

W230_Daniel.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. It is number seven of the series of studies in the Book of Daniel. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this tape recording, if you care to join us, will you turn to the book of Nehemiah and read chapters one and two? This evening. We are considering the ninth chapter of this prophecy of Daniel. And I think I said at our previous study that when I was facing Chapter 11, I was facing a difficult passage. While no one who has any acquaintance with Daniel, nine, will say that this is an easy passage to interpret. Nevertheless. We are not expressing our own private opinions. We are seeking to open the book and as it leads us by the mercy of God. So we will bow in its presence, all those exercising the brilliant spirit to search and see if the things which are taught are so I don't know whether you are acquainted with the prayer of Daniel in the ninth chapter, but mostly you are, and you will see how Nehemiah's prayer runs along much the same line. But we start with Daniel nine by observing one very gracious feature in the makeup of this man, Daniel, in the first year of Darius, the son of Ernest, of the seed of the Medes, which was made king over the realm of the Chaldeans in the first year of his reign.

[00:01:41] I Daniel understood by books. Now, I think that's rather fine. He was a man who was a prophet himself and has written prophecy. And he didn't take the line. When I'm a prophet, I need not bother about reading the Bible or I say how much more. We who have no prophetic gift should be continually turning to its pages to get information and guidance. And Daniel understood by books the number of the years whereof the Word of the Lord came to Jeremiah the Prophet, that he would accomplish 70 years in the desolations of Jerusalem. Now, I think it would be very wrong of us, wouldn't it, to say, well, we don't want to bother what Jeremiah said. In fact, I'm hoping you're saying to yourself, Oh, I'd like to know what Jeremiah said. Well, whether you like to know it or whether you don't. Friends, we are going to turn and hear the word of Jeremiah.

Chapter nine. Jeremiah Chapter nine, verses one and two. There are several passages in Jeremiah, so it'll be worthwhile turning and see what Daniel himself saw. Think how Daniel himself was influenced. Think how out of this patient and humble searching of the writings of another prophet. An angel was sent to Daniel to give him something which no other prophet had ever received. Daniel. Jeremiah. Nine verses one. Uh, wait a minute. Well, that seems to be a mistake on my part.

[00:03:16] I'm making these mistakes lately. I'm sorry, but we'll go on. There are others which wait for us. Jeremiah, 25, verse 11. Now, that may have been an aside that I put there and then ought to have cancelled it. You say, why don't you do it? Well, friend said it is Jeremiah, 25 verses 11 and 12 or we are right on the spot now. You get in verse ten words that are quoted in the book of the revelation. Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. The sound of the millstones and the light of the candle. And this whole line shall be a desolation and an astonishment. And these nations shall serve the King of Babylon 70 years. Now, Daniel was one of those men who believed that God said and meant what he said. He didn't say a word. We mustn't be too particular about 70 years. He evidently believed it, and he immediately made his prayer and said, O Lord, we are right on the edge of these 70 years and prayed that God would fulfill what He had promised. And in verse 12, it shall come to pass when 70 years are accomplished, that I will punish the King of Babylon and that nation saith the Lord for their iniquity. And the land of the Chaldeans will make it a perpetual desolations. And then, if you will turn the page to the 27th chapter.

[00:04:56] It says in verse six, And now have I given all these lands into the hand of Nebuchadnezzar, the King of Babylon, my servant, and the beast of the field? Have I given him also to serve him? And all nations shall serve him and his son and his son's son. So God commits himself then to a certain number of children that Nebuchadnezzar would have following him upon the throne until the very time of his land come. And then many nations and kings shall serve themselves of him. So there's a suggestion that there was a time limit, his son and his son's son. Then if you look at Chapter 29. The whole chapter is worth reading, but our time is very limited. We'll pick up the reading in verse eight. For thus saith the Lord of Hosts, the God of Israel. Let not your prophets and your diviners that be in the midst of you deceive. You neither hearken to your dreams, which he calls to be dreamed. For they prophesy falsely unto you in my name, I have not sent them saith the Lord. For thus saith the Lord that after 70 years be accomplished at Babylon, I will visit you and will perform my good word toward you in causing you to return to this place. So you see, God had committed himself in these words of Jeremiah, that that would take place and it would take place at a specific period.

[00:06:28] There was no sort of vaguely saying. And some time later on, I will deliver you. He commits himself and Daniel believed it. So he says in Daniel, the ninth chapter that in the year of Darius, as far as we know, this is parallel with Cyrus. These names are interchangeable. I don't think I want to spend time because it's so very difficult. It depends a lot upon the translations of cuneiform inscriptions and so on. But you will find help in the companion Bible appendices if you want to go into this deeper. That I assure. Who is the king in the book of Esther and after Xerxes. Who is the king in the Book of Ezra? They are all titles of the same man. Now, when we were reading Nehemiah the second chapter, and Nehemiah is, of course. They allow to. Because if the king suspects that his cup bearer is entertaining, any mischievous thoughts about the king himself, that would be foolish. You can understand that. Then it just puts in brackets the queen sitting by him. Now, you see, by putting two and two together and seeing these different names, that queen was Esther. Mordecai. I said, you've come at a time for the deliverance of this people. She was the one that was chosen to take the place of Vashti, who was deposed. And she gave birth to a son whose name was Cyrus. And Cyrus was the one who signed a decree to send Ezra back to build the temple.

[00:08:23] You see how interwoven. And just that little bit in brackets, the queen sitting by him, a suggestion that she had an influence over this king and influenced him in favor of the restoration of her own people. Well, that's just in passing. Now, just as we have the prayer of Nehemiah focused upon the restoration of this people because of the desolations. And just as we have in Daniel a prayer, uniting himself with that people and confessing their failure. Yet nevertheless remembering that they were a covenant people focused upon the restoration of Jerusalem. There's a parallel. I think it's very commendable, too, to notice that in one Old Testament passage, God reprimanding the people of Israel said, Though Joe and Noah and Daniel stood before me, they should only deliver themselves by their own righteousness. So that's a commendation of Daniel, isn't it? And yet when Daniel prays, he didn't say my people, or they're a wretched lot. He says we have seen is uniting himself with a people. He's standing with them and he realizes this is a national thing and none can be quite exempt from responsibility. But he doesn't end up on that line. If you'll notice, without going into this very intimately because of time, verse 16 of chapter nine of Daniel O Lord, according to all thy righteousness, I beseech thee, let thine anger and fury be turned away from thy city.

[00:10:04] Jerusalem. It's thy city says, Lord 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, all 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. Oh, 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 righteousness says, but for thy great mercies. O Lord, hear. O Lord, forgive. O Lord, hearken and do. Defer. Not for thine own sake. All my God, for thy city and thy people are called by thy name. You see, that's where he was getting. They belong to thee. All we've sinned. Yes. And we've been rightly punished. But there can never alter the fact that God has set his love upon this people. That he had chosen them. And that they were his people by covenant. And he had a purpose for them in the future. So Daniel was daring as well as very humble because he was along the right lines. Now look what it says in verse 20 and whilst I was speaking. And praying and confessing my sins and the sin of my people and presenting my supplications before the Lord, my God for the Holy mountain of my God.

[00:11:41] Yay! While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning being caused to fly swiftly touched me about the time of the evening oblation. I remember going back more than 50 years ago, attending a service at the Metropolitan Tabernacle and. The preacher. He took these words. Well, I was speaking. The angel came swiftly. Of course, he was dealing with God's infinite interest in the fact that we pray. But it was while he was speaking, while he was basing his prayer upon what God had said. God didn't hold back. Didn't hesitate. He sent this angel swiftly. We are not necessarily find time to go into Chapter ten, but you might like to just notice that in both of these chapters we have certain parallels. Chapter nine is in the first year of Darius, the son of Ernest, associate of the Medes. Chapter ten is the third year of Cyrus King of Persia. And then we have in chapter nine. A Daniel was fasting and then he was given to understand. In chapter ten, it says in verse two, In those days I, Daniel was mourning three full weeks. I ate no pleasant bread. Neither came flesh nor wine in my mouth. Neither did I anoint myself at all, till three whole weeks were fulfilled. So there's fasting again. And then in Daniel nine, the man Gabriel came to give him a further instruction and revelation.

[00:13:36] And in the 10th chapter we have a man. He's not there called Daniel, but he had a terrific effect upon Daniel, for you will see that when this man who is described in verse six, his body also was like a barrel and his face, the appearance of lightning and so on. Daniel said he had no strength left in him and he fell to the ground. But that man was sent to give him to know what was to be noted in the Scripture of truth, verse 21. So there's a parallel you see between these two chapters. In Chapter ten, we have angelic ministry that belongs to the evil powers as well as the good for here. Instead of the angel reaching, Daniel immediately was sent by God. You have the extraordinary statement that he was withstood this mighty angel. Verse 13. Oh verse 12, then said he unto me, Fear not Daniel, for from the first day that thou did set thine heart to understand and to chasten thyself before thy God. Thy words were heard. And I am come for thy words. But the Prince of the Kingdom of Persia withstood me one and 20 days. But no, Michael, one of the chief princes, came to help me. And I remained there with the kings of Persia. Now, no ordinary human king or prince could withstand Michael the archangel. So the Prince of Persia and the Prince of Greece. And Michael's a prince that stands for the Children of Israel.

[00:15:12] Were the representatives either of God or of Satan at the courts of these kings? That's a little light, isn't it, upon human government that we may not be able to probe, but it's a suggestion that we perhaps could keep in mind. Well, that's as far as I can dare spend time on any suggestion of parallel between them. But it's interesting to notice it. Well, now we're coming to the explanation given to Daniel of this 70 weeks, and he has 70 years. He is concerned, of course, about the fact that the 70 years were practically up and would God now fulfill his promise and restore his people. And the angel says to him, in effect, Daniel, God will look after the restoration of his people. Immediately. He will take place. But. There's another restoration that he has in view, which is suggested by the 70 years, but it will be 70 times seven. Well, of course that makes a longer stretch and that is the burden of the explanation that we now are facing. Verse 23. At the beginning of this supplications, the commandment came forth and I am come to show thee, for thou are greatly beloved. Again, that's a passage which is repeated in Chapter ten that he was greatly beloved. Therefore understand the matter and consider the vision. 70 weeks. Well, now we stop. 70 weeks. In what? Our ordinary way of usage. 52 weeks in a year. 70 weeks would be by that bothered me.

[00:16:54] It's a good bit more than a year, isn't it? But it can't mean that. Shouldn't be weeks now in Chapter ten, we read just now in verse two that Daniel was mourning three full weeks. But if you read the margin, the Hebrew is explicit. Hebrews mourning three weeks of days. And if you don't know how many days there are, in three weeks, you turn the page and you see that he was one and 20 days, seven times three. So you see, it means just exactly what it says. A week of days was seven days, and three weeks were 21. But this doesn't say a week of days. Now we've got to put ourselves back into the Hebrew way of reckoning. We mustn't think of our own or we do not use the word week. And I question whether it's a good translation to use the word week. We would never go to a shop and ask for a week of anything. I think we were weak in the head, I suppose, but that's a wrong spelling. He says 70 times seven and it doesn't tell you what. But as he was thinking about 70 years. Well, the natural connection is Daniel, not only 70 years, but 70 times seven years are involved. You need not introduce any other period. Well, 70 times seven years is 490 years. But inasmuch as Daniel was living. All right. Back in that distant time.

[00:18:33] This is over and done with. Hundreds and hundreds of years ago. It is 490 years since Daniel received an explanation. Well, what's happened now? We've got to face this, haven't we? However much we may have a bit of elastic with regard to our dates. We are living 2000, roughly 2400 years after Daniel received this revelation. If you find it's 2500, we'll make it a bit of difference. We are living so far away from it. You can't possibly make 490 years fit. For is 70 times seven years means 490 years, then it's over and done with so long ago that it doesn't matter except a bit of history. But is it so? Well, now we must stop for a moment, because there is a principle involved here and it will need just a moment. Turning aside and considering it now on this chart that you have, the red lettering, I'm sorry to say, has receded and almost faded. But it will speak for itself as we go through. I want you, first of all, if you will, to turn to the Acts of the Apostles, Chapter 13. The Acts of the Apostles. Chapter 13. Poorly speaking in the synagogue, he is speaking to people who know their book, and they would only be too ready to find fault with him if he made a mistake. He says in verse 17, The God of this people, Israel chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt and with a high arm brought he them out of it.

[00:20:21] And about the time of 40 years. Notice he uses the word about. Because it was not exactly 40 years. It's 40 years a covering figure. But they weren't wandering 40

years. There were two years occupied in getting out of Egypt and so on. At about the time of 40 years. Safadi their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave them judges about the space of 450 years until Samuel the Prophet. And afterward they desired a king and God gave unto them. Saul, the son of Kiss, a man of the tribe of Benjamin by the space of 40 years. And when he had removed him, he raised up unto them, David to be their king. When he doesn't say how long David reigned. But you know as well as I do in the books of Samuel and Kings, that he reigned also 40 years. Well, now if we add up these 40 years and 40 years and the other dates which we have here are put them on this side of the chart. 40 years in the wilderness, 450 under the judges, 40 under Saul, 40 under David. And you say, what do you want to put the three there for? Well, let's suspend our judgment for a moment and come to the Book of Kings.

[00:21:51] The first Book of Kings, Chapter six, Verse one. The first Book of Kings, Chapter six, Verse one. And it came to pass in the 488th year. Notice that it doesn't say after 480 years, but now the 488th year. So you've got to know where you've got to start this from. Well, it tells you after the children of Israel were come out of the land of Egypt. So this is starting at the same period that Saul of Tarsus was starting. But they don't come to the same conclusion. Because when we read what happens here and when we read what's written there, there's a discrepancy. But we'll go on and see what he said first. And it came to pass in the 480th year after the children of Israel come out of the land of Egypt to the fourth year of Solomon's reign over Israel in the month, Ziv, which is the second month that he began to build the house of the Lord. Now the second month is not counted as a year at all in the reign of any king that must go right through the year before it becomes a complete year. So that second month is thrown out. It doesn't matter. So although it was the fourth year and the second month, there was only three complete years to reckon. You've got that. All right. Well, now we put the three on to the end of what Paul had said and we come to 573 years.

[00:23:29] But the Book of Kings says it was 480. Haha. And I was wrong. But there may be something deeper before we come to the conclusion that they couldn't reckon. You see. When have we turned to the book of judges and we noticed a peculiar phenomenon there. That is this side in the Book of Judges. There were occasions where the whole nation were subjected to the domination of a heathen king. And it's

rather remarkable that the very number of years that we want to make the difference are found in the book of judges. We want 93 years, don't we, to make a balance. Any comes judges. The first passage is chapter three, verse eight. You might notice these figures as we go. Now, these are the nations. I own all that. Read all that. Verse eight. Therefore, the anger of the Lord was hot against Israel and he sold them. You see, he sold them into the hand of Cushan Rishathaim, King of Mesopotamia, and the children of Israel served Cushan Rishathaim eight years. If you say that verse many times you'll slip. But I managed it twice, you see. So we put down the eight years. They served him eight years. Then the Lord raised up a judge to be their deliverer. And after that, in chapter 314, it was repeated. He says in verse 13. And he gathered unto him, the children of Ammon and Amalek, and went and smote Israel and possessed the city of palm trees.

[00:25:05] So the children of Israel served Eglon King of Moab 18 years. Then another judge is raised up. And in chapter four, verse three. And. No. Where do you sit now? Verse three. Yes. And the children of Israel cried unto the Lord, for he had 900 chariots of iron and 20 years he mightily oppressed the children of Israel. So, 20 now. Chapter six, verse one. And the children of Israel did evil in the sight of the Lord and the Lord delivered them into the hand of Midian. Seven years. And then we turned to chapter 13 for the last of these dominations. And that was the longest of all under the Philistines, where they get Samson and Delilah and others coming into the story. Chapter 13. And the Children of Israel did evil again in the sight of the Lord and the Lord delivered them into the hand of the Philistines. 40 years. 40 years. Well, now it may be accident. But surely there's something more than accident here that both these men, the one who wrote the Book of Kings and the Apostle Paul, who gave a history of Israel, both started from the same date from the time the children of Israel entered the wilderness. And one says it was 573 years by his computation, and the other says it was 400 and the 488 year. What are you seeing? There are just the exact number of years when Israel were to anticipate the prophecy of Hosea, not God's people.

[00:26:54] Temporarily. They were left sold into the hands of a heathen. You know, a day was coming, according to the Prophet Hosea. He had a child named Lo Ami. Not my people. God said, You shall not be thy people. I will not be your God. And chapter three goes on to say there were going to be segregated and they're going to mark time. They were going to have no king, no prince, no priest, no sacrifice. And then in the latter

days, they would return to the Lord and David, their king. We believe we are living in the lo ami days of Israel at the present time, and that is an essential factor in understanding the prophecy of Daniel. So the principle we are suggesting is this, that although if you're looking at the calendar of the world, you would find the length of time was 573 years. If you look in the Book of God, it's only 480 because all that was lost time. You think of Abraham, he came out by faith. He came right into the land of Palestine by faith. And if his heart failed him and he said to Abraham, he said to his wife, Sarah, I remember to go down to Egypt, There's a bit of a famine here. And then when he started doing that little bit of unbelief, he said, Oh, you're a very beautiful woman.

[00:28:12] I'm not sure I've commented on it before, but what's going to happen when we get down to Egypt for I know what they'll do. You will be taken into the harem of the pharaoh. You say my you say you're my sister. Otherwise they'll have my head off. He said. Why was that put in or friends? Have you never suddenly, after an act of faith which is written in the Scriptures, an act of faith, suddenly found yourself dithering about because you can't can't go any longer? Abraham was like that, but he went back. And then the Lord said to him, Abraham, walk before me and be thou perfect. And there came a day when a voice from heaven said, Abraham, now I know thou fearest God. It's a comfort, isn't it, to know that God's biographies give us not plaster of Paris saints, but weak earthen vessels like ourselves that his grace can sustain. But he doesn't hide the fact that sometimes even they doubted because they were all a wonderful faith in the Bible, we get no comfort from it at all. We say, Well, we don't march with those people anyhow. Well. There's this principle that when these people are sold completely, God says that's blotted out. Well, now we come back to the Book of Daniel, the ninth chapter. He says in verse 26. 70 weeks are determined upon thy holy people, upon thy people, and upon thy holy city to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision of prophecy, and to anoint the most holy.

[00:29:48] 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 three score In two weeks. The streets shall be built again and the wall even in troublous times. And after three score 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 if you 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 to be poured upon the desolate. There's any amount there that baffles us. But there's 1 or 2 features that we may ponder and get a certain amount of guidance and light. First of all, notice that this period of time is divided up for us. I don't believe the angel had any difficulty in reckoning up that 70 times seven was 490, and nearly all commentators rushed to the help of the angel and said to him, Now look, that adds up to so much.

[00:31:15] I believe God has definitely split these numbers up and we must keep them split up. Otherwise, you say it's so foolish to not merely say 490 years, but divide up into this bit and that bit and the other bit. So we've got now in verse 25, 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, our Messiah, the Prince is our Saviour. Shall be seven weeks and 62 weeks. Now I'm doing that because that may be English three score and two. Now, the angel knew that seven and 62 would add up to 69, wouldn't he? So why didn't he say so? Well, for the simple reason that he wanted us to stop. I think. I have an illustration at the bottom of this chart, which may not be too easy to see, but can you see at the very bottom of the chart a sort of a wavy looking line? Well, that represents an old back country road, you see. And then from there is a straight run, very up to date run a highway, you see. And then at age 28, there's a dip that goes underground. You don't know how long that is. And then the road emerges again at the end. And you in the book of the revelation. Now, let's come back as I know that. Supposedly were out in some districts that we didn't know exactly.

[00:32:52] And we saw an old chap walking along the road, evidently a countryman. And we said to him, How far is it to the cross? You see, that's there where you can see the cross where our saviour died. The just for the unjust. How far to the cross? He says it be it be six miles and or six miles and 70 miles or something. You see? It's all. Come on, don't dither about with him. But you see, after we start go bumping along this road where we have these. The first subdivision. Seven weeks. Expected to emerge out onto a new road and we say, Oh, the old chap knew what he meant. He didn't add the lot together. He said, Oh no, the first bit is going to be troublous times. And then after that you get out onto the straight road and there will be come to the New Testament. We find

our saviour was crucified and the dates come practically to the very selfsame date on the calendar. I say technically because none of us are absolutely sure of the dates. We only go by coins of emperors and eclipses and whatnot. They moved the date of the birth of Christ back several years, you know, in order to keep with it. So we know God's Word is all right, but it gets there to that time when our savior was born. Then after that comes the period covered by the acts of the Apostles.

[00:34:24] All the people of Israel are not set aside. When our Saviour was crucified, he prayed for them. Father, forgive them. They know not what they do. He gave a parable in Matthew's gospel that even though they had rejected his invitation to come as guests at the wedding, he said, Now go to them again. The same people and say, Now all things are ready. Come. Then they would not. And then they turned round upon his servants and they slew some of them and they now say this is that King who was thus treated. What will he do? He will miserably destroy those wicked men and he will burn up their city. And then he sent out into the highways and gathered the guests afterwards. So that's what happened after Christ was crucified, there was a second invitation given to the people of Israel that ran right through the acts of the apostles. The hope of Israel is mentioned in the very last chapter with miracles and signs just there. And then a few years. And the prince that should come destroyed their city and burned it with fire. I mean, they were no army and the prophetic clock stopped. I know I've told you before, but somebody's listening to this who haven't been inflicted by these stories of mine before. So you will allow me to say it once again. That many, many years ago, when I was at Greenock in Scotland, I was touching upon this principle of understanding prophetic times that you have to remember there are certain gaps in the calendar that are wasted.

[00:35:58] And I put out my finger. I said at that moment the clock stopped like that, you see. Well, then I'll wait. Hold on. I just lifted the clock. I thought, Oh, I got plenty of time yet. Then I got uneasy. I found that the clock had stopped. Now, what had happened, I don't know, was a sheer accident. But I don't go out stopping clocks in the ordinary way. I do misquote those wonderful words. Is that the face that sank a thousand ships? I'm not quite dead in the Troy. I know, but there it is. The clock. God's pathetic clock stopped at the end of the Acts of the Apostles. It will be picked up again when the book of the revelation starts. And then we have just three sets of seven years to run. And the last seven is the one that comes out at the end of the ninth chapter that the anti-

Christian beast is going to make a covenant with the people of Israel for a week that seven years. And in the midst of the week that is three and a half years, you break it and you've got those times set out in the book of the Revelation. Three years and a half, 42 months, 1260 days at time at times and half.

[00:37:10] It's given in every possible way so that you can't miss it. So now you see what's happening. When the angel split the number up. He was referring to the fact that the war was going to be built in troublous times. And it was. There was Nirbhaya. He was. Often hindered by Tobiah and the others. They sent letters to the king and he stopped the work. Then they had to start all over again. It was built in troublous times and until a city now Nehemiah said it's no good. We can't forbid this Sabbath training until we got the gates and the walls up. And when we have them, we can shut the gates and keep them out. And all that took time. And at last, after great opposition, the wall of the city was built. Then comes Ezra, because nobody in his senses would rebuild a temple in a ruined city where it could be pillaged at any moment. They, first of all, got the city and the walls up. Instead of getting over the temple, God complained that some of them are living in their own sealed houses and this house was still waste. So you see, the city was built before the temple. Otherwise they couldn't live in sealed houses and the house lay waste. So Ezra follows. Nehemiah. Nehemiah. The city. Ezra The temple. But the the building of the wall was in troublous times. They were if you want to know what the troublous times were like, read the book of Nehemiah and see.

[00:38:51] So again, that was that period was finished, which the angel suggests occupied the first of this series of broken periods. Then from that time you begin to compute the whole length of the 490 years. Now you see most computed start before 190 years from the going forth of the commandment to build and restore Jerusalem. But then you're including the very years which God says leave out. So you shifted along a bit like that. Then you've got enough years to cover the acts of the apostles, which includes Israel. The other system cuts off at the crucifixion of Christ and has only got one more seven left, whereas we've got enough to cover the whole of the acts of the apostles where Israel is still there, their city is still there, their temple is still there. And then the 28 that goes underground. As we come out to the book of the Revelation, which has seven seals and seven trumpets and seven vials, three times seven, and the last set we have the three and a half years with the breaking of the covenant and the finish. So you see, while it's very, very difficult to piece it all together, it's consistent. And

the angel meant what he said when he said, Now, should we come back again, Know therefore and understand that from the going forth of the commandment. Now, I can't go into all the chronology, not in the time like this, but as I say, you had access to history and to the appendices of the companion Bible if you want to labor through it.

[00:40:36] But there we have the the 20th year of Artaxerxes is accepted by most now has to be 454 BC. What it brings. As you see, when we when we take the the years that have to be included to the day of the crucifixion, which is now reckoned at ad 29, and that leaves the remainder of the years to run out into the book of the revelation. Well, now let's let's not spend any more time on that peculiar aspect. The. Computing of times and get a little idea of what God was going to do. The back again to verse 24. 70 times seven weeks or 70 times seven years, rather, are determined. The word determined means to be ticked off, to be cut off. To be separated, to be segregated. It doesn't follow that they're going to run continuously exactly along the lines of human calendars. God says in my diary, I've put a mark against those 70 years. That's what God says. All the rest of time is just the times of the Gentiles running out until the fullness of the Gentiles become in, and then all Israel will be saved. And that's that's run out for 2000 years, you see, practically. But in that period, God says, I've got my little bit marked off.

[00:42:10] You do the same sometimes in your days upon these people and upon this holy city. And he's going to do something. He's got to finish. Now, what does it mean here? The finish transgression. Well, you could make it mean any many things. You could make it mean evangelically that it was going to bring about redemption and forgiveness. But when I look at the actual meaning of the word and the way it's used, I find that it means to put in prison. Just turn back to Jeremiah again and see whether we can get one at least passage where the word is used to give us a hint. Jeremiah 32. Verse three for Zedekiah, King of Judah had shut him up, saying, now this is this is imprisonment. Shake em up. That's the word finish. And it is used for imprisonment. So it says here to finish the transgression. To finish transgression. Now. What? Transgression? Well, one of the one of the interpretations of the abomination of desolation is the transgression of desolation. It may refer to that same thing. Will you look at Daniel the eighth chapter? Verse 11. Yeah, he magnified himself even to the prince of the host. And by him, the daily sacrifice was taken away and the place of his sanctuary was cast down. And the host was given him against the daily sacrifice by

reason of the transgression. This is something which is definitely associated with the anti-Christian blasphemy. That's the same expression.

[00:44:10] And I think, again, if we look, we will find it again in verse 23. And in the latter time of the kingdom when the transgressors are come to the full. Aqui, a fierce countenance and understanding. Dark sentences shall stand up thee. So we are now at the time of the end. Now, is there any suggestion that evil is going to be restrained or put into prison or shut up during the last years of prophetic time? Well, of course, I've only got to say that. And you say yes. The moment the millennium starts, I saw a mighty angel descending with the key of the bottomless pit. And Satan, who is the deceiver is put into that for a thousand years. That's what God says. I'm going to restrain. I'm going to shut up. I'm going to imprison transgression. It doesn't say it's going to be completely blotted out because as soon as Satan is delivered from his prison, he finds followers. But there is a restraint. And there are passages in the Old Testament where it says that the people are not serving willingly. They are serving hypocritically. They are only marking time to fight to follow their original leader if that should ever come again. So we have this. He's going to finish it in that sense, bottle it up and to make an end of sense. Now, this word to make an end is the very word that we read later on to seal up, seal up the prophecy.

[00:45:48] And. That's in the. That's in this 24th to seal it up. Some have said that it means to remember it no more. Isn't there a passage in the Old Testament? He says he put my transgressions into a bag and sealed it up. All sorts of strange expressions are used. So we are now coming to a period when evil is to be restrained from one angle. It is to be sealed up, as it were, to be forgiven and forgotten from another. And then it says to make reconciliation for iniquity. Reconciliation always has in the Old Testament, the idea of being based upon atonement. So when our translators in Romans, the fifth chapter said in the first occurrences reconciled and then in the next occurrence, it says atonement. Some people have cried out and said they made a mistake. I think they did it on purpose. They knew full well that in their own day. Nothing. Nowadays they use the word at one month. We don't today. But if you know Shakespeare, if you know the writers of the Times, when the authorized version was written, they used the verb to atone. In Shakespeare, there's a character says, I go to make atonement between his brother and the Duke of Gloucester. He wasn't going to offer a sacrifice. He was going

to try to reconcile them. So we have now reconciliation based upon atonement for iniquity. And then to bring in everlasting righteousness.

[00:47:30] This the seal up, the vision and prophecy that is mentioned again in the 12th chapter, if you'll turn. Verse four. But thou o Daniel, shut up the words and seal the book even to the time of the end. So Daniel's prophecy is in a measure sealed and shut up. It be temerity on my part to say. But of course, it's all open and plain to me, because if I said so, I hope you wouldn't believe it. There's nobody yet able to pierce right through the blanket, as it were. That's come down on some of these prophetic utterances. But when the day comes and it's coming near, the book of the revelation is nearer than when these words were written. Those who live in those extreme times, the book of Daniel will be unsealed. The Book of Daniel will be a valuable contribution to their stand in that awful day. So this is to seal the vision and prophecy and to anoint the most holy. Now, this does not refer to a person. It's the sanctuary. You may read it in Daniel, the eighth chapter. The sanctuary that had been defiled. The book of the Thessalonians speaks about that man of sin sitting in the Temple of God, showing himself that he is God. And in the Revelation, Chapter 13, we have the same monstrous blasphemy. So the sanctuary has been defiled. And there's a peculiar reference to a certain number of days which got to be occupied, which have given a certain amount of headache to interpreters of different days that are mentioned in the last chapter of Daniel, which look as though it has the reference to that period of the cleansing of the sanctuary.

[00:49:17] When we come back to come a little bit further down to the actual statement concerning Christ. Verse 26 and after the threescore and two weeks. After that period dated from the finish of the war. Which brings us to roughly the ad 90 of our calendar. Messiah shall be cut off. Our version says that not for himself. And that the original is actually have nothing. I do remember, as I've told you before, I mentioned it again that I had a great period of discipline and training when about 55 years ago I spoke in the open air down at the back of Petticoat Lane. I think if anybody can speak, they're in the open air and get away with it. He need not be intimidated even by folks like you in this chapel. I was speaking down there with a company standing around me so vast that I should have to have used the Hebrew word an olam, for they were beyond computation. And then I was challenged by a Jew. I quoted these words Messiah shall be cut off and have nothing. And he said, Oh, that's in your Protestant Bible. Well, I said, I'm only just beginning to puzzle out the Hebrew language.

[00:50:52] I'd spent time standing outside a house. I don't know what they thought I was doing outside their house in a back street. I saw Hebrew letters on the window and I puzzled out. I couldn't. I was expecting some biblical expression. But when at last I puzzled it out. It said Mangling done here. So I can't boast that my first translation at Hebrew was very highbrow, but at least I got the letters. I said all I'm still obliged to read the English, but I said All my teaching is based upon your book. I did, the crowd began to get interested. I said, Have you got a Hebrew Bible? He said, I got one at home. I said, How long will he take it again? It is just five minutes. So I said to the crowd, Should we wait? Of course they were ready for anything. So they waited. Back came this man with a Bible almost as big as himself. Great family looking Bibles, he said. Now you find you find Daniel the ninth chapter and the 26th verse and read it out to us and he read it. You're correct. Moshiach the angel falls, my memory goes good enough. And he looked at me for a moment and it was absolute silence in that marketplace at the moment. He said, I've never read that before. I said, if you let the rabbi tell you what not to read, you never will. There's another one. They put that embargo on Isaiah 53.

[00:52:18] You mustn't read that. He speaks to finally about the Lord Jesus Christ. Is he so that you in that marketplace for a moment face the fact that Old Testament prophecy put its finger on the very period Messiah? I said, Oh no, our Messiah is a great king and said, Yes, yes, yes. But he was a great priest as well. And the priest offered the sacrifice before he sat upon the throne. That's what they wouldn't have. They would have him as king. It says so in John's gospel, but they wouldn't have him as the king priest. They would have him deliver them from the yoke of Rome, but they wouldn't have him deliver him from a yoke of sin. And until those two things are accomplished, no kingdom. But I should cut off and have nothing. Then comes along white. Again. You didn't know what God would do and Peter didn't know what God would do. And the Apostle Paul didn't know what God would do until in prison. He received a revelation of a secret of God, he said. And I knew what was going to happen. And I've prepared before the foundation of the world. I've chosen some out among the Gentiles to occupy a position which Abraham, Isaac and Jacob never heard about, which has no relation to the David's throne and Jerusalem City and the land of Promise. That's where you and I come in. And that period is almost up.

[00:53:42] We have no means of computing times here, but the Scripture has warned us that although we do not know the day nor the hour when the son of man cometh. We look upon the sky and we say, Oh, it's going to be a fine morning tomorrow. Or you see the trees budding and you say that summer is nigh and you look in the Near East and you got the Book of Daniel and tells you to keep your eye on one little spot, a small circle of territory starting from Greece, going across Asia minor, including Syria, Palestine and Egypt. That's what we've already learned in the Book of Daniel, that all that is simmering and they're all shaping up again to take their position that they occupy nearly 2000 years ago where they rejected the Christ. And when all the pieces are on the board again, the great chess player will make the moves once more. And the the play, as it were, will go right through to its destined end in that day. Well, now if you say, well, it's as clear as anything now what Daniel had to say in the ninth chapter, I shall seek the days of miracles were here. All I have done is to exhibit a little, perhaps to face the problems, to give you 1 or 2 sort of key thoughts and then leave them with you. But there's a serious thing that has to do with our own personal affairs in this idea that God doesn't reckon certain years.

[00:55:07] You know, you're going to be very glad friends one day when you know that any amount of the years of your life are blotted out and forgotten. When you come to the Epistle, to the Hebrews, and it gives a list of those who walk by faith. By faith. Abraham never says a word about going down to Egypt, never says a word about that white lie, and say, You're my sister. Why does God condone sin? No, friend. Is that suddenly better for his redeemed people? He blocks it out and he says their sins and iniquities would I remember no more? You and I may have only a very short little bit when we go up there, but won't it be a blessing for that? They Well, that's the little bit that has been accepted and he's forgotten all the rest of the years when I failed him so badly. And if you haven't got any idea about this possibility of being able to compute like that, let's come to something that perhaps we know a little bit more about. Some train comes along to you and you're talking over affairs. And he says, You know, I've been given to understand that you got a couple of thousand pounds in the bank and you inadvertently say, Oh, yes. Well, he says, I thought you had. He says, I'm in an awful fix. He said, you know, I'm desperately wanting £1,000.

[00:56:21] Now you're a pound lighter. And you say you've got £2,000. See? Oh, you say, Wait a minute. You don't say, I'm going to appeal to Scripture. You say, But wait a

minute, I've got a mortgage on the house. I've got my son's education. I've got this and that. And all the time I added up, I've only got £2,000, 2000 pence, although it looks like £2,000 in the bank. Yet by the time I take away all the low army bits, the bits that can't be written, there are hardly any left. Have you never been like that, friends? Well, there might be yet. So the same thing happens, you see. And God has lifted out from the history of this people, those periods when they utterly failed him. But he's not going to remember it against them when that day comes. And that gives you the secret why the angels split up and didn't say the whole time. Right through. He split it up into three parts. First, don't start threatening at all to the walls built. Now start threatening and you'll come to Messiah. The Prince. You carry on till Israel has set aside in Acts 28, it comes to a dip again and breaks. And when it comes out at last it runs its course. It reaches the seven years. At the end, it split into two by the breaking of the covenant. And then the the temple is anointed again. Sin is a. Prophecy and sealed. And the day of the Lord with all its burdens, begins to unfold.