

## **A JUDEAN PRINCE AT PRAYER**

**It is quite impossible for human beings to write a truthful biography. We are too ignorant, we have too many prejudices and we are so fallible. Fallibility stamps everything we do—our thinking, our speaking, our behavior. It does not matter who we are. There are no exceptions. And so the majority of biographies in the world are either what we call hagiographies, making the people saints, or they are slanderous. Very often it is a Judas who writes the biography. It is only in this book that we find truthful biographies. And isn't it amazing that there is no hagiography there. The saints are not very saintly. I doubt that Paul and Peter and the sons of thunder and Moses and Job would have been easy to live with.**

**The saints in the Bible are not obviously saintly. This encourages me no end. Abraham lies, Noah gets drunk, Peter denies his Lord with cursing and swearing, Paul is responsible for the death of many Christians, Moses kills a man and David is guilty of adultery and murder. Isn't it wonderful what it says about Jesus, "This man receiveth sinners." Where would we be but for that? "He is gone to be guest with him that is a sinner." That's their only hope.**

**So it is a rare thing to find in the Bible a biography without a stain on it. There are two or three, Joseph is one and Daniel, the Prince of the House of Judah, is another. I want you to think about Daniel briefly. He is an exile, a captive, a man of suffering, sorrow and grief who is falsely accused and yet they could find nothing wrong with him. They said, "We will find nothing against this man except the way he worships. He was not crooked nor was he**

in politics. He was not dishonest though a ruler of the country. They could find nothing wrong with him! He was one of those rare characters from Genesis to Revelation against whom no sin is recorded, of course, he never thought of himself like that. We will notice that when he prays and we will read it today, he says, “We have sinned, we have transgressed, we have broken your statutes,” but you never read that he did so. Of course, he was, like all others, tainted and a sinner. But there is a reason why no sin is recorded. So let me remind you again, a prince in the House of Judah, an exile and a captive, a man of suffering and sorrow and grief, a man wrongly accused, a missionary to the heathen. The rulers of the country gang up against him and ally themselves with the central power of the government and put him in a dark place and roll a stone over the entrance and put a seal on the stone—Daniel for dinner, the lion tamer who said his prayers. This man was a great intercessor. Turn to the 9<sup>th</sup> chapter where we will find this man saying his prayers. You know, he has a couple of titles apart from Daniel. He is called Daniel about 70 times in this book and Daniel means God’s judge. I want you to put these things together as though you are dealing with a jigsaw puzzle. This prince, this Jewish prince, this exile, this captive, this apparently ‘sinless man,’ this intercessor who is wrongly accused, put in a dark hole, a stone is rolled over and a seal is put on it but he comes out. He is resurrected from it and a decree goes forth to all nations, languages and tongues about him. Well, he is not only called Daniel in the book, he is called Son of Man. He is also called a man greatly beloved. The Hebrew has it, a man of desires. It reminds us what it says in the book of Haggai in one of the prophecies about Christ who would be the desire of all nations. Look now at the picture of him as an intercessor, chapter 9. Verse 2 says he was a Bible student, reading the Bible. Verse 3 has him at prayer. You remember, it was because he said his prayers they put him in the pit with lions. For most of us it is not that costly is it? Then he

prays and you have the prayer beginning at verse 4, “Oh, Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commandments; we have sinned, we’ve done wrong. We have been wicked, we have rebelled, we turned away and have not listened to your prophets.” Verse 7: “Lord, you’re righteous but we are covered with shame.” Verse 10: “We haven’t obeyed the Lord our God, we haven’t kept the laws.” Verse 11: “All Israel has transgressed your law, therefore, the curses and sworn judgments written in the law of Moses, the servant of God, have been poured out on us because we have sinned against you.” Then he pleads in verse 15, “Now, our Lord our God, you brought your people out of Egypt with a mighty hand. You made for yourself a name for us this day, we have sinned, we have done wrong. Oh Lord, in keeping with all your righteous acts turn away from your anger and your wrath from Jerusalem, your city, your holy hill.” Verse 17: “Now our God, hear the prayers, the petition of your servant for your sake, oh Lord, look with favor on your desolate sanctuary. Give ear, oh God, hear, open your ears, open your eyes, see the desolation of the city that bears your name. We don’t make requests of you because we are righteous but because of your great mercy. Oh Lord, listen, oh Lord, forgive, forgive, forgive.” The last part of that verse in 19 says, “because your city and your people bear your name,” so he is praying and he takes the sins of the people upon himself, “we have sinned, we have committed iniquity, we have transgressed.” This is the prince of the house of Judah interceding for his people and the messenger comes and it is three o’clock in the afternoon. It is the hour of Calvary, the hour of the evening sacrifice. And Gabriel, the New Testament angel, who is always associated with the advent of the Messiah (we read about him in Luke the first couple of chapters), comes to this prince, this Son of Man, this man of suffering and sorrow who has been wrongly accused and imprisoned and sealed and stoned in, later is taken out in resurrection power—Gabriel

comes and look what Gabriel says to him (verse 24): “Seventy seven of years are decreed for your people and your Holy City to finish transgression, to put an end to sin.” Now that could all be bad. Then comes the shinning ray to atone for wickedness. God is the only being in the universe who can undo. Here I am today bearing in myself all the results of nearly 70 years of very devious sort of living, never just right, never perfect thinking, never perfect doing, never perfect saying and I bear in myself the seeds of all the errors of the years and I cannot undo one of them. I was talking to a friend of mine last week and he said I am so embarrassed when I think of the things I did years and years ago. How my heart responded. Every good preacher at his best spends some time in the vestry walking up and down among his old sins before he preaches and there is plenty to keep him there a long time. Because if even other people do not see anything that’s very bad, He knows the truth, He knows the things left undone. He knows the things poorly done. He knows the wrong desires and desire for sin is sin and we all have it. Maybe you are apparently innocent but anything less than the best possible thought, word and deed is sin, anything less than the best in the way we spend time, money, energy, love is sin. We are all guilty, we are all done for. And so, this next phrase is so good, “to atone for wickedness” that is what I want. I cannot do that. I can never undo the foolish word said, the bad word said, the vicious word said, the wrong things seen and listened to and delighted in, the dreams that are bad and sinful, cherished in the daytime. I cannot undo any of these things. I am a sinful man, oh Lord. However, here is a promise to atone—to atone—the Hebrew word says to ‘cover.’ These words are interesting. In the Hebrew it says ( in our version) “To finish transgression, to put an end to sin, to atone for wickedness. In the Hebrew it reads literally like this, “To shut up transgression, to seal up sin and to cover up iniquity.” It is as though all evil has been taken prisoner, all in chains, taken into a dungeon down



underneath the earth and a great seal put on the door and then an avalanche comes, millions and millions of ton of rock and they come down and cover the prison. The prisoner has been taken, sealed, covered. What a graphic way of saying that God will deal with sin. And, my friends, it is sin that makes life tough. The worst part of it is that it is not usually the other person's sins, it is my sins. Moody was right, he had more trouble with himself than any other man he had ever met. That is true for all of us. We should not really worry so much about the evil things we think people have done about us, to us, it is the evil things we do to ourselves. They are the same mistakes repeated again and again and again in word, thought and deed that are so devastating, so humiliating. Pride is only possible to the person who never looks within. It is not possible for anybody else but here is a promise that God will deal with sin. He will shut it up. He will seal it up and then he will cover it up, however, that is not enough, Lord it is not enough to get rid of my sins, you just don't want a vacuum here. You just don't want a shadow, an empty nothing, you want something filled with God! That is why we are made. The only excuse for our being alive is that we might be temples of the living God. "I will dwell in them and I will walk in them. I will be their God and they will be my people," that's why we are here that God may dwell in us until he shines through us. We are so unlike God. I find myself so unlike God. I do a lot of walking to think and to pray and to sometimes to study and to prepare meetings and I find myself so guilty even in walking. I am not always radiant and saying "hello" to people that go by. I am more often preoccupied, don't even see them. The neighbors must think, boy, that guy is very self centered. Sometimes I don't even notice them but selfishness in look is sin, selfishness in look, failing to look. We were made to love. So it is not enough that God get rid of my sin, he's got to come in and fill me with righteousness. He has to do it for I cannot do it. And so, look at the next bit.

**We have talked about shutting up transgression, sealing up sin, covering up our wickedness but now, look, to bring in—ah, that’s good for I cannot bring in righteousness. My conscience condemns me many, many times a day over things left undone or the things poorly done but He will bring in everlasting righteousness. He won’t leave a vacuum. He will come and live in us and dwell in us. He will fill us, He will illuminate us to seal up vision and prophecy and to anoint the most Holy. So here are 6 wonderful promises and, notice, it is in this prophecy it is using the words of Daniel’s prayer, the key words of this great prophecy, the greatest prophecy in the Bible (apart from Isaiah 53). This prophecy reverberates with the very words that Daniel has spoken to God. It is as though they come back in an echo. It is as though God is whispering to Daniel, Daniel I did hear you, I really heard what you said, I am going to deal with the things you mention. Come back to verse 4 where it talks about the covenant of God and if you look further on in this chapter in verse 27 and the prophecy, it talks about confirming the covenant. Look at verse 5, “We have sinned, been wicked and rebelled.” The Hebrew words mean sin, transgressions and iniquities. Sin is where you miss the mark, you’ve been a bit careless; transgression is where you deliberately step over. Iniquity, that’s what is wrong inside. Roy had a great note in the lesson there, “It is not that doing good is not important, but doing good must proceed from being good.” And so the inhibits—the iniquity, the twistedness inside of me. That is the real problem. It is nothing that I have done so much as what I am by nature, twisted, self-centered. So these words that are found here about sinning, wickedness and rebellion, they recur in the prophecy and the promise in verse 24, “to finish transgression.” That is the same word as rebellion over there in the prayer, to atone for wickedness. We have been wicked he said in the prayer, to put an end to sin: “We have sinned,” says Daniel in his prayer. You will notice it begins in the first verse of the prophecy talking about your**

holy city. Back in the prayer in verse 16, the last part, he talks about, “Your city, your holy hill.” Notice, he talks about the temple or the sanctuary in verse 27. That is in his prayer, you find it in verse 17. “Your desolate sanctuary,” the word desolate is in the prophecy, one who causes desolation, do you see it? Theme after theme, word after word, echo after echo of the prayer comes back in the prophecy. Oh my, how my day lit up when I discovered that and how ashamed I was to think that I had been reading it for 30 years and never saw it. But, you know, in the book of Daniel all the histories are the keys to the prophecies. We will talk about that, Lord willing, next Bible school in May, don’t miss this next Bible school. Some of us are putting day and night in getting ready for that. We will point out how the stories of Daniel are the keys to the prophecies. And so the story here about the prayer is the key to this prophecy.

All right, what is it about? Oh, it is about the greatest being in the universe. Please notice in verse 26 it says, “After 62 sevens the anointed one;” verse 25, “Know and understand from the issuing of the decree to restore and rebuild Jerusalem unto the anointed one;” the last part of verse 24, “to anoint the Most Holy.” Some versions put “place” and that is wrong. All the promises here, the whole six of them are spiritual things, this should be the “Most Holy one.” So please notice, this is a prophecy about the Most Holy one. It is a prophecy about the messiah. It is a prophecy about messiah, the Prince. Now, you know, don’t you that the word Messiah just means the anointed one and the one Christ is not like Ford, Smith or Jones, it just means the anointed one. So some translations translate this, “Unto the coming of Christ, the Prince.” The anointing is mentioned three times...to anoint the Most Holy. When Christ was born the angel’s message preceding it was, “That holy thing.” Even the demons knew him, “We know who you are, the holy one of

God...destroy this temple,” he said, “in three days I’ll raise it up.” He is the most holy temple, the most holy. So Christ is here to anoint the Most Holy. This happened when the holy spirit came upon him at his baptism at the beginning of his ministry—the coming of the Spirit, that is the anointing. The Holy Spirit is always linked with anointing. He is here three times and what is his work? Finish transgression, seal up sin, make an end of iniquities by atoning for them. Here is the wonderful promises of the Gospel, that God will send his Son to deal with that which we cannot deal with, to deal with our sins and to bring in everlasting righteousness. We talk about our problems, God had a problem! He loved this group of sinners down here. He wanted to save them. He has to save them justly. He did not save them unjustly or the disease would spread to the rest of the universe. Out there are trillions upon trillions of worlds. This is probably the last solar system God ever made and it has rebelled against him. But he has to forgive us justly or sin may spread. To forgive us justly means that the sin must be paid for. Sin is costly. Sin is the most costly thing in the universe; it robbed heaven and made hell the capital of the universe. It breaks hearts, ruins lives, it devastates us. None of us are whole because of sin so God had to do something about sin. He could not say well we will not count it this time like Rip Van Winkle, every time he had another drink, well we won’t count it this time. God can’t do that. He has to count it. He is righteous, he is just. You know, when people talk about capital punishment they always say, “But hey, if you kill them it does not reform them,” But there is another issue beside whether one is reformed, can I sin and sin and sin and sin it up so long as before I die and turn over a new leaf? I am not talking about the Gospel turning, I am talking about ethics. People talk about punishment as though it is only a matter of does it reform. No, no, there is another issue, what is right, what is justice, does sin have a penalty? That is the other issue people have to consider. So God had to consider

it. Two things were necessary, the violated law had to be atoned for, the penalty had to be exacted, either they all do it (amazing thought, no one could have invented it) or the Creator could pay it. And he has to do it in such a way as to change those rebels! He has to solve this problem in such a way that they are no longer rebelling. He does not let them in with all the seeds of iniquity still there, with all the desires and lusts and hate and selfishness still brimming over. He cannot let them in like that. So the penalty must be paid, atonement, punishment, death, and death in such a way that it breaks the heart of proud, stubborn, selfish rebels. And God does it, he does it so wonderfully. God is not dealing with a third party when he takes Christ and puts him on a cross, Christ is God. Members of the trinity are distinct but never separate. Where one is the others are—can't separate them one from another. Christ is the God we have sinned against. Christ is the creator of the universe. Christ is the law giver so the one who comes down and pays the penalty for the broken law is not an innocent third party, he is the one we have violated. He is the one in whose face we have spat repeatedly. We say we don't want your way, our way is much better, thank you, go your own way. So he is the one who comes and dies and it is about that.

Another thing it took me 30 years to learn and I have never read it anywhere and I rarely have an original thought, original means going back to origins but one day in the mercy of God I stumbled across this, the five key terms in this verse 24, transgression, sin, wickedness, atone and most Holy are only found together in one other place in the Bible. These five terms, three terms for sin, the word for dealing with sin, atone, kaphar, and the promise about the anointing the most Holy, those were only found together in one other place in the Bible. That is in Leviticus 16, what is that about? Oh, Leviticus 16, remember

**Leviticus is the central book of the Bible's foundation which we call the Pentateuch the Bible's first five books, the great foundation of the Bible. Leviticus is in the center and in the heart of Leviticus is Leviticus 16. Now the word 'atone' which occurs something like about 70-80 times is found mainly in the book of Leviticus and in the book of Leviticus it is mainly in chapter 16 is about the great day of atonement. What happened on the great day of atonement? All the priests had a holiday except the high priest. On the great day of atonement on the high priest worked. How did it start? Well, they stripped him of all his glorious regalia, all the trimmings, all the jewels, he put them aside. He put on the frock of the youngest priest, no trimmings, no jewels and he did all the work of the day which included slaughtering 15 animals for a start. He was a humble priest, they took off his regalia. He was an industrious priest, he had to do everything-- light the candlesticks, make sure the shewbread was all right, do all the sacrifices, sprinkle the blood. He did everything, industrious, lonely priest, solitary priest. No one was allowed to be in the sanctuary when he went in. No one could help him. He did it all on his own and it was a lonely business. They tied a rope to his ankle so that if the Lord struck him down they could pull out the corpse. No one dare go in. He would be struck down by the Shekinah glory so they had this rope on his ankle—we will give it a tug if we don't see him again and he will come out dead but we will have him. So he was a humble priest on the day of atonement. This was the only day in the year when one went in where God was, the most Holy place; one day in the year one man went in only with blood, only with incense and only for a few seconds...that was the day of atonement. So here was this humble priest, this lonely priest, this industrious priest, this spotless priest. Oh, you say, Aaron was not spotless, he made a molten calf. The high priest, before he started had to make offerings**

for himself, have his sins forgiven, then, as the spotless priest he would go on and do his work.

You have heard of the feast of Jubilee, the year of Jubilee. Jubilee came every 50 years and never came on the first day of the year. You would think that every 50<sup>th</sup> year it would come on January 1 or the equivalent, oh no, no. You know when it came? It came when the day of atonement ended. If you have never had real Jubilee it is because you have never known the atonement. There is no joy like the joy of having your sins forgiven. You know, if you are right with God and you have no guilt, you are in tune with the universe. We think we have all sorts of problems. Sometimes when I am my usual stupid customary self I worry about things. Then suddenly, I think boy, how stupid. If the sin problem is solved, it is all solved because it is my friends. If the sin problem is solved it is ALL solved. It is only a matter of looking to the Savior. If he has dealt with that he will deal with everything. I was working with a friend last week who said, "What about the other things?" He echoes what we all say. My friends, God did not spare his own son, shall he not also with him give us freely all things? God who gives us freely all things to enjoy, all things necessary for life and godliness because he numbers the hairs of our head. Not one sparrow dies without his permission. He is interested in the details. You know, big God would not be a big God if he were only interested in big things. It is little people who are only interested in big things. You can tell it with people. If you are not yet married, I'll tell you how to be helped toward making the right choice. If you like to go out and dine, watch how he or she deals with the waiter or waitress. It is how we deal with the little in society, the little in the neighborhood, the elderly, the weak, the sickly, that's what reveals what caliber we are of. And the mighty God is mighty because he loves the little, the tiny, the

weak, the despised, the sick. In all their affliction he is afflicted. In his love and his pity he bore them all the days of old. Even to your hair I am heed. I like that as my hair goes white. “Even to your white hairs I am heed; I will carry you to the grave and through it and above it and beyond it into eternity.” So here is a prophecy, a wonderful prophecy about the coming of the Messiah who would wipe out sin, he would deal with it legally first. You know, if you read these verses without being taught anything, you would say that must be the end of the world but when you are taught things, you say no, that is the cross, that is where he made an end of sin. Well they are both right, my friends. Legally God dealt with sin at the cross. It is like D-Day. As soon as D-Day took place we all knew that D-Day was only around the corner. The cross was D-Day, victory was assured because of the cross. Its aftermath is something inevitable, the second coming. However, when you first read this and you read the word end recurring throughout it, finish, sealing up, it has a sense of finality. You think of the end of all things. Listen, it does apply there.

In the Old Testament prophecies the kingdom of God has a sort of double exposure. I remember once we said goodbye to our cat in North Queensland, the next time I saw her it was on Sydney’s harbor bridge. Now the way that happened was I took a photograph of the cat at home and the next photograph I took was the Sydney harbor bridge and to my surprise it was double exposure and we had the cat on top of the harbor bridge. Most Old Testament prophecies are like that. When they talk about the kingdom of God they point first to the kingdom that Christ inaugurated at the cross and by his ministry but then the picture swells out the way Roy was talking this morning about how things mingle together and you have more than one perspective and so the Old Testament prophecies point first to the kingdom of God ushered in at the cross but then they swell out and bring in the second



**advent. Never in the Old Testament will you find a discussion of things between the two advents enlarged upon because the two advents were always merged together.**

**So, what is Daniel 9:24 about? It is about the cross. Legally, he made an end of sin. He dealt with it. That was D-Day. You and I can say to sin, you are defeated and here is the secret of besetting sins of which we all have plenty. Here is the secret of besetting sins when the devil comes to us and says, do it again you can be forgiven anyway. You have to say, listen, you are a defeated foe and the man you are talking to died 2000 years ago. There are three days between him and you as well as 2000 years...three days in the tomb. I died with Christ. There are three looks at the cross, he died for me, I died with him and the whole world died. God forbid I should glory save in the cross of our Lord, Jesus Christ, by whom the world was crucified unto me and I unto the world. So when the besetting sin temptation comes I have to say, sorry, the guy that used to do this and did it so often and enjoyed it until he ate the fruits thereof, he's dead. And you, oh serpent, have a crushed head though your tail is very active trying to sweep us all into hell, you have been destroyed; by death he destroyed him who had the power of death, that is the devil.**

**The devil is a defeated foe, sin is a defeated foe, he has dealt with it legally at the cross and by faith it is so. Don't wait to feel it, oh no. All joy and peace in believing, you get the joy and the peace after you believe. Don't wait to feel. Say it is so because he said so. When you believe it the joy will come, peace and gladness will come. Your Jubilee will come when you understand the atonement. Did you notice what we said that the Jubilee and why do I say Jubilee? There are several reasons, the day of atonement was always the day that ushered in the Jubilee but also because this is talking about 490 years, seventy sevens, that is 10 Jubilees, ten 49s but until you know your sins are covered, they have been captured,**

sealed, covered, you can't have a Jubilee. Jubilee meant all debts were forgiven. I like that. I detest debt. Debt to me is like a scourge, a plague, a cancer. All debts are forgiven in the Jubilee, all slaves are given their freedom, all property is re-inherited, therefore, all property went back to grandpa's place. It was theirs now. Some guy had been living in it for 49 years but now he is out. All the old property comes home, it is yours and the shackles go off. No longer in bondage saying yes sir, no sir, certainly sir, no the shackles are gone, I am free and my debts, oh the bliss, the wonderful thought—my sin, not in part, but the whole, he has cancelled it out. He has rolled it away. It is in the tomb sealed with a great stone. My sin is gone, depths of the sea, no fishing. So see the wonder of this prophecy. It is the promise of the coming of the Messiah within approximately 500 years from the return from Babylon because, you see, Daniel had been reading about the 70 years' captivity would end and then Israel would go back. So the angel says, but Daniel I want to tell you something, there is going to be a week of those 70s and then the Messiah will come. You follow me? Israel for 490 years had violated the principle of the Sabbath. From the time of the monarchy, about 1000 BC or so down to the time of the destruction of Jerusalem, 490 years, they had violated the sabbatical year and the sabbatic day of the week. So God says, okay we will have all those Sabbaths at once, you are going into Babylon for 70 years. The land should rest for 70 years, you should have Sabbath every 7<sup>th</sup> day—you are going to have them all now in bondage. But after 70 years God said, "I'll bring you out again, you can go back home again." They could go back from Babylon, back to Jerusalem. So Gabriel says, "Daniel, the time is up but I have news for you, there is going to be a week of those 70s before the REAL deliverance comes." This coming out of Babylon, this going back and building a new temple, that is only symbolic Daniel--what the Messiah will do. He will bring you out of bondage of sin. He will build his temple of a

church; he will dwell in every person as a temple. Daniel, what happened at the end of the 70 years when you come back and go to a new Jerusalem is a figure and a symbol of what the Messiah will do when he brings you out of the evil captivity of selfishness and pride and lust and laziness. So here is a wonderful prophecy based on the Jubilee and it is reminding us you cannot have the joy of Jubilee unless you understand the atonement. The atonement is because of what someone else has done.

I will tell you of one of the most mysterious parts of this prophecy and no one has been dogmatic as to what it means. If you look at the end of verse 26, the anointed one will be cut off and will have nothing. Now a favored translation is cut off but not for himself. That is not what the Hebrew says. The Hebrew literally reads: "And there shall not be to him." That is how the Hebrew reads. Well, what on earth won't be to him? What is it talking about? Let me tell you something. It says he shall cut off but there shall not be to him. As he hung on that cross, his disciples were afar off. They had all forsaken him and fled. His own people whom he had come to redeem, they had sued the Romans onto Him. They were jeering and mocking him and the political powers that should have upheld morality and law, they were driving in the nails. Worst of all, God was not there: "My God, why have you forsaken me?" He is there in all his nakedness and loneliness. The disciples had fled in fear; they were cowards. His own people turned against him. The nation that should uphold righteousness are crucifying him and God has left him. There shall not be to him. He is lonely, he is isolated, naked, knows what it is to have nothing, to be in a bottomless pit.

**You know, we are funny human beings. When we talk about the heavens, you know how we talk about them? We project things from inside us. When we talk about the black holes out there in space, you read about the black holes? You know why we can do that? Because we all have them. We have black holes, terrible abysses. Whether it is the loneliness, the fear which images the fear of death—Christ had nothing to him. He is losing his nation, his temple, his holy city, he has nothing. That is why the high priest went in on the day of atonement alone to symbolize the Christ who would have nothing. This is why when Abraham takes Isaac up the mountain and he says to the servants, “You stay down here, we are doing this alone,” just the father and the son because the Father was at the cross, he just could not manifest his love. He could not smile on the prisoner at the bar because Christ had become sin for us. We were ruined without having anything to do with it by representatives so now we are redeemed without having anything to do with it by another representative. And because sin means death He has taken my death, because the law brings a curse when it is broken, He had become accursed. And here is the wonderful thing, my friends, he can’t put the sin back on Des Ford if it is on Jesus Christ. He can’t punish me for it if he has punished his son. He can’t punish you, can’t roll your sin back if you are in Christ and when the lightning of God’s wrath comes again and the majority of earth who have neglected God, who have not sought after God, who don’t care about God, when that lightning consumes them you will be safe because lightning does not hit the same place twice and you are in Christ and it has hit him. So see the wonderful things and we have only scratched the surface of it and then we must stop.**

**Let me hit on two or three others and then we must stop. It’s the promise of the coming of the Messiah within approximately 490 years from the turn from Babylon. It is told by**

**Gabriel. You know where we meet Gabriel next? This is interesting. We can't pursue it, look it up this afternoon. Luke 1 and 2 is where you will find your next 490. Remember Gabriel? He first talks about Elizabeth. For six months he is giving her support and then he leaves her and goes to Mary and says, your cousin, Elizabeth, is six months pregnant and Mary, I have news for you, you are pregnant. Your pregnancy begins with my coming. So you have six months of Elizabeth's pregnancy, count the days, 30 days in the average Jewish month, 9 months now of Mary's. She brings forth her first born child and 40 days later she presents him where? At the temple. Now, my friends, you work it out: six 30s, nine 30s and a 40 and you have 490. He is introducing the Christ predicted here in Daniel 9.**

**Turn with me please to Luke 22. The only time the New Testament talks about 70 sevens is where Christ says, don't forgive your brother seven times by 70 times seven. That is the only time we have the actual figures used. Notice, they are there used in connection with forgiveness of sins which is what they are in Daniel. Please notice in Luke 22 in the story where Christ is in Gethsemane, verse 41, "He withdrew about a stone's throw and knelt down and prayed, 'Father if you are willing take this cup from me, yet, not my will by yours be done,' and an angel from Heaven appeared to him and strengthened him and being in anguish he prayed more earnestly and his sweat was like drops of blood falling to the ground." Now, my friends, remember that prince of the House of Judah at his prayers, remember him in anguish, remember at the time of the cross, the 3:00 o'clock, Gabriel comes to him. That is a preview of this. Daniel 9 with the Jewish righteous, sinless prince praying is typical of Christ in Gethsemane where he is praying with the sins of the world upon Him. As Daniel could say, we have sinned, we have committed iniquity, we have**

broken your statutes—now Christ in Gethsemane feels all the anguish of all the world's sins, Joe Blow's, Des Ford's, and John Smith's and Mary so and so, everybody's sins. He bears the whole burden in Gethsemane and the weight is such that he begins to sweat blood, the beginning of his atonement and an angel comes, the same angel, the angel that is prominent in the New Testament Gospels is always Gabriel. Gabriel, the one who came to the Jewish prince in Daniel 9 who prayed for his people, taking their sins upon himself. Now he comes to Christ and strengthens him to drink the cup. Isn't it a beautiful mosaic of type and antitype...the Jewish prince at his prayers, which one? Sixth century BC or 30 AD? One typified the other. Christ, when he first came according to Mark 1:15 said, "The time is fulfilled." What time? My friends, the Jewish scriptures have been translated into Greek. What we read this morning is in Greek long, long before Christ ever came and had gone to the ends of the civilized world. That is why the wise men came from the east, that is why the Samaritan woman said, "We know the Messiah is coming." This way we read about Simeon who is waiting for the consolation of Israel. This is why Anna can talk about those who wait for redemption in Israel. This prophecy of Daniel 9 had gone to the end of the world and they knew that somewhere about now an anointed one would come. That is why the world was at peace. That is why the Pax Romana, that is why the world is the one great language of Greek so the Gospel could go. That is why the Romans have made great roads, so the missionaries can go. That is why Palestine is the center of the know world so they can go out east, west, north and south with the news of the Messiah. When Jesus came he said the time was fulfilled, the time of Daniel. Then at the end of his ministry he does a very surprising thing. He takes the prophecy from Daniel 9:27 about the abomination of desolation and to the surprise of his listeners he says that is yet to be fulfilled. They all thought it was fulfilled and filled full in Antiochus Epiphanes who had laid waste to the

sanctuary 200 years ago. Christ says, no! “When you see the abomination of desolation spoken of by Daniel the Prophet, when it stands where it ought not in the Holy place, that’s the beginning of the last great tribulation. Who so readeth let him understand,” and there he uses the key word that is found 24 times in Daniel, the Hebrew word or its cognates, 24 times, then understand.

Please note, the Jews that said, hey, this prophecy has been fulfilled in Antiochus Epiphanes, he had laid waste the sanctuary and persecuted the people, they said he is the abomination of desolation. He said, no, there is a bigger fulfillment coming and the rest of Matthew 24 is modeled on Daniel 9:24-27. Read the word ‘end’ in Daniel 9:27 and come to Matthew 24 and you will read, ‘end, end, end.’ What will be the sign of thy coming and the end of the world. This Gospel will be preached in all the world for a witness and then the end shall come.” They will persecute you and they will do this and they will do that but the end is not yet. Matthew 24 is just an expansion of Daniel 9:24-27 and lo and behold, the prophecy about the first advent becomes one about the second. For all the things that happened to the Messiah at the end of the old dispensation \_\_\_\_\_ happened in principle to his body at the end of the Christian era. Church and State united against him to kill him. That will happen to the Christian church.

I have a last point. It is not enough for me to read that Christ has made an end of sin, I have to say has he made an end of my sin. Have I accepted Him. It is not enough to read about the anointing of the most Holy, I have to say, have I received the anointing? Has the Spirit come to me? Though Christ a thousand times in Bethlehem be born, until he is born in thee, thy soul is still forlorn.