

# The Greatest Prophecy Ever Fulfilled

A Study of Daniel 9:24-27

DANIEL'S 70 WEEKS

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I.

I have been impressed by the Holy Spirit to begin a series of messages today on the subject, THE GREATEST PROPHECY EVER FULFILLED, based on DANIEL 9:20-27.

My prayer is that our gracious Lord by His Spirit will open the eyes of our understanding to give us light and knowledge upon this blessed portion of His Word which speaks both of the "goodness and the severity of God" (Rom. 11:22). It speaks of God's GOODNESS because in it we have the great prophecy concerning the work of our Lord Jesus Christ in bringing the grace and mercy of God to His people by His substitutionary work on the cross. And it sets forth the SEVERITY of God against the sins of the Jewish nation in rejecting and crucifying the Lord of glory.

The Scripture containing this GREATEST PROPHECY EVER FULFILLED is one of the most marvelous and most important in the Word of God. That which is of most supreme interest in this portion is the divinely recorded TIME MEASURE, starting from the return of the Israelites out of Babylonian Captivity down to the culminating event of all prophecy and all history, even unto "Messiah," and to His being cut off and having nothing.

In the first part of Daniel 9, Daniel has been praying and confessing both his sins and the sins of his people Israel; because he had understood by books the number of years, whereof the Word of the Lord came to Jeremiah, the Prophet, that he would accomplish seventy years in the desolation of Jerusalem (9:2). In answer to Daniel's prayer came this great prophecy that we desire to look into. With your Bible in hand, let us read together the account of the answer to Daniel's prayer beginning at v. 20:

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision from the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 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. Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and 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. Know therefore and understand, that from the going forth of the commandment to restore and 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 the abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

Before we go any further, let me state my reason for bringing this series of messages. First, that I might GLORIFY my Living, Triune God in Christ who has Himself set before us this GREATEST PROPHECY EVER FULFILLED that He might be glorified both in His GOODNESS in sending Christ to die for His people, and in His SEVERITY in bringing the Jewish nation to a state of desolation and wrath because of their rejection and crucifixion of the Lord of Glory.

Second, that we might set before you the CENTRAL THEME of God’s Word—THE CROSS OF CHRIST—that God came down to reconcile us unto Himself by the sacrifice of His only Begotten Son at Calvary. This prophecy sets this forth; it presents our Savior and Mt. Calvary. It gives us in detail, that in His being cut off for His people He would make an end of sins by Himself becoming the sin offering for His people: that He would make reconciliation for iniquity so that poor sinners could be reconciled to the Holy God; and that He would bring in everlasting righteousness so that His people for whom He died would have a right standing before God in Him.

The third reason for bringing this series of messages is to show that THESE SCRIPTURES HAVE NOTHING TO DO WITH AN ANTICHRIST who is supposed to come in the future, which from that time till now would have been about 2500 years. Neither does it set before us a TRIBULATION period at some future date wherein the Jewish nation will play an important role. No, these things are based upon a wrong interpretation of the 26<sup>th</sup> and 27<sup>th</sup> verses of Daniel 9. What these verses refer to is the desolation brought on the Jewish nation by Titus, the Roman General, in A.D. 70, and is confirmed by our Lord Himself in the Olivet Discourse as recorded in Matthew 24, Mark 13 and Luke 21. All of this we will refer to again and look into in detail in later messages.

Let us now set before you briefly the things contained in this GREATEST PROPHECY that we will be studying in the weeks to come. This greatest prophecy pertaining to Daniel’s people, their sanctuary and the city of Jerusalem is linked with a time period of seventy weeks. Bible students recognize that these seventy weeks or 490 days are symbolic of years—each day representing a year. That is, 490 years.

It was this same year-for-a-day principle that was used in Numbers 14:34. Because of unbelief, the Israelites were to wander for 40 years in the wilderness, a year for each day that the spies were absent searching out the land. This same scale was used in Ezekiel 4:4-6, “I have appointed thee each day for a year.”

Now we know that this interpretation is true because it has already been fulfilled. From the going forth of the Commandment to restore and to build Jerusalem unto the Messiah the Prince (v. 25) was 69 weeks or 483 years. I said this was fulfilled because it was 483 years from the time that King Cyrus gave this decree for the Jews to go out of Babylonian Captivity to the baptism of the Messiah, our Lord Jesus Christ, by John the Baptist in the river Jordan.

Now while Christendom is generally united in the belief that the seven weeks, and threescore and two weeks (that is 69 weeks or 483 years), was to measure unto Messiah, concerning the final week

of the Prophecy, the 70<sup>th</sup> week, there are two entirely different interpretations that are held today: the FUTURIST interpretation and the FULFILLED interpretation.

The FUTURIST interpretation is that a gap of 2000 years or so separate the 70<sup>th</sup> week from the other 69 weeks that measure unto the Messiah. The FULFILLED interpretation is that no gap is to be placed between the 69<sup>th</sup> and the 70<sup>th</sup> week, for the 70<sup>th</sup> week followed the 69<sup>th</sup> in logical sequence.

The FUTURIST interpretation is that the 70<sup>th</sup> week refers to the antichrist who will make a covenant with the Jews. This covenant, they say, will allow the Jews to offer sacrifices in a “rebuilt” temple at Jerusalem for seven years, but after three and a half years the antichrist will break this covenant and cause the sacrifice to cease and then will come the great tribulation period, and the Jews will suffer greatly under the antichrist.

The FULFILLED interpretation, on the other hand, is that the 70<sup>th</sup> week refers to the time when Christ would make and open the covenant to many, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, and cause the Jewish sacrifices commanded of God in the Old Testament to cease, by Himself becoming the final and perfect sacrifice for sins.

The FUTURIST interpretation causes us to look for an antichrist, and gives him honor and glory, while the FULFILLED interpretation causes us to look back to a crucified, risen, exalted Lord, who accomplished the Father’s will in bringing in everlasting salvation and gives *Him* all the honor and glory.

The FUTURIST interpretation holds out a false hope to Israel after the flesh and to the Jewish nation in telling them that they are still God’s chosen nation, and that in spite of their continued unbelief they will be brought back into the land, build the temple, and be accepted of God and protected by Him in a so-called tribulation period of seven years. The FULFILLED interpretation shows that there is no respect of persons before God, that the only hope for the Jews as well the Gentiles today or in any other day, is the hope of the Gospel of the grace of God. The only hope held out to anyone is in the laying down of arms of rebellion against God in repentance, and turning from sin to a holy God by faith in Jesus Christ who gave Himself as the sacrifice for sinners at Calvary.

The reason Satan has beclouded these verses to the minds of so many is because they spell the doom of the Jewish nation nearly 2000 years ago. These verses teach us that God prophesied to Daniel that the Jewish nation would finish the transgressions during these 70 weeks (or 490 years) and that they would be cut off from God as a nation because of their sin. Our Lord confirmed this in Matt. 23:32,35,36,38 saying: “Fill ye up then the measure of your fathers...that upon you may come all the righteous blood shed upon the earth...and all these things shall come upon this generation...for behold, your house is left unto you desolate.”

This is the reason our Lord gave such a detailed warning in Matthew 24, Mark 13 and Luke 21 to His disciples and followers; so that they would be warned and therefore flee from the city of Jerusalem before His judgments fell in A.D. 70. He said, “When you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled” (Luke 21:20-22).

What were these things that were written? They were the prophecies given to Daniel about the destruction of his people, the Jews, their city and their temple, which took place in A.D. 70. Matthew 24:15-16 also reads—“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains.”

Our Lord saw this judgment coming for He knew the true word of prophecy, “For the testimony of Jesus is the spirit of prophecy” (Rev. 19:10). This is what made Him weep over the city of Jerusalem as He went into it the last time before His crucifixion, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation” (Luke 19:41-44).

Again when He went out of the city of Jerusalem the last time, He cried, “Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate” (Matt. 23:37-38).

These then are the main things we will be looking into in this series of messages on the **GREATEST PROPHECY EVER FUL-FILLED**: the coming and cutting off of the Messiah, and the destruction and desolation of the Jewish nation, her city and temple, which is the **GOODNESS** and the **SEVERITY** of God.

## II.

In our first message in this series on Daniel 9:20-27, we gave you an overall view of this **GREATEST PROPHECY EVER FUL-FILLED** by showing you that in it we see both the **GOODNESS** of God in sending Christ, His dear Son, to die for His people; and His **SEVERITY** in bringing the Jewish nation to a state of desolation and wrath because of their continued sin in rebellion against Him, and their sin of rejecting and crucifying the Lord of Glory.

These Scriptures in Daniel 9 are very explicit that this work of the **GOODNESS** of God and the **SEVERITY** of God would be done in a framework of 490 years, or seventy weeks of days—a year for a day—reaching from the time that King Cyrus of Persia gave the decree for the Jews to go out of Babylonian captivity (Ezra 1:1-4) unto the baptism of Christ, the Messiah, by John the Baptist in the river Jordan. This was 483 years, and then into 3 1/2 years of the 70<sup>th</sup> week, when He should be cut off for His people.

Now in our present message we will seek to give a verse by verse exposition of this **GREATEST PROPHECY EVER FUL-FILLED** beginning at v. 24. Listen now as we proceed! The seventy weeks (or 490 years)—as we explained in our last message—were determined upon the people of Daniel who were the Jews, upon their city, and upon their sanctuary or temple. **THIS IS WHAT THIS PROPHECY IS ALL ABOUT**: God’s dealings with the Jewish nation, with the Jewish people, with the city of Jerusalem and the Jewish sanctuary or temple in a framework of 70 weeks or 490 years. And the central figure, the One who stands out above all, is Messiah, Jesus of Nazareth, the Christ of God. Let us keep this in mind.

You will notice that the first 49 years or seven weeks according to v. 25 were spent in rebuilding the city of Jerusalem, its walls and temple in very troublous times which was accomplished under Zerubbabel, Joshua, Ezra and Nehemiah as recorded in the Books of Ezra, Nehemiah, Haggai and Zechariah.

It is marvelous to me to see God's hand of providence in moving to fulfill this prophecy. You see God had given to the Prophets, Jeremiah and Isaiah, the exact length of time that the Jewish nation would stay in Babylonian captivity and when and by whom they would be released from this captivity. Jeremiah gives us in his prophecy, chapter 25:11-12, these words, "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord."

Then in Isaiah 44:26-28, Isaiah sets forth in prophecy that God would raise up King Cyrus of the Persians to conquer Babylon, set His people free, and decree that the people should go back to Jerusalem to rebuild. Listen to these words! "Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to thee, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." As we have already stated, this prophecy and its fulfillment is recorded in Ezra 1:1-4 and II Chron. 36:22-23.

Now I want you to notice the word, "DETERMINED" in v. 24 and 27. The word means, having ascertained, having calculated, having fixed precisely, having settled conclusively in one's mind what he is going to do; he has resolved to carry it out. This is precisely what our God has done in this prophecy. He determined that there would be 490 years in which certain things would happen and then He did them. This period of time would stretch from the going forth of the Jews out of Babylonian captivity to the cutting off of Messiah upon the cross in the 70<sup>th</sup> week or in the last seven years.

We have already looked at one of them in verse 25—that there would be the building of Jerusalem again, its streets, walls and temple in troublous times. Then would follow a period of 441 years or 63 weeks in which there would take place these things recorded in v.24: (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, (6) to anoint the most Holy One, and then, of course, the things set forth in v.27—"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."

It is very essential to a right understanding of this prophecy to keep in mind that these things of vv. 24 & 27 were to be fulfilled, and now have been fulfilled by Christ being cut off in the middle of the 70<sup>th</sup> week. And what followed immediately after this? His resurrection from the dead, and His ascension into heaven and the utter desolation of the Jewish nation in A.D. 70.

Let us now look at each of these SIX THINGS in detail that are recorded in v.24, and then following we will consider the things recorded in v.27.

*First*, "**TO FINISH THE TRANSGRESSION.**" What does this mean and to whom does it refer? Listen now! The transgression of Israel had long been the burden of the messages of God's

prophets. It was for their transgressions that they had gone into captivity, and that their land had been made a desolation for seventy years. Daniel himself had confessed this, saying in v.11 of his prayer, “Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us.” But here in v.24 the angel Gabriel revealed to Daniel the distressing news that the full measure of Israel’s transgression was yet to be completed; that the children were yet to FILL UP the iniquity of their fathers, and that, as a consequence, God would bring upon them a far greater desolation than that which had been wrought by Nebuchadnezzar. For, “to finish the transgression” could mean nothing less or other than the betrayal and crucifixion of their promised and expected Messiah, the Lord Jesus Christ.

We must at this point bring before our hearts and minds the similar words spoken by our Lord, the Messiah, to the leaders of the people, the scribes and pharisees of His day as recorded in Matt. 23:32-35. After bringing such a railing accusation against them because of their sins, He said, “Fill ye up the measure of your fathers...that upon you may come all the righteous blood shed upon the earth.” In these words of Christ we find first, a declaration that the hour had come for them “to finish the transgression;” and second, a strong intimation that the predicted desolations were to come as a judgment upon that generation as appears by the words, “that upon you may come all the righteous blood shed upon the earth.” Then looking closely at Matt. 23:36 we find the awful doom pronounced upon the beloved city and people. Listen to this awful word of judgment! “Verily I say unto you, all these things shall come upon this generation.” Then He added in v.38, “Behold, your house is left unto you desolate.”

Surely there is nothing in all history comparable to the judgments that were poured out upon Jerusalem at the time of its destruction in A.D. 70, which was the finishing of the transgression and the great desolation of the Jewish people with the cutting off of them from the true olive tree (Rom. 11).

This awful judgment and desolation that awaited them was so upon our Lord’s mind that His soul was made to cry out in anguish, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matt. 23:37).

Yes, even when our blessed Lord was on the way to the cross He thought more of the sufferings that would come upon that generation because they were to “finish the transgression” than He did of His own sufferings upon the cross. In Luke 23:27-31 these words of compassion, love and mercy are expressed. Listen! “And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then they shall begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?” What He is saying here is this: Now if He—the innocent One, the green tree—was made the object of such ill treatment and plunged into suffering, what will happen to those who are guilty, the dry tree, when judgment falls upon them, like it did, in A.D. 70 in the fall of Jerusalem?

My friend, are you beginning to see this great prophecy unfold before our eyes and the awful judgment of which it speaks? Let me warn you right here: if you fulfill your transgression against God, and bow not at His feet in repentance and trust His blessed Son for salvation from your sins, you too will be cut off in the day, “When the Lord Jesus shall be revealed from heaven with his

mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (II Thess. 1:7-9). Oh, my friend, have you found mercy in the hiding place which God has prepared in Christ from His wrath?

Let me repeat something right here that I stated in our previous message: no wonder Satan has blinded the minds of so many today as to the true interpretation of this prophecy concerning the 70 weeks of Daniel 9. He has done it because it reveals the SEVERITY of God, the judgment of God against sin, whether it be a whole nation or an individual. In this case it was the utter, complete cutting off of the nation of Israel, from which the nation, as such, has never and will never return. God gave them up as a nation in 70 A.D. Now certain of the Jews after the flesh will be saved in the only way any one can be saved: by repentance toward God and faith in the Lord Jesus Christ. They can only be saved by the Deliverer who came out of Zion, the Messiah, the Lord Jesus Christ, who gave Himself upon Calvary’s mount for sin.

This is what is told us in the second thing mentioned in v.24 of Daniel 9 and it is that Messiah when He was cut off in the middle of the 70<sup>th</sup> week would make an end of sins by the sacrifice of Himself. This we will go into, the Lord willing, in our next message.

*‘Tis finished! the Messiah dies!  
CUT OFF FOR SINS, but not his own;  
Accomplished is the sacrifice;  
The great redeeming work is done.*

*Finished our vile transgression is,  
And purged the guilt of all our sin;  
And everlasting righteousness  
Is brought, for all his people, in.*

*‘Tis finished, all my guilt and pain.  
I want no sacrifice beside.  
For me, for me the Lamb was slain,  
And I’m for ever justified.*

*Sin, death, and hell are now subdued;  
All grace is now to sinners given;  
And lo! I plead the atoning blood,  
For pardon, holiness, and heaven. —Copied*

### III.

It has been the delight of my soul for the Holy Spirit to open my understanding to the great truths set forth in this 9<sup>th</sup> chapter of Daniel. There seems to be nothing in Scripture that surpassed Daniel’s prayer as recorded in verses 1-19. It shows us the very heart of Daniel; his deep concern for the glory of the Lord his God; his hatred for sin and the need of confession before God of all the sins he and his people had committed; his concern for his people, the Jews, and their deliverance from Babylonian captivity; and sets before us a spirit of intercession that we should long to imitate. Listen to the closing remarks of his prayer as he pleads with God for mercy, “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 righteousness, 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” (vv. 18-19).

Then in answer to Daniel’s prayer the angel Gabriel was sent with a message of profound importance, such importance and with such effect upon Daniel that vv. 2 & 3 of Daniel 10 tells us that he was left mourning three full weeks. What then was this message that so affected Daniel? It was a message both of the GOODNESS and the SEVERITY of God. The goodness of God in sending Christ, His dear Son, to die for His people, and His severity or judgment in bringing the Jewish nation to a state of desolation and wrath because of their continued sin of rebellion against Him and their sin of rejecting and crucifying the Lord of Glory.

In our previous messages we have showed you that vv.24-27 of Daniel 9 gives us the timetable of 490 years in which God was going to perform certain things and cause His GOODNESS and His SEVERITY to be manifested.

We have seen the *first* of the six things given in v.24 that would transpire in this period of 70 weeks of years or 490 years upon Daniel’s people, the Jews, and upon the holy city Jerusalem. Today let us look at the *second* thing that was revealed to Daniel by the angel Gabriel that was to come to pass. When the transgression of the Jewish nation was finished, according to our Lord’s own words of Matt. 23:32,34,35,36&38; then was brought to pass the words spoken by Peter on the day of Pentecost in Acts 2:23 that Christ, who was delivered to the Jews by the determinate counsel and foreknowledge of God, they took and by wicked hands crucified and slew. This constituted the crowning sin of Israel.

Paul confirms this in I Thess. 2:16. In speaking of the Jews who killed the Lord Jesus and their own prophets, who persecuted the Christians, who did not please God and were contrary to all men (v.15), adds in v.16 that because of this—the finishing of transgression—they filled up their sins alway, and for this the wrath of God is come upon them to the uttermost. This wrath of God did come upon them to the uttermost in A.D. 70 when the holy city, Jerusalem, was destroyed, the temple laid waste, the blood sacrifices ceased, the nation of Israel scattered among the nations of the earth and God cut them off from being His chosen nation. We know from Matt. 21:43 that He gave the kingdom to a nation bringing forth the fruits of Christ which I Peter 2:9 declares is the True Israel of God, the Church of the living God. Listen! “Ye are a chosen nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”

Listen now, as we go into the *second* expression given in v.24 that Christ by His death “**WOULD MAKE AN END OF SINS.**” It is a fact that the wrath of man is made to praise the Lord (Ps. 76:10) and this is what happened at the cross. It was the wrath of the Jewish nation that put our Lord upon the cross, which inhuman deed finished their transgression. But it served also to the putting away of the sins of God’s elect and to make an end of sins by the sacrifice of our Lord Jesus Christ. Here we see the marvelous workings of God’s wisdom in causing that the extreme sin of man should serve to accomplish eternal redemption, and so provide a complete remedy for sin. For the crucifixion of Christ, though it was truly a deed of diabolical wickedness on the part of man, was on Christ’s own part the offering of Himself without spot to God as a sacrifice for sins (Heb. 9:14). Yes, it was at the cross that our Blessed Lord Jesus “offered the one sacrifice for sins forever” (Heb. 10:12).



Oh how precious is this gracious truth to my heart and I am sure it is gracious to the hearts of all of God's redeemed ones. It tells us that One was willing to make of Himself no reputation, to take upon Himself the form of a servant, to be made in the likeness of sinful flesh, to humble Himself and become obedient unto death, even the death of the cross (Phil. 2:7-8; Rom. 8:3). And I ask: For what reason? So that He might purge us from all our sins (Heb. 1:3); that He might purge our conscience from dead works to serve the living God (Heb. 9:14); that He might declare God's righteousness for the remission of sins that are past, through the forbearance of God (Rom. 3:25); that He might deliver us from the curse of the law upon our sin (Gal. 3:13); that He might deliver us from this present evil world (Gal. 1:4); and that He might present us to Himself holy and without blemish having no spot or wrinkle, in the day of our glorification (Eph. 5:27).

We could multiply these Scriptures over and over again, but we have given enough to show that these words, "to make an end of sins" (Dan.9:24) were fulfilled in the death of our Lord, and this had to take place in the framework of the 70 weeks of years. In fact v.26 tells us that it was after the 69 weeks or 483 years that Messiah was to be cut off which would then put it in the 70<sup>th</sup> week. This fact we have brought out in our previous messages, that the 70<sup>th</sup> week of Daniel *has been* fulfilled and is not something we are to look for in the future.

The *third* expression used here in Dan. 9:24 that the angel Gabriel said would be accomplished was that our Lord was "**TO MAKE RECONCILIATION FOR INIQUITY.**" What a blessed gospel truth this is, that our Divine and human Substitute for sinners, the Lord Jesus Christ, has made reconciliation for our iniquity. You see, dear friend, the need for reconciliation arises from the fact that we by nature are not only a sinner, but also an enemy of God. It is because we are sinners that we are also enemies of God, and as an enemy we need to be reconciled to God.

I ask then these questions: Have you ever been justified before God in Christ, based upon His perfect righteousness? Have you ever been reconciled to God by the death of His Son? Have you ever stood before God as a guilty, lost sinner and had revealed to your heart by the Holy Spirit that you have been justified before God by the blood and righteousness of Christ? Have you ever known yourself to be an enemy of God in your mind by wicked works, and had revealed to your heart by the Holy Spirit that you have been reconciled to God because your sin debt was paid in full at the cross?"

Oh, these are very important questions, because only in the death of Christ as an atoning sacrifice has there been accomplished that which would both JUSTIFY you before God and RECONCILE you to God. Listen to Romans 5:8-10 where both of these truths are brought out: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now *justified* by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were *reconciled* to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

Follow us now because I want to show you the importance of this statement of prophecy in Daniel 9:24—this statement that our Blessed Lord would "**MAKE RECONCILIATION FOR INIQUITY.**" You see, reconciliation has to do directly with the kingdom of God in that it signifies the bringing back those who were rebels and enemies into willing and loyal submission to God. In this connection, attention should be given to the great passage in Col. 1:12-22 which shows that, as the result of the death of Christ, those who have "redemption through his blood, the forgiveness of sins" (v.14) are also "translated into the kingdom of God's dear Son" (v.13). How? On the basis of Christ "having made peace for them through the blood of His cross, by him to reconcile all things

unto himself.” And the apostle adds, “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death” (vv. 20-22).

Listen now! It is certain then, that when Jesus Christ our Lord died and rose again, atonement for sin and reconciliation for the enemies of God were fully and finally accomplished as a matter of historical fact. It is important then, and essential to a right interpretation of this prophecy here in Daniel 9:24 to keep in mind that atonement and reconciliation were to be accomplished, and actually were accomplished, within the measure of 70 weeks from the going forth of the decree of King Cyrus for the Jews in Babylonian captivity to return to Jerusalem.

You ask, “What does all this mean?” It means that the prophecy has to do with the great and eternal purpose of God to establish His kingdom and to bring pardoned and reconciled sinners into it as willing and loyal subjects of Christ, the King. Watch it now! And when the time drew near the kingdom was proclaimed by our Lord Himself and by His forerunner, John the Baptist, as being “at hand.” Therefore, our Lord’s own words, when taken in connection with the prophecy of Gabriel, are very significant. He said, “THE TIME IS FULFILLED and the kingdom of God is at hand” (Mark 1:15). This to me is proof positive that the 70<sup>th</sup> week of Daniel has already been fulfilled and is not to be looked for in the future.

Let me state it again, the more I go into this GREATEST PROPHECY EVER FULFILLED, I behold the GOODNESS of God in sending His only Beloved Son to die in the place of His people, and to rise again from the grave as our living Lord and King. Dear friend, do you know Him?

*The Lord is Zion’s King,  
Let Zion in him trust;  
‘Midst friends and foes his goodness sing,  
And of his mercy boast.*

*He rules on Zion’s hill,  
With laws of peace and grace,  
Laws that bespeak his kindness still,  
And human pride abase.*

*Let saints his sceptre own;  
His righteous laws obey;  
Acknowledge him the Lord alone,  
And walk the heavenly way. —Copied*

#### IV.

In our previous messages on THE GREATEST PROPHECY EVER FULFILLED from Daniel 9, we gave an outline of vv.24-27 and what we believe the Holy Spirit had laid upon our heart to bring forth from this great prophecy. We have shown that it had been revealed to the prophet Daniel that God had determined to show forth His GOODNESS and His SEVERITY upon his people, the Jews; and that this would take place in a framework, or measure of time, beginning with the return of the Jews out of Babylonian captivity. This time would be 70 weeks of days, or 490 years, a year for a day.

God showed Daniel through the angel Gabriel, that the greatest portion of this prophecy would be fulfilled in the 70<sup>th</sup> week or the last 7 years and it would have to do with the Messiah, the Lord from glory; and the Jewish nation would cause Him to be crucified, or cut off, in the middle of the 70<sup>th</sup> week, or after 3 1/2 years of His earthly ministry.

We are now in v.24 of Daniel 9 wherein 6 things were determined to come to pass in this 70<sup>th</sup> week; and set forth before our eyes is both the GOODNESS of God and the SEVERITY of God. The GOODNESS of God is seen in sending His only Begotten Son to die in the place of His people; and the SEVERITY of God is seen in bringing in utter desolation upon the very nation, the Jewish nation, of whom it was said—“To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever, amen” (Rom. 9:4-5). You ask, “And why such judgment against the very nation who was the depository of the truth of God, the only true and living God, and the very vehicle that God used to bring His Son into the world?”

The answer to that question lies upon the pages of the Old Testament wherein we find the Jewish nation continually rebelling against the only true and living God, His light, His knowledge, His Word, His prophets, His providence, His patience, His longsuffering, and living in a state of unbelief.

So in this time-table of 490 years their transgression would be fulfilled and God would bring upon them all of the promises of wrath which had so carefully been laid before them in Lev. 26, Deut. 28 and all the Prophets unto John the Baptist.

Now we have looked at the first three things mentioned in Daniel 9:24 that were determined upon Daniel’s people, the Jews, and the holy city, namely—“to finish the transgression and to make an end of sins, and to make reconciliation for iniquity.”

Let us begin our study now at the *fourth* thing determined, and that is, that the Messiah was “**TO BRING IN EVERLASTING RIGHTEOUSNESS.**” No prophecy of God could cause His people to rejoice any more than to know that the Messiah, the anointed of God, would bring in everlasting righteousness to a people who are nothing but hell-deserving sinners. But this is just what our Blessed Lord did by His virgin birth, His holy life, His vicarious death, and His bodily resurrection from the grave.

Jeremiah prophesied of this bringing in of righteousness in Jer. 23:5-6 in these words, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth...and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

Now to me, the most prominent feature of the kingdom of God is His righteousness which was brought in by the King, our Lord Jesus Christ Himself. Listen how this is set forth in the New Testament. Matthew 6:33 reads, “Seek ye first the kingdom of God, and his righteousness...“ Why? Because it is such a vital part of God’s kingdom, as brought out in Rom. 14:17—“The kingdom of God is not in meat and drink; but *righteousness*, and peace, and joy in the Holy Ghost.”

Why are we to seek it? Because without this perfect righteousness we cannot be justified before a holy God. God demands a spotless righteousness before He will allow a sinner into His presence, and this perfect righteousness can only be found IN CHRIST. This is set forth in such detail in Rom. 3:21-26 where we are told that God has declared His righteousness, that He has set it forth by

the redemption in Christ Jesus; and that He, an offended God, because of man's sins, can yet be just when He justifies a believing sinner who has trusted his soul in the hands of the Divine Substitute, the Lord Jesus Christ.

We can say then that a work of righteousness was to be done, and now has been done; for I Cor. 1:30 records that Jesus Christ has been made unto us "righteousness" by His cross-work, and this is greatly confirmed in these words found in II Cor. 5:21—"For God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Listen now as we go into the *fifth* thing that was determined upon the Jews as recorded in Daniel 9 which reads "**AND TO SEAL UP THE VISION AND PROPHECY.**" I want you to pay particular attention to this "sealing up the vision and prophecy" for, if rightly understood, much light will be shed upon many Old Testament prophecies concerning the Jews. In fact I will admit that these passages of Scripture always puzzled me until I was able to see them in the light of Daniel 9:24.

Let us keep in mind what we have said many times before and it is this, that this prophecy has to deal with both the GOODNESS and the SEVERITY of God. And I do believe that in this expression, "to seal up the vision and prophecy" we have the severity of God upon the Jewish nation. Now, by comparing this prophecy with Isa. 6:10 we have set before us the statement that God would "seal up the vision and prophecy" to the Israelites after the flesh as part of the punishment they brought upon themselves. God said to Isaiah—"Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa.6:9-10).

Isaiah the Prophet also brings this out in another prophecy—"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed" (29:10-11).

These words of Isaiah along with the words spoken by Gabriel to Daniel in Dan. 9:24 gives us a remarkably accurate description of the spiritual blindness of the people and their rulers in Christ's day, who, though they read the prophets every Sabbath day, yet because they knew not their voices, fulfilled them in condemning Him (Acts 13:27).

Let us keep in mind what is being said here, and it is this: that the vision and prophecy would be sealed up, that both vision and prophet—both eye and ear—would be closed up, so that "seeing they would see not and hearing they would hear not" (Isa. 6:10).

Let us go further. Two times in the New Testament our Lord applied this prophecy of Isa. 6:9-10 to the multitude to whom He was speaking. In Matt. 13 when asked by His disciples why He was speaking to the people in parables, He said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (Matt. 13:11-13). But our Lord does not leave us without an answer to these few words. No, He goes on in vv.14-15 and gives the reason why this was being done. It was to seal up the vision and prophecy so that they would have no more light from God because their transgression against God was filled up.

Listen to what He says in vv.14-16! “And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see, and not perceive: for the people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” But he adds to His disciples, “But blessed are your eyes, for they see: and your ears, for they hear” (v.16).

What our Lord is saying here and which fulfills Isaiah 6:9-10 and our text in Dan. 9:24 is this: that He would give the scribes and Pharisees and the host of multitudes that followed Him no more light, so that they would fill up their transgression in crucifying Him, thus bringing down the wrath of God on that generation. This is brought out so clearly in our Lord’s words of Matt. 23:32,34-36,38.

Again in John’s gospel we have reference to this prophecy of Dan. 9:24, “The sealing up of the vision and prophecy,” and also in Isa. 6:9-10; 53:1. Listen to John 12:37-41: “But though he had done so many miracles before them, yet they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah, when he saw Christ’s glory and spake of him.”

All of this is confirmed again by Brother Paul in Acts 28:24-27 when he quotes from Isa. 6:9-10 and shows that this darkness of heart, dullness of hearing, blindness of eyes had come upon the Jews of his day to the uttermost because they had filled up their transgression, and the sealing up of the vision and prophecy had taken place.

If you will turn again to Isa. 6 you will find Isaiah asking the Lord a question in v.11, “Lord, how long?” How long will the darkness of heart, dullness of hearing, and blindness of eyes be upon the people? And here was the Lord’s answer, “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land” (v.12).

All of this came to pass in A.D. 70 when Jerusalem was utterly destroyed—“Not one stone was left upon another” (Matt. 24:2); “The temple laid waste” (Matt. 24:15); “Great tribulation such as was not since the beginning of the world to this time” (Matt. 24:21) came upon them, and those who did not die were scattered among the nations of the earth and cut off from before God as a nation. What an awful judgment came upon this most blessed of all nations! Why? Because of rebellion, unbelief and idolatry. And God’s judgment is going to fall upon our nation like this someday unless there be a returning to Him in repentance, with broken hearts and contrite spirits.

I will say again as I have said before, no wonder this GREATEST PROPHECY that has ever been fulfilled has been so misinterpreted in our day by putting all of this in the future and applying it to an antichrist. Satan has tried to deceive the hearts of men concerning the Sovereign God of the universe who is both a God of love and mercy, and a God of wrath and judgment.

To every true follower of Christ, I extend this word of warning from Rom. 11:22—“Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, IF thou continue in his goodness: otherwise thou also shalt be cut off.” May God have mercy upon us is my prayer.

V.

As we go into this fifth message from Daniel 9 on THE GREATEST PROPHECY EVER FULFILLED, I want to once again call your attention to the word “DETERMINED” in vv.24 & 27. The word means: having ascertained, having calculated, having fixed precisely, having settled conclusively in one’s mind what he is going to do; he resolves to carry it out. This is precisely what our God has done in this prophecy of the 70 weeks of Daniel 9.

He determined that there should be 70 weeks, 490 years, or a year for a day, in which certain things would happen, and they did happen. This period of time would stretch from the going forth of the Jews out of Babylonian captivity, because of the decree of King Cyrus, to the cutting off of Messiah upon the cross in the 70<sup>th</sup> week, or in the last seven years. Having determined to do these things in a framework of 490 years, God did it. Therefore the 70<sup>th</sup> week of Daniel is something that has already been fulfilled, and not something yet in the future.

The importance of all of this is that God set upon the pages of Holy Writ a certain time in which He would give the nation of Israel the opportunity to turn to Him in true repentance. He sent the holy prophets, year after year, down to John the Baptist, calling upon them to repent and turn to God in mercy. He even sent His only Begotten Son to offer them mercy and grace, but they would not hear the prophets nor God’s Son, but sent Him back to heaven saying, “We will not have this man to rule over us.” Therefore God poured out His wrath upon the Jewish nation in A.D. 70 and no longer deals with them as a nation, but sends forth His gospel of grace into all the world unto His elect, called out from among both Jews and Gentiles, and is making for Himself a bride, His church, who shall dwell with Him for eternity.

Let us today for our study look at the last of the six things which the angel Gabriel told Daniel would come to pass in the 70 weeks of years which were determined “upon Daniel’s people, the Jews, and upon the holy city, Jerusalem.” This *sixth* thing spoken of in Dan. 9:24 was—“**TO ANOINT THE MOST HOLY.**”

Dear friend, in this expression: “to anoint the most Holy,” we see again why this is the GREATEST PROPHECY EVER FULFILLED. It is because we have set before us the Holy One of God, the Messiah, the Anointed of God, the Christ who was appointed and anointed to accomplish the great work of redemption. This He did by the sacrifice of Himself. “For by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12).

But this was not all that He was anointed to do. He tells us Himself in Luke 4—“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord” (Luke 4:18-19). This He did in His 3 1/2 years of earthly ministry before He was “cut off for His people” according to Daniel 9:26. All of the four Gospels set this forth in detail—“How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38).

But this is not all this expression “to anoint the most Holy” means. It means also that by virtue of His resurrection, He was to be “anointed with the oil of gladness above his fellows” (Heb. 1:9). That is, “God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under

the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11).

It means that when “God raised him from the dead, he set him at his own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all” (Eph. 1:20-23).

This expression also means that by virtue of the shedding of His blood and His resurrection, by virtue of His glorification at the right hand of the Father in heaven; He was to anoint the most holy place in heaven with His precious blood and turn the throne of judgment into a throne of grace for His people according to Heb. 9:22-28.

But this is not all this expression “to anoint the most Holy” means. It means also that by virtue of His resurrection, ascension and glorification at the right hand of God the Father, He has also been anointed to send the gift of the Holy Spirit, in anointing the “Holy Place” which is ALL of His blood-bought and blood-washed children. This is so clearly brought out in many Scriptures. In John 14:16-17 our Lord gave His disciples and us this promise, “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and *shall be in* you.”

Peter in his message on the day of Pentecost said that this promise of Christ to His people was fulfilled and that He had sent the Holy Spirit in His anointing presence and power to fill His church. Listen to Acts 2:32-33, “This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.”

You may ask the question, “What does this mean for the children of God?” Dear fellow believer, it means this: not only did Christ die for our sins and pay our sin debt in full, not only did He arise from the grave as our Justifier and Righteousness, not only did He ascend to the right hand of the Father as our interceding High Priest; but by virtue of all of this, He has given us of His Holy Spirit and we have been anointed as the holy temple of God by His Spirit. This right to bestow upon His people the Holy Spirit, and to anoint them with His own anointing, was His right by virtue of His condescension to become our Divine Substitute for sin.

I ask what greater blessing can God bestow upon us than this: that we as believers have an “anointing from the Holy One” indicating that this anointing renders us holy, separating us unto God as His very own? Listen to II Cor. 6:16, “For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”

What greater words could be spoken than these in I John 2:27— “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

To the believer, all of this means that we have the Holy Spirit Himself who is our anointing, indwelling us and teaching us the things of Christ. Our Lord said in John 16:13-15 that this would be the work which He would perform in us as we trust Him and look to Him to teach us of Christ. He will take the things of Christ and reveal them unto us; He will take of the riches of Christ and

make them our's; He will show us the deep things of God. Listen to I Cor. 2:9-10, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The question is asked, "What are some of these riches of Christ and deep things of God which are revealed unto us by the Holy Spirit who is our anointing?" Let us pray that the Holy Spirit will open to us these precious things. In I Thess. 1:4 we read of one of these precious things, "Knowing, brethren, beloved, your *election* of God." Knowing our election of God! Is this not precious? Elected, chosen by the Father is Christ to salvation, to deliverance from all our sins, and this before the very foundation of the world! (II Thess. 2:13-14 and Eph. 1:4). Another precious thing revealed to us is that we were "*predestinated* to be conformed to the image of God's dear Son" (Rom. 8:29). And this was done for us before we were ever born. Also we know that this work shall be perfected in us because we have received of His Spirit who indwells us and changes us from glory to glory into His likeness in sanctification (II Cor. 3:18). We also have the precious knowledge that we have been *adopted* into the family of God, and have therefore become heirs of God, and joint heirs with Christ (Rom. 8:16-17). Yes—"We have received the Spirit of adoption, whereby we cry, Abba, Father." Is not all of this precious to our hearts?

Again the Scriptures speak of the blessed work of the Holy Spirit in effectually calling us to Christ with that Holy calling of grace (II Tim. 1:9), in convicting us of our need of Christ under Holy Spirit conviction (John 16:7-11), in His granting us repentance to the acknowledging of the truth (II Tim. 2:25, Acts 11:18), in His giving us and working in us the faith of God's elect (Titus 1:1, Eph. 2:8-9, Acts 18:27), in revealing to our hearts the suitableness of Christ for our sinful soul (Gal. 1:15-16), and daily working in us "Both to will and to do of his good pleasure" (Phil. 2:13).

Again, we have received of His divine nature (II Pet. 1:4), of His divine love (Rom. 5:5), of His divine grace (Rom. 5:2), of His divine mercy (Titus 3:5), of His divine presence (Heb. 13:5), of His divine unchangableness (Heb. 6:17-19), of His divine holiness (I Cor. 1:2, Eph. 1:4), of His divine faithfulness (I Thess. 5:24), and even of His place of acceptance with the Father, because we read in Eph. 2:6-7 that God by His Spirit "hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The Holy Spirit also as our anointing reveals unto us the glorious things of Christ in that in the resurrection *we shall be changed* in the twinkling of an eye, at the last trump, and we shall be given a new body for this vile body of our humiliation, a body fashioned like unto Christ's glorious body and we shall forever be with the Lord in the endless eternity of praise, love and holiness (Phil. 3:20-21; I Cor. 15:52-53).

But the greatest thing revealed unto us is the *exalting of our Blessed Lord* now and forever. In the Book of Revelation He is revealed as the Lamb of God whom we shall praise throughout eternity for His great work of redemption. Listen to Rev. 7:9-12! "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."



So we see then that the crowning thing spoken of in Dan. 9:24 that the Prince, the Messiah, the Lord Jesus Christ, would accomplish in the 70<sup>th</sup> week of Daniel, was that He would “ANOINT THE MOST HOLY.” He Himself was the anointed of God, and by virtue of His work He has anointed His people with His Spirit. I say again, no wonder Satan has deceived the minds of so many today in causing them to believe that the 70<sup>th</sup> week of Daniel is yet in the future, because this portion of Daniel 9 so glorifies and magnifies our Blessed Lord Jesus Christ in the work which He accomplished nearly 2000 years ago.

## VI.

As we continue our study in Daniel 9, let us go on to vv. 25-26 and see how the time-table of 70 weeks of years unfold before our eyes, and how all the things mentioned in v. 24 would be fulfilled in the earthly ministry of the Messiah, the Prince. All of this would be accomplished in the 70<sup>th</sup> week of Dan. 9, or during the 3 1/2 years of our Lord’s ministry.

The thing we need to determine is: what was the event or occasion in the earthly lifetime of our Blessed Lord, the Messiah, the Prince, the Anointed, when the 69<sup>th</sup> week or 483 years ended and the 70<sup>th</sup> week or the last seven years of this prophecy began?

Now, we are told very definitely in v. 25 that all of this would and could be understood by us, and that there would not and should not be any confusion as to when this prophecy began, and when it ended. This was the reason why the angel Gabriel was sent by God to Daniel in answer to his prayer (v.19); so that Daniel and all of God’s people could understand God’s mind and will in the matter.

The very words themselves in vv. 25-26 leave us in no doubt that the time of the beginning of this prophecy would be when the commandment to restore and to build Jerusalem would go forth, and the children of Israel were allowed to go back to Jerusalem from Babylonian captivity.

This commandment or decree is recorded both in II Chron. 36:22-23 and in Ezra 1:1-4. Listen to this decree! “Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, [Jer. 29:10] 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 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.” This was the commandment to rebuild the city of Jerusalem with its temple and wall.

We know that this took place, as v.25 of Daniel 9 tells us, even “in troublous times” under Ezra the priest, as recorded in the Book of Ezra; under Nehemiah, the cup-bearer to the king, as recorded in the Book of Nehemiah; under Zerubbabel, God’s anointed, as recorded in the book of Zechariah; and all of this work was urged on by the prophets, Haggai, Zechariah, and Malachi. Dear friend, all of this is a matter of fulfilled Scripture in the Old Testament and took place in the first seven weeks or 49 years.

Then the next 62 weeks or 434 years are plainly shown in vv. 25-26 to be till the Messiah, the Prince, would come and this would take us to the end of 69 weeks or 483 years. To me there is nothing hard to understand about this if we will only let the Scriptures speak for themselves. And they do very plainly. Just as the starting point of this GREATEST PROPHECY EVER

FULFILLED is clearly defined, so is the ending of it: vv. 25-26 tell us that there would be 69 weeks or 483 years to the coming of the Messiah, the Prince.

The question is asked then: At just what point in our Lord's earthly life did this prophecy take place? Just where did the 69<sup>th</sup> week end and the 70<sup>th</sup> week begin? When was the Messiah, the Prince, revealed unto Israel?

We have the answer in His very name, MESSIAH! The word "Messiah" means "THE ANOINTED ONE." This is what the word means in the Hebrew. So in the Greek he was called "the Christ," which means the same thing—"the Anointed One." Therefore we have only to ask: Where was Jesus presented to Israel as the Anointed One? There is only one answer—AT HIS BAPTISM IN JORDAN. Yes, it was at His baptism by John the Baptist in the river Jordan that our Lord was "anointed" for His ministry; for it was then that the Holy Spirit descended upon Him in bodily shape as a dove. Peter bears witness of this in Acts 10:38—"God anointed Jesus of Nazareth with the Holy Spirit and with power."

When did this take place? Let us read Matt 3:13-17, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Here we have the Father bearing witness—"This is my beloved Son, in whom I am well pleased;" and this was in fulfillment of Psalm 2:7 which reads, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Yes, the Father bore witness in His anointing at His baptism that—"This is my beloved Son [my only begotten Son] in whom I am well pleased." Also in Psalm 2:2, Christ is set forth as God's "anointed."

John the Baptist is also a witness to Christ's anointing. Listen to his words in John 1:29-34, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he *should be manifest to Israel*, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. [His anointing] And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw and bare record that this is the Son of God."

Again, our Lord's own words bear witness of His anointing when He was presented to Israel at the waters of Jordan. After His baptism, upon His return to Galilee in the power of the Spirit, He came to Nazareth where He had been brought up, and going into the synagogue on the Sabbath day, He read from the prophet Isaiah these striking words: "The Spirit of the Lord is upon me, because he hath *anointed me* to preach the gospel to the poor." And after he had closed the book, he said, "This day is this Scripture fulfilled in your ears" (Luke 4:18,21). There the Lord declared Himself to be, at that time, the "Anointed One," that is, the "Messiah."

Therefore with this witness of the Father, the Son and the Holy Spirit, and of John the Baptist as the human instrument used of the Lord for Christ's anointing, we are shut up to this event in our Lord's

earthly ministry as the time when the prophecy of Dan. 9:25 was fulfilled. And what was the Prophecy? It was that Messiah, the Anointed, would be presented to Israel at the close of the 69<sup>th</sup> week or the termination of the 483 years.

It was when the Lord had been “anointed” with the Holy Spirit and had been “made manifest to Israel” by the testimony of John the Baptist, that the words of the prophecy unto “the Anointed One,” the Messiah, were completely fulfilled. From that great and wonderful event down to the day of His death, He was constantly before the people in His Messianic character, fulfilling His Messianic mission, going about doing good, healing all that were oppressed of the devil, preaching the glad tidings of the kingdom of God, manifesting the Father’s name, speaking the words His Father gave Him to speak, and doing the works the Father gave Him to do.

Therefore with all this clear evidence of Scripture, we understand that the 483 years or 69 weeks “Unto the Messiah” terminated at the Lord’s baptism when His ministry as “the Messiah” began.

This brings us now in our study to the very important question: When did the 70<sup>th</sup> week or the last seven years of this prophecy begin? Are we to understand, like so many teach today, that these weeks are not consecutive and that the last seven years are yet to be fulfilled in the future tribulation period? If this is so, then where is the point of the prophecy? To whom does it apply, and why would God send the angel Gabriel to give such a prophecy if we could not understand it?

But, dear friend, our God is not the author of confusion, but the One who gives His people light, knowledge and understanding. And so He does in this **GREATEST PROPHECY EVER FULFILLED**. He tells us plainly in v. 26 that it was *after* the 69<sup>th</sup> week ended that the 70<sup>th</sup> week started and during this week, the 70<sup>th</sup> week, that Messiah was cut off, that is, He was slain as God’s Substitute for His people at Calvary’s cross.

You see, dear friend, our Lord’s personal ministry lay entirely within the 70<sup>th</sup> week and to deny this is to deny the cross of Christ, for this is the whole focal point of this prophecy: Christ and His substitutionary death for sinners. This feature stands out above all others when we understand that it was by the cutting off of the Messiah that the six predicted things of v.24 were to be accomplished; that it was by the cutting off of the Messiah that the covenant with many (v. 27) was to be confirmed and the sacrifice and the oblation caused to cease; and that it was because of the cutting off of the Messiah that the devastating judgments foretold in the prophecy were to fall upon the city, the temple, and the people.

To me, dear friend, the prophecy given here in Dan. 9 is one of marvelous unity. All its details **CENTER AROUND THE CROSS**.

## VII.

In our last message, the Lord was pleased to open up to our hearts the definite time in our Lord’s earthly ministry when the 69<sup>th</sup> week or 483 years of the prophecy given in Daniel 9:24-27 was fulfilled. We saw from the Word of God that it was at His baptism by John the Baptist in the river Jordan that he was anointed and presented to Israel as their Messiah, the Prince of God.

This brings us now in our studies to the **SEVENTIETH WEEK** of Daniel 9, which was set off by itself, wherein the six things that were determined by God upon the Jews and their city, Jerusalem, would be performed. The 24<sup>th</sup> verse tells us that these six things were: 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 and prophecy, and to anoint the most Holy. We are told also in v. 27 that it was during this 70<sup>th</sup> week, or last seven years, by the cutting off of the Messiah, that the covenant with many was to be confirmed and the sacrifice and oblation caused to cease; and that it was because of the cutting off of the Messiah that the devastating judgments foretold in this prophecy were to fall upon the city, the temple and the people.

Let us keep in mind that it was only during this 70<sup>th</sup> week, or the last seven years, that these things could be performed; and there was only One who could perform them—the Messiah, God’s Anointed, the Lord Jesus Christ. Therefore, to teach, as many do today, that all of this is to be fulfilled by some future prince, the antichrist, and to separate the 70<sup>th</sup> week from the 69<sup>th</sup> week by a period of 2000 years is to do violence to this prophecy and to lead us astray in all other prophecies. As I have stated before, this corrupted interpretation robs God of his glory, the glory of His GOODNESS and SEVERITY; it robs Christ of His glory as the Messiah, the Prince, who came to perform the Father’s will; it robs Christ of the glory of His cross, because it was by His being cut off at the cross that all of this was performed; and it robs the Holy Spirit of His glory for He is the author of this prophecy—it makes Him say what He did not say. Remember the words of Isaiah 42:8, “I am the Lord: that is my name: and my *glory* will I not give to another, neither my praise to graven images.”

Also, let us keep in mind that this prophecy, understood in its true light, sets aside the error that is taught today. The error that teaches that when Christ came the first time, His purpose was to set up an earthly kingdom among the Jews, yet they would *not allow* Him to set it up by their rejection of Him. Therefore, He turned to the cross as his alternate purpose. Dear friend, this is a lie out of hell! Why do I say that? Because this prophecy teaches, as well as the whole Bible, and especially the New Testament, that the purpose of Christ’s coming into this world was to PUT AWAY OUR SINS BY THE SACRIFICE OF HIMSELF (I John 3:5; Heb. 9:26; John 12:27).

In Acts 2:23 we read, “Him [Christ], being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.” And why was “he crucified and slain”? Heb. 2:9,14-15 tells us, “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man...that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.”

We repeat it again, the purpose of our Lord’s coming into this world the first time was not to set up an earthly kingdom, but to be God’s Substitute for sinners, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness and to anoint the most Holy. And all of this was done in His earthly ministry of 3 1/2 years during the 70<sup>th</sup> week of Daniel 9.

Now the next thing we need to look at in v.26 of Daniel 9 is to identify “**THE PEOPLE OF THE PRINCE**” that should come to destroy the city and the sanctuary. If we would keep in mind, this prophecy has to do not only with the GOODNESS of God in sending His only begotten Son to die for the sins of His people, but also with his SEVERITY in bringing judgment upon the Jews for their crowning sin of crucifying the Lord of Glory; then we would understand that this prince and his people came shortly after our Lord pronounced the woe in Matt. 23. Listen to His words as he spoke to the rulers of the Jews! “Fill ye up then the measure of your fathers...that upon you may come all the righteous blood shed upon the earth...all these things shall come upon this generation...behold your house is left unto you desolate” (vv.32,35,36,38).

Follow me now as we read v. 26 of Daniel 9 and see what was to take place under the prince and his people. “After...shall Messiah be cut off, but not for himself,” then, “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.” If we would compare these words with our Lord’s words in Luke 21, we would have before us a complete fulfillment of this prophecy; that the prince was a commander or leader of an army that brought utter desolation to Jerusalem, the temple and the Jews in A.D. 70. Listen to Luke 21:21-24, “And when ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ***For these be the days of vengeance, that all things which are written may be fulfilled.*** But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

Notice v. 22, “For these be the days of vengeance, that all things which are written may be fulfilled.” This is that which was foretold in Dan. 9:26.

All of these Scriptures also correspond with our Lord’s words of Luke 19 where we read—“And when Christ was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation” (Luke 19:41-44).

This destruction foretold by our Lord came upon the city of Jerusalem, the temple, and the people, in A.D. 70, when Titus, the roman general, the prince, mentioned in Dan. 9:26, led his people, the Romans, to lay siege to the city and conquer it. All of this also corresponds to Matt 23:32-36, already referred to in our message.

Now, if you will compare Matt 24:15 with Luke 21:20, you will note that “the abomination of desolation, spoken of by Daniel the prophet,” in Dan. 9:26-27, is nothing more than the Roman prince, Titus, and his armies that brought desolation to the city and people as set forth in Dan. 9:26.

Please let me go over this again so as to impress this upon our minds. Daniel 9:26 foretells the exterminating judgment of God which was executed by the Roman armies under Titus, the prince, the leader by whom the city of Jerusalem, in A.D. 70, was overwhelmed as “with a flood”—a figure often used for an invading army (Isa. 59:19); and the city and the land were given over to the age-long “desolations” which had been “determined” in the counsels of God.

Listen now, to make the prince of Dan. 9:26 to mean an antichrist who is to come; something yet in the future; would be going against the complete fulfillment of this prophecy which took place over 1900 years ago. This is confirmed both by Scripture and history. Also, to try and read into these verses, as many do, of a rebuilt temple in Jerusalem, sacrifices, an antichrist making a league with the Jewish nation in a so-called tribulation period, is to read into it something that is not there and something which cannot be proved by any passage of Scripture in the New Testament.

No, we cannot break up this prophecy by applying part of it to the 483 years before Christ, and then skip over 2000 years and apply the last part of it, seven years, to another period of time. You see,

this prophecy is a unit; it rises or falls as one. It is a prophecy of the second period of the national existence of the Jewish people, reaching from the Babylonian captivity to the death of Messiah upon the cross, and then to the utter destruction of the Jewish nation in A.D.70. You see, the Jewish nation was to last as a nation only long enough to fulfill Scripture, and to accomplish the supreme purpose of God in bringing forth the Messiah, and putting Him to death. The time allotted for this, as we have stated throughout these messages was 490 years. When this had been accomplished God had no further use for Israel as a nation because their transgressions were finished. His dealings since then have been with another people, that "Holy nation" of I Peter 2:9, composed of all who believe the gospel, whether they be Jew or Gentile, who only make up the *true Israel of God* .

Let me add this in closing our message today and let us rejoice and praise the Lord for His longsuffering. The predicted judgment did NOT immediately follow, for Christ prayed for His murderers in His dying hour, "Father, forgive them; for they know not what they do" (Luke 23:34). In answer to that prayer, the full time of probation, forty years, A.D. 30-70, was added to their national existence, during which time repentance and remission of sins was preached to them in the name of the crucified and risen Lord, and tens of thousands, yea, hundreds of thousands of Jews were saved.

Oh how precious is all of this to my soul, "that the longsuffering of our Lord is salvation" (II Pet. 3:15).

### VIII.

We come now in our continued message on the general theme, THE GREATEST PROPHECY EVER FULFILLED, to the last verse of Daniel 9. Listen to v. 27! "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."

We have come now to see the fulfillment of the 70<sup>th</sup> week of Daniel. We shall see the consummation of the purpose of God, the climax of all prophecy, the supreme event of all ages, which was the crucifixion of the Lord of Glory. You see it was by His accomplished eternal redemption that He opened a fountain for sin and for uncleanness, sealed the everlasting covenant, and set aside forever the sacrifices appointed by the law.

Also, in His atoning death upon the cross, by His resurrection and His ascension into heaven, our Blessed Lord and Savior Jesus Christ fulfilled the six things given in verse 24. He, and He alone, could accomplish these things: to finish the transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up the vision and prophecy, and anoint the most Holy.

Oh, what a blessed climax is given us here in verse 27; a climax so great that the whole Bible speaks of it. We have here the eternal purpose of God: in giving His only begotten Son so that He might open the fountain of cleansing for His people, confirm the everlasting covenant with His people, and forever cause the sacrifice and oblation to cease by the sacrifice of Himself.

Listen now as we go into this verse! The first part reads, "AND HE SHALL CONFIRM THE COVENANT WITH MANY FOR ONE WEEK." Here we have the Messiah, the anointed One, opening up the everlasting covenant to many, to His people, during the 70<sup>th</sup> week, the one week left in this prophecy. The words "one week" do not refer to the duration of the covenant, but to the time

when it was confirmed. You see, this covenant which He confirmed was an everlasting covenant, confirmed by the shedding of His own precious blood. Let me repeat it again, it was in the *one week*, the last of the seventy which had been determined, that our Lord “entered in once into the holy place, having obtained eternal redemption for us” and thereby opened up the everlasting covenant of grace for His people.

Now, how do we determine that this is the correct interpretation of this expression—“He shall confirm the covenant with many for one week”? Well, first of all, we can eliminate the false interpretation which says that the person spoken of here is the antichrist who is to come, who is supposed to make a seven-year covenant with the Jews which will allow them to rebuild their temple at Jerusalem and again offer animal sacrifices. What is not Scriptural must be discarded.

But, on the other hand, if you will apply the person “He” to the Messiah of v. 26, then you will have an abundance of New Testament Scriptures that will perfectly show the fulfillment of this 27<sup>th</sup> verse. Also, if you will keep in mind that this prophecy is all about Christ, and that this 27<sup>th</sup> verse is the climax of it, then you will have no trouble in understanding this expression.

Let us look now at the New Testament Scriptures that bear out this verse and this view. Our Lord Himself said that this expression, “He shall confirm the covenant with many” was fulfilled on the night of THE LAST SUPPER. He said in Matt. 26:28 when He gave the cup to His disciples: “This is my blood of the New Covenant, shed for many for the remission of sins.” If you will examine these words closely you will find four things which agree with the prophecy here in Dan. 9:27. *First*, the One who was to confirm the covenant was Christ Himself; *second*, He speaks of the “New Covenant;” *third*, this covenant was confirmed by His own precious blood; and *fourth*, those who were to receive the benefits of the covenant were “many.” This to me is very plain and corresponds perfectly with the words of our prophecy—“He shall confirm the covenant with many.”

Now, how do we know that our Lord brought in an everlasting covenant of grace which, here in Matt. 26:28, is called the “New Covenant”? The Book of Hebrews brings this out so beautifully in chapters 8 & 10. In Heb. 8:8-13; & 10:15-17, the writer quotes from Jeremiah 31:31-34 and shows that Messiah, the Christ, would by His death and resurrection bring to light God’s everlasting covenant of grace and that the prominent feature of this covenant is the forgiveness of sins. You see, the most significant thing of our Lord’s mission in coming into the world was to save His people from their sins” (Matt. 1:21), and this is the prominent feature of His gospel (Luke 24:47).

Here, in Heb. 8:8-13, we have the wording of the covenant confirmed with many, by His blood-shedding at Calvary. “Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”

How do we know that this new covenant is the everlasting covenant of grace brought to light by our Blessed Lord at the last supper, confirmed in His blood-shedding, and is the same one spoken of in Jer. 31 and Heb. 8? Listen to Heb. 13:20! “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, ***through the blood of the everlasting covenant***, make you perfect in every good work to do his will.” You see, God only had two covenants; the covenant of works, that He made with Adam; and the covenant of grace that the Lord Jesus Christ brought in when He came into the world to die for sinners. The covenant of works the children of Israel had broken, and so have you and I. If there had never been a *new* covenant, if it had not been an everlasting covenant, then you and I would have never been saved. But it is a covenant of grace, signed and sealed with the precious blood of the Lord Jesus Christ. Oh, how blessed and precious this is to know that the great Shepherd of the sheep has made and confirmed this covenant with many, and that it is an everlasting covenant, ordered in all things and sure.

Let us take this thought further. Although the promise which we read in Hebrews concerning the new covenant was made to the entire “house of Israel and house of Judah,” not all of them entered into its benefits. Those who rejected Christ were “destroyed from among the people” (Acts 3:23). They were, as branches, “broken off” (Rom. 11:17). We see then the accuracy of Scripture in the Words of the prophecy that He would “confirm the covenant with many,” and in the words of Jesus that “His blood was shed for many.”

Dear friend, this word “**MANY**” is used in quite a few places to show this same truth. In Isa. 53:11 we read, “My righteous servant shall justify *many*.” Again, in Luke 1:16, “And *many* of the children of Israel shall turn to the Lord their God.” Also, in Luke 2:34 we hear Simeon saying when he saw the child Jesus, “This child is set for the fall and rising of *many* in Israel.” Again, our Lord Jesus said in Matt. 20:28, “For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for *many* .” Also, in Rom. 5:19, where our blessed Lord Jesus is set forth as the Federal Head of the spiritual race, it is said of Him, “So by the obedience of one shall *many* be made righteous.” So we see that in each of these Scriptures the word “many” applies to those who receive by faith the Lord Jesus Christ and the benefits of the New Covenant which our Lord made sure by the shedding of His precious blood upon the cross.

With such an abundance of Scriptural proof, should we not praise the living God for His new covenant, the everlasting covenant of grace, and Him who came down from heaven’s heights to earth’s depths to confirm it unto our never-dying souls?

The next expression that we need to look at in this 27<sup>th</sup> verse of Daniel 9 is, “**IN THE MIDST OF THE WEEK.**” Now, as we have seen in our past studies, the 69<sup>th</sup> week, or 483 years, brought us up to the anointing of our Lord Jesus as the Christ of God in the river Jordan at His baptism by John the Baptist when He began His earthly ministry. So we know from this that the 70<sup>th</sup> week began here and that our Lord’s earthly ministry lasted 3 1/2 years. Therefore, it was in the midst of the week “that Messiah was cut off, but not for himself;” He was cut off, He was crucified, he was slain, for the sins of His people, for the “many” to whom the covenant was confirmed.

Oh how precious then is this prophecy, for in it we are told of the coming of Messiah, the glory He would get by the sacrifice of Himself for the sins of His people, and the everlasting covenant of grace which would be opened up to us, that covenant of grace ordered in all things and sure.

One other thing I would like to bring out before we close this message is this: the Jews of Christ’s day were without excuse for not believing, trusting in, following and falling down before Him in obedience and praise, for this **GREATEST PROPHECY EVER FULFILLED** told them the very



year He would come and what He would do. It even told them that He would be cut off, yet they believed Him not, but were the very instruments used to put Him to death. No wonder Paul told the crowd in his sermon at Antioch in Acts 13:27, “For they that dwell at Jerusalem, and their rulers, because *they knew him not* , nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.”

So dear friend, you who have been brought up to hear and read the Word of God, and have heard over and over again the way of salvation, if you continue in your unbelief, shall have no excuse in the day of judgment for not closing with Christ and believing Him to the saving of your soul.

The woe pronounced upon Chorazin, Bethsaida, and Capernaum, shall one day be pronounced upon every Christ-rejecter: “And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee” (Matt. 11:23-24).

## IX.

We have come to our final message on Dan. 9:24-27, **THE GREATEST PROPHECY EVER FULFILLED**. In our previous message we began to look at v.27 which sets before us the last week, the 70<sup>th</sup> week, of the seventy weeks which were determined upon the nation of Israel, the Jews, their temple and the city of Jerusalem. We have shown that the person “He” refers to the Messiah of v.26, and that in the last week of this prophecy He would “confirm the covenant with many for one week,” and in the midst of the week, or after 3 1/2 years of His earthly ministry, He would be cut off for His people.

Now we desire to look at the rest of v.27 and show that the Messiah, the Christ of God, would by the sacrifice of Himself “**CAUSE THE SACRIFICE AND THE OBLATION TO CEASE.**” That is, He would make an end to all the Old Testament sacrifices. Dear friend, no one will dispute that! When Christ suffered and died on the cross, thus offering “one sacrifice for sins forever,” He, then and there, caused the sacrifices and oblations of the law to cease as a divine appointment.

In Hebrews 8,9 & 10, the Holy Spirit clearly sets before us in great detail, and with great emphasis, the setting aside of the Old Covenant, with all that related to it: the worldly sanctuary, the priesthood, the ordinances of divine service, and particularly those many sacrifices (by which a remembrance of sins was made every year); and He puts before us also the confirming of the New Covenant, with its heavenly sanctuary, its spiritual priesthood, its sacrifices of praise and thanksgiving—all based upon the atonement of Christ. The great subject of these chapters in Hebrews, as also the prophecy of the seventy weeks, is **THE CROSS**.

Dear friend, no where else in Scripture will you find a more complete fulfillment of this part of this blessed prophecy, “He will cause the sacrifice and oblation to cease,” than here in Heb. 8,9&10. In chap. 8 we are told that “the true tabernacle, which the Lord pitched, and not man” is now in heaven and no longer is needed upon earth (v.2). In v.1 we are told that our High Priest, the Lord Jesus Christ, ministers in heaven for us where He sits “on the right hand of the throne of the Majesty in the heavens.” In v.4, it is declared that if Christ were on earth, He should not be a priest, for He was from the tribe of Judah, and not Levi, according to Hebrews 7:11,14. Therefore, the earthly priesthood is done away with forever, for there is no need of any more sacrifices, for Christ,

“by his own blood entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12).

This also establishes the fact that there could never be a rebuilt temple and the offering of animal sacrifices again which would be pleasing to God. Nor will our Lord Jesus sit upon an earthly throne at Jerusalem in a so-called 1000-year kingdom, for if He were again to come back to earth to set up an earthly kingdom, He could not be an high priest. This could not be, for he is “made an high priest forever after the order of Melchisedec” (Heb. 6:20). So, I will let you decide if we are to believe God’s Word or man’s word.

Let us go further. In Heb. 8:6-13, we find it plainly written that the first covenant of works made with the Jewish nation under the Mosaic economy was set aside and the New Covenant of grace, the everlasting covenant, was established with the *true Israel of God*, the spiritual seed of Abraham in Christ (see Gal. 3:16,28-29). In v.13, we read, “In that he saith, a new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away.” And it did vanish away, for our Lord by His *one* sacrifice for sin “caused the sacrifice and oblation to cease.”

As we go into Heb. 9, we find the setting forth of the ordinances of the first covenant, the ministry of the high priest in the earthly sanctuary or tabernacle, pitched in the wilderness; and when we get to vv.8-9, we find these words: “The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present.” What this shows us is this: God had, under the Old Testament types and shadows, preached the gospel to the Jewish nation, but only until the coming of Christ, the Messiah, from whence He would “cause the sacrifice and oblation to cease.”

If you will move on to vv.11-17, you will find Christ being set forth as the Mediator of the New Testament, the New Covenant, and showing us that the sacrifices and oblations have ceased because the *new* has come in. Listen to God’s Word in vv.11-12: “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” Oh, how precious this is to my soul, that I have not been redeemed with corruptible things as silver and gold, or by the blood of bulls and goats, or by the sacrifices which can never take away sin, but with the precious blood of Christ, the precious Lamb of God, slain for His people.

There is much more which could be shown from chap. 9 of Hebrews as to this precious prophecy of Dan. 9:27 having been fulfilled: that is, that our Lord by His death would “cause the sacrifice and oblation to cease.” But let us move on to Hebrews 10 which shows in more graphic detail this most gracious truth.

I want you to follow now, for to me, these Scriptures are the greatest proof that the Old Testament sacrifices and oblations have ceased and that never again will animal sacrifices be accepted by God, not even as a memorial in a so-called 1000-year earthly kingdom of Christ upon earth. For, you see, this chapter gives the lie to that teaching today which declares that in a so-called 1000-year rule of Christ upon this earth the Old Testament animal sacrifices will be once again offered and that this will be pleasing to God.

In v.1, we are told that the law of ordinances was only a shadow of good things that were to come in the one sacrifice of Christ. Verse 2 & 3 tells us that these offerings could not make the

worshipper perfect—“For it is not possible that the blood of bulls and goats should take away sin” (v. 4). Therefore, if we or they were ever to be saved, it had to be by the sacrifice of the body and blood of Christ. This is the great truth brought out in vv.5-10. In these verses, we find some very revealing truths.

Verse 6 says that God took no pleasure in burnt offerings and sacrifices for sin. He repeats the same thing for emphasis in v.8. Why? “Because it is not possible that the blood of bulls and goats should take away sins.” We know that before the death of Christ the sacrifices were appointed by God, but only as a type and shadow of the good things that were to come under the New Covenant, brought in by the death and resurrection of Christ.

The second thing noted in these verses is the willingness of our Blessed Lord Jesus to take upon Himself the body prepared by God the Father in which He was to make the one sacrifice for sins forever. Oh, the condescension of our Blessed Lord to take our place of sin and death and to bear the wrath of God due us! Listen to v.7, which was Christ, the eternal Son, saying: “Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.” This prophecy was given in Psalm 40:6-8. Then, in v.9, our Blessed Lord repeats the same words: “Lo, I come to do thy will, O God.”

Dear friend, I ask the question, If we reject this word of our Lord in Heb. 10:9 as being a fulfillment of the prophecy of Dan. 9:27, that he would “cause the sacrifice and oblation to cease,” then where shall we look in the entire Bible for a fulfillment? Shall we take the false view that these words will be fulfilled in a yet future tribulation period by an antichrist who has made a covenant with apostate Jews for the bringing in again of animal sacrifices? This view has no Scriptural proof at all; but here in Heb. 10:9 we have all the Scriptural proof we need that our Blessed Lord by the sacrifice of Himself took away the first, to establish the second, and thereby caused the sacrifices and oblations to cease.

We need to look at Heb. 10:10—which I believe is one of the greatest verses in the Bible—for it tells us that what all the millions of animal sacrifices of the Old Testament could not do, the one great sacrifice of Christ has done. And what is that? Listen to it and rejoice! “We are sanctified through the offering of the body of Jesus Christ once for all.” Praise the Lord for such redemption; praise the Lord for such a sacrifice: that I, a poor, hell-deserving, guilty, condemned sinner could stand before God justified and sanctified forever in the righteousness and blood of Christ. This rejoices my soul and brings forth praise to Him forever and ever.

Therefore we conclude that the modern interpretation which takes Christ and the cross out of the last verse of Daniel 9, where it reaches its climax, and puts antichrist and imaginary doings into it, does violence to the Scripture and serious wrong to the people of God.

There remains yet one phrase in Dan. 9:27 for us to look at before we close this series of messages on THE GREATEST PROPHECY EVER FULFILLED, and it is the expression: “**FOR THE OVERSPREADING OF ABOMINATIONS HE SHALL MAKE IT DESOLATE, EVEN UNTIL THE CONSUMMATION AND THAT DETERMINED SHALL BE Poured UPON THE DESOLATE.**” Here we find, as already brought out in these messages, the SEVERITY of God against the Jewish nation, their temple, and the city of Jerusalem, for their rebellion, idolatry, unbelief and the crowning sin of them all, the crucifixion of the Lord of Glory. Yes, the abomination of desolation came upon them to the full in A.D. 70. This is expressed in Luke 21:22, “These be the days of vengeance, that all things which are written may be fulfilled.” As Luke 21:24 tells us: those who were not killed in this desolation of Jerusalem by Titus, the Roman prince, and

his Roman armies, were “led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” The Word of God is very clear that the times of the Gentiles will be till the coming of our Lord in His glorious second coming (Rom. 11:25; Acts 3:20-21; I Cor. 15:23-26).

To me, dear friend, this has been **THE GREATEST PROPHECY EVER FULFILLED** because it has for its center **CHRIST AND HIS CROSS, and *magnifies the sovereign grace of God*** and His eternal purpose in Christ Jesus our Lord. It shows forth the six links of the golden chain of His sovereignty in His eternal purpose, His eternal foreknowledge, His eternal predestination, His eternal effectual calling, His eternal justification and His eternal glorification as shown in Rom. 8:28-30.

Also, it calls for our praise and adoration when we behold our Triune God in all His glory as He is set before us in His glorious attributes of *love, grace, mercy, goodness, faithfulness, patience, longsuffering, holiness, immutability, power, sovereignty, and wrath*. Let us hear the apostle Paul as he sums it all up for us in Rom. 11:33-36. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

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D.M. Lloyd-Jones

William Hendriksen

Philip Mauro