 'a covering'; and the word 'iniquity' (5771) in the bible in the Old Testament is really an all pervading word. It has the idea of 'sin in any sense whatever', so there is the idea conveyed to us that the work of Jesus Christ under the terms of this prophecy would be '**to make a covering for iniquity**'. The covering for iniquity is the one which would ratify the typical ratification of the covenant that was made with Abraham, from Genesis 15 and Genesis 22.

4. The next point says, that this person involved in the prophecy will bring in everlasting righteousness, and brother Thomas renders those words rightly, I believe, according to the Hebrew, that this person will bring in **the righteousness of ages**'. It is what is described in the New Testament as the covering garment that hides sin; we'd like to make mention then in connection with the previous point and this one, some of the features from Genesis 15 and then coming into the New Testament. We'll turn then to Genesis 15, b&s, and here we have the record of the baptism of Abraham. Well, you're going to say to me, well, I don't see any thing about the baptism of Abraham in Genesis 15 and on top of that, he crossed over the river Euphrates some time before this event, nevertheless, what the apostle Paul says about this stage in Abraham's life, proves conclusively that it was the stage at which God was prepared to account his

faith for righteousness, and that is the time, b&s, at which a person is therefore made properly acceptable to God. So in verse 6 we read, 'He believed in Yahweh; and He counted it to him for righteousness'. He counted it to him for righteousness, what's the message of the prophet in Daniel 9 and verse 24? the one concerned in that prophecy is going to bring in an everlasting righteousness, it's going to last through the period of the ages. Here is the occasion when God says, 'Abraham, you have believed Me; not only have you believed Me, Abraham, you have believed **in Me**', and there is quite a difference between those two statements. What is the background on which this occurred? Abraham was getting older and he didn't have a seed and therefore, the LORD God giving him the promise in chapter 15, asks Abraham to come outside of his tent door, and he sees spread abroad outside of his tent door in verse 5, 'a great multitude of the canopy of the stars of heaven'. And Abraham is invited now to look towards heaven 'and tell the number of the stars, if he is able to number them! And God said to him, so shall thy seed be! And Abraham believed in Yahweh'. That's important, b&s, he **believed in Yahweh**, he didn't just believe Yahweh, he believed in Yahweh, so in other words, he is saying to God, 'I cannot produce those seeds, but I know you can!'. As far as Abraham was concerned, those stars were as good as his literal descendants; he believed in Yahweh that He could bring forth from the bowels of Abraham a seed as multitudinous as the stars of heaven. So God said to Abraham, 'I'm very pleased with you, you believe in Me; where you can't do anything, I can! Where it's impossible for your flesh, My power will be able to affect what I have promised! So God counted it to him for righteousness. God said to Abraham, 'you're not a perfectly righteous man, Abraham, but I am going to esteem you as though you are'!

Subsequently in this same chapter, b&s, in verse 18 we read, 'that the same day, Yahweh made a covenant with Abraham saying, 'unto thy seed have I given, (past tense) this land'. We have a picture therefore, of the father of the faithful, who is accounted righteous because of his belief in Yahweh, and he is a person with whom Yahweh made a covenant. It never says in here, b&s, that Abraham made a covenant with Yahweh. Yahweh made a covenant with Abraham, the way in which it was ratified was, of course, the slaying of the animals, whose halves were laid out on the ground. The testimony of scripture is silent about Abraham ever passing between those pieces; it was only the smoking furnace and the burning lamp representing God, who passed between those pieces. However could a man hold God to the promises He had made? No possibility! unto thy seed have I given this land; man can't make God bound to those promises, it is only the Word of God, b&s, that can cause us to inherit; it is only God who makes the covenant, it is not us, we receive the promise, and how do we receive the promise? **by believing in Yahweh**. That's the story of Genesis 15, so that the 'righteousness of ages' is typically shown to us in the life of Abraham, it is really a 'one way ticket', we believe that God can do things that we can't and He says on that basis, I will account you as a righteous person; I will view you as if you have a covering of sinlessness, because you believe in Me, and you will receive the promises because you believe in Me. The promises are as sure as the Word of God in Genesis 15, 'unto thy seed have I given this land', and the seed wasn't even born. God is true to His word, b&s, He has magnified His word above all His name, and there's not one of His words

that will ever fall to the ground.

We can continue the same idea in 1 Corinthians 1, and now in the New Testament we are seeing the way in which the apostle Paul says, that the way in which this righteousness of ages was to come in, was indeed performed by the work of Jesus Christ. I made a mistake, b&s, it was not the work of Jesus Christ, it was the work of God **in** Jesus Christ. The apostle Paul is very distinct when he says, that it was God that was in Christ reconciling the world unto Himself. The glory and the honour and the majesty of the accomplishments of the man, Jesus of Nazareth, all flowed to His Father, whose thoughts and words and His works were **in the Son**, by which He could bring in a 'righteousness of ages'. 1Corinthians 1 verse 30 we read these words, 'But of Him are ye in Christ Jesus, who **of God** is made unto us wisdom, and righteousness and sanctification, and redemption'. And in the chain of events that the apostle Paul is outlining for us there, b&s, we can see a depiction of the growth in the truth of an individual: they grow in wisdom, they become a member of the family of righteousness, they live a life of sanctification, and they subsequently become redeemed. Who is it that performs that work? **it is the work of God in Christ**, He was the vehicle, He was the very willing vehicle of the work of God in Him, so that it could be said of Him, 'that in Him dwells all the fullness of the Godhead bodily, and in Him was the fullness of grace and truth'. He was righteous, b&s, there was no guile found in His mouth, neither did He sin, and therefore, He became, He became the garment of righteousness which God was going to bring in under the terms of this prophecy. We could quote another place that we've already quoted but we won't go to that, b&s, because our time will not permit, but what 2 Corinthians 5 verse 21 tells us, is that He was made the righteousness of God for us!

4. And therefore, the 4th point of the prophecy, bringing in a righteousness of the ages, obviously has it's fulfilment in the work of our Lord Jesus Christ. As He has laboured under God, by the influence of God in all things, to bring to bear, the perfect man. The only righteous man, the only sinless man, whose sinlessness and whose righteousness is attributed unto us because we believe in Yahweh; because we believe that God can and does forgive sins, because we believe that God can and does induct into the kingdom of God, and because we believe that we cannot perform any of those things by ourselves. The covering of everlasting righteousness has been effectively wrought by God in His only Son, Jesus Christ.

5. Then we notice the 5th point; it says in verse 24, after the point of bringing in the everlasting righteousness, that during the period of this prophecy there would be **the sealing up of the vision and the prophecy**, but unfortunately, that word 'prophecy' is not really necessarily what's being conveyed. It's quite valid as it appears, but even more definitely it should read, 'the sealing up of the vision and the prophet', and that means to say, b&s, that if the vision is going to be sealed up, it naturally will seal the prophet as a divinely sent prophet. The object of the 70 weeks' prophecy is **to show Daniel as a true prophet**, so that when what he said came to pass, as it subsequently did in the life of our Lord Jesus Christ, not only would his vision be proved true, but he

would be established as a prophet of God as well. When we turn over to the New Testament into John 6 and verse 27, we notice that the Lord Jesus Christ has something to say about this aspect of the 70 weeks' prophecy. John 6 verse 27 and it says there, 'Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for Him hath God the Father sealed'. The work of God was to seal the vision and the prophet! it may be related to Jesus Christ even, the words of Daniel 9 verse 24, as there is the sealing or the sealing up of the vision and the prophet. It might be talking about the Lord Jesus Christ but primarily it must be the work of establishing Daniel as a prophet who had been favoured of God, with a message that was certainly accomplished in the days of our Lord Jesus Christ. So the sealing up of the vision and of the prophet, was another thing that was to be accomplished within the 490 years. These matters were confirmed very, very well by the words and the works of our Lord Jesus Christ during His ministry on the earth.

6. Then we notice at the end of verse 24, the last point to which we are going to refer, is that it was going to affect **'the anointing of the most Holy'**. Now when Gabriel went to Mary and announced that she was going to be with child by the power of the Highest over shadowing her, he also said to her, that that holy thing who shall be born of thee, shall be called the Son of God. There was, of course, a pervading holiness about all the life of the Lord Jesus Christ. That from His very birth, b&s, there was never seen the evidence of guile in His mouth, neither was there any iniquity in His lips. He was a man in whose spirit there was no guile, and yet the prophet says, 'He needs to be anointed'. A man in whom was no blemish, a man who is rendered to us in the book of Hebrews, as a man who is holy, harmless, undefiled and separate from sinners in the days of His flesh, as He indeed was! and yet He needs to be anointed, why does He need to be anointed? simply because we know that He came to experience the same weaknesses that our own nature experiences; and that nature, b&s, needs to be changed. It needs to be redeemed from the law of sin and death under which it is fallen. We saw a very wonderful parable of that in Daniel 6 this morning, where the king's decree said, that Daniel shall go in to the lion's den.

There was no way, b&s, that Daniel nor the king could circumvent that experience. There was no way that either Christ nor the King his Father, could circumvent the law of sin and death, under which He fell, because He was of the human race. But when He came through all the trials of life, spotless and sinless, He smashed through the law which said, 'the wages of sin is death', and the grave could not hold Him, as the lion's mouth could not hold Daniel; and when He came forth from the grave, there was a new law issued by the king in Daniel chapter 6, and there's a new law issued by God after Christ had been subjected to the lion's mouth of the grave. It says, 'that there is therefore now, no condemnation to those who are in Christ Jesus, who walk after the spirit and not according to the flesh'. They had changed their relationships from being related unto death, now to be related unto life under their new King. This is what is meant, b&s, by the 'anointing of the most Holy', He now was a person whom the grave could not hold, and therefore, the very righteousness of His Father drew Him out of the

pit; it was not possible for the grave to hold Him. God will always act, b&s, rightly; that man had done nothing to deserve death! but He tasted death for every man, and therefore, in the righteousness of God it was a foregone conclusion that the sinless body of our Lord, must burst the bounds of death, and it must come forth, not just the mortal life again, but to be changed into immortality, the anointing of the most Holy so that He now possesses a body which knows none of the weaknesses of the flesh. He now possesses only a mind, b&s, that knows only righteousness, and in that, the apostle Paul makes a very pertinent comment to us, about the anointing the most Holy, in the 2nd chapter of the Acts of the apostles.

Acts 2 then, verse 36, here we are reading of the anointing of the most Holy, 'Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ'. He hath anointed Him with the oil of gladness above His fellows, He has made Him to become both Lord and Christ. B&S, there is a very pertinent exhortation in that for us, a very pertinent exhortation for us in that; it's extremely right for us, b&s, to honour God's arrangements. God is telling us in this verse, He is telling us that since Jesus came out of the tomb, there is no such person anymore. There is no such person as Jesus anymore; and b&s, if we want to honour God, we need to understand that we need to honour His appointments. His appointment is, that that same Jesus that the Jews crucified has now become, both Lord and Christ. He is our **Lord Jesus Christ**, He is not Jesus of Nazareth, He is our Lord Jesus Christ, and we will be able to easily follow through all the New Testament scriptures and show, that the apostles acknowledged that to a very great degree in all their subsequent mentions of our Lord Jesus Christ. They never failed, they never failed, b&s, to acknowledge him as either the Lord Jesus or Jesus Christ or the Lord Jesus Christ. We above all people need to understand that the anointing of the most Holy conferred by the power and by the wisdom of God, titles of Jesus Christ, which in the human level He justly deserves. He takes them, not because He has earned them in that sense, but because it was the good pleasure of His Father to place them upon Him. There was the anointing of the most Holy! He is the most Holy, and there will never ever be any other person exceed to the level of His holiness. We ought, b&s, to give Him the proper place that He deserves in our affections. It is less than that of the Father, because it was God who gave Him those titles. God is the very centre of all our affections but the Lord Jesus Christ has been given that position by virtue of His sinlessness, by virtue of the proof that He is the Son of man, able to judge rightly in all things so that He can indeed be, our mediator, our saviour, our redeemer, our husband, our friend, our lord, our anointed One, because the most Holy indeed, was anointed by the oil of gladness above His fellows which was bestowed upon Him by God His Father.

Now, b&s, in the rest of Daniel 9, in verses 25 to 27, we read these words: '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. 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. 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'.

Now I'm going to tell you what I believe to be the outworking of this prophecy! What we have got in here is the 70 weeks' prophecy divided up into 3 parts:

- There are 7 weeks
- There are 62 weeks, and
- There is 1 week.

We can follow through verse 26 and 27 and show quite clearly that that's the way in which Daniel had it divided up for him by Gabriel; 7 weeks, 62 weeks and 1 week. I'm going to suggest to you that the 1 week that was the 70th week was concluded practically at the day when Stephen was martyred (we're going to produce what we believe to be proof of that statement in a few moments). But let us carefully look first of all at verse 27 and it says there, 'He shall confirm the covenant with many for 1 week', he shall confirm the covenant with many for 1 week, that's the 70th week. So the confirmation of the covenant will continue, says Gabriel, for 1 week and that the confirmation of the covenant will be with some people who are called 'many'. Now in the Old and New Testament, b&s, there is evidence that this term, as brother Carter says in his Epistle to the Romans and his Epistle to the Galatians, he says, 'that the **'many'** designates a particular class of persons; it's not just talking about 'many' as an abstract number, it is talking about 'many' as a class. There are 3 quotations to which we would like to direct our attention in confirmation of this idea.

The first one is in Isaiah 53, and renewing the subject of Isaiah 53, it concerns the death of our Lord Jesus Christ; it concerns the way in which righteousness has been brought to bear by Him. In verse 11 it tells us, 'He shall see of the travail of His soul, and shall be satisfied; by His knowledge shall my righteous servant **righteousify** the many', and that's how the Hebrew reads because the two words 'righteous'(6662) and 'justify' (6663) are cognate words in the Hebrew, and because you can't have the Hebrew word translated in the same form in one sentence as I understand, (it's according to Hebrew grammar) so we have to render the same word in 2 different ways. So it appears, 'My righteous servant shall justify many', but what really is justification? It is making righteous and here the Lord Jesus is depicted as being a righteous servant who is making righteous the many, for He shall bear their iniquities.

If we turn over to the New Testament in Romans 6, we find the same idea presented to us. Romans 6 verse 3, 'Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death', and there again, we have the 'many'. There are 'many' who are baptized into Jesus Christ, now we know that process has been continuing ever since the days of the death of Jesus Christ, after which people could

become baptized into the name of Jesus Christ. But the terms of this prophecy specifically say, 'that he shall confirm the covenant with me for one week', which is obviously the 70th week of the prophecy.

Then it goes on to say in verse 27 of Daniel 9, 'In the midst of the week, he shall cause the sacrifice and the oblation to cease'. Here's one week, b&s, it's now been divided into 2 parts and in the middle of it, in the midst of the week, there will be the causing to cease of sacrifice and oblation. What's 'sacrifice'? it's of course, animal sacrifice; what's 'oblation'? well it's the Hebrew word 'minchah' (4503) which has relationship to the meal offering. It says there that in the middle of the week, sacrifice and oblation shall cease, when is the middle of the week? the only time it can possibly be, b&s, is at the crucifixion of Christ, which rendered any sacrifice under the Law of Moses quite superfluous and unnecessary. Not only superfluous and unnecessary but actually wrong, because it discounted completely the work of God in Jesus Christ, yet people went on to make animal sacrifices. In the middle of the week sacrifice and oblation were caused to cease, but actually sacrifice went on until AD.70, valueless, purposeless, superfluous, wrong! because people were not availing themselves of the age lasting righteousness brought in by the subject of the 70 weeks' prophecy.

When then does the 'week' end? If the crucifixion is the middle of the week (and I believe there's good evidence chronologically now, b&s, to say that the crucifixion was in AD28 and the birth of Christ was about 4BC. and therefore, the beginning of the 70th week, would have started with the beginning of the prophecy of John the Baptist. That would have been in AD24 so that the end of the week is AD31. Why do we say that the end of the week is AD31? Well, it's because the confirmation of the covenant was going to continue for one week with many, when did that end? It's not a divided week in the sense, b&s, of having a piece left over, it's a divided week in which the crucifixion will take place in the middle of it but which will continue in confirming the covenant to the end of the week; and as we said, we feel that the death of Stephen marks off the end of the 70 weeks' prophecy, and these are the reasons.

When Jesus was hanging on the stake, He made a prayer to His Father on behalf of those who were at the foot of His stake, and He said, 'Father, forgive them, for they know not what they do'. If we come to the 3rd chapter of the Acts of the apostles, we will read the apostle Peter saying something to the Jewish people of his day, verse 17, starting at verse 14, where Peter convicts the Jewish people of his day and says, 'Ye deny the Holy One and the Just and desired a murderer be granted unto you; and you killed the Prince of life whom God has raised from the dead whereof we are witnesses. His name through faith in His name hath made this man strong whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all. And now brethren, I know that through ignorance ye did it as did your rulers'. The prominent feature of the prayer of Christ and the statement of Peter is that ignorance prevailed, but when we turn over to Acts 7 and verse 60, we read the last words of Stephen as he expired under the barrage of the rocks of those hateful people, 'and he kneeled down, in verse 60, and cried with a loud voice, Lord, lay not this sin to

their charge!' Ignorance is completely overlooked! it must signify, b&s, as far as God is concerned, the end of a very special epoch. Lord, lay not this sin to their charge, it's different from that of his Master, it's different from that of Peter, just a short period previous where Peter highlights the ignorance of the Jews; now it is no longer able to be presented to God as a reason why their sin should be forgiven. They are not ignorant anymore; that would seem to be, b&s, the end of the 70th week of Daniel's prophecy, where the confirmation of the covenant had been sealed with the 'many' and now we enter into that period at the end of verse 27 of Daniel 9, 'and for the overspreading of abominations, he shall make it desolate even unto the consummation, and that determined shall be poured upon the desolate'.

There we have a prophecy of the way in which the little horn of the goat, who gave its testimony in favour of the crucifixion of the most Holy, the little horn of the goat has now been an overspreading abomination upon the Holy Land and that will continue unabated until the consummation. What is the consummation? it is that time referred to by the apostle Peter in Acts 3 verse 19, as the times of refreshing that shall come from the presence of the LORD; as the time when all things shall be made new, as the time, b&s, when sins will be blotted out completely and when the restoration of the body of flesh out of the graves shall be bestowed upon with immortality and in glory and in incorruptibility. That consummation will bring to end, says the end of verse 29 of Daniel 7, 'that which is going to be poured out upon him who has made the Holy Land desolate', that's the idea that's contained in Daniel 9 verse 27. So the 70 weeks' prophecy concludes at about the time of Stephen's death; some people say it is with the induction of Cornelius into the faith in Acts 10. But it's very close to that particular epoch of time, John the Baptist starting the week in AD24, and it continuing through to AD31 and then, having accomplished all those list of things that we mentioned from verse 24.

Well, b&s, just very briefly summarizing then, we haven't got to chapter 11 but we'll do that tomorrow, just very briefly summarizing then:

- Daniel was a man who understood the righteousness of God.

- He understood that righteousness presided over all the activities and all the thoughts of God. There is not one thing that He thinks or does that is not in harmony with right things.

- He is a just God and a Saviour and Daniel therefore, saw the necessity of the outpouring of the righteousness of God over the wickedness of the people of the Prince.

- He nonetheless saw a very great need for God to bring in a righteousness of ages.

- He was rewarded in his thoughts about the 2,300 years vision that he'd had in chapter 8, by the giving of this 70 weeks' prophecy. A prophecy, b&s, which must have satisfied Daniel very wonderfully, because he too, would have been aware that he was

inadequate of his own righteousness to stand before God, and that therefore, somebody ought to come, and brother Thomas over rightly says, 'a bringing in of a righteousness of ages, that is, he says, 'needs to be accomplished'. Then he says, 'faith in the things of the kingdom could not have been counted as righteousness unto life in the future ages of glory, **without a mercy seat sprinkled with blood**'.

Here is Daniel pleading for that! it's Daniel pleading for that very facility that was lacking and he knew was lacking. Therefore, the 70 weeks' prophecy satisfied him, I believe, b&s, in his quest for that blood sprinkled mercy seat. He is shown very wonderfully how the God of heaven would preside over all those affairs and bring in that everlasting righteousness confirming the covenant with many in the midst of the week, and until the end of the week, and continuing on that work through the work of the apostles, the work of the scriptures so that the righteous servant might indeed see, of the travail of his soul, and in the days which are to come, be satisfied.