

DIAMONDS FROM DANIEL

by

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CHAPTER NINE

THE PROFOUNDEST PROPHECY IN THE BIBLE

I Daniel understood

The book of Daniel has been furiously fought and assiduously assailed by its foes. The attack on the book of Daniel began with Porphyry, a pagan, who was born in Syria A. D. 233. Modernistic preachers today continue the attack which was first launched by a pagan. THIS BOOK however CLAIMS TO HAVE BEEN WRITTEN BY DANIEL “**I saw,**” “**I Daniel, alone saw the vision,**” “**I, Daniel, understood.**”

Ezekiel testifies to the existence and also the holy character of Daniel and no one doubts the genuineness of the book of Ezekiel (38:3). OUR BLESSED LORD set his seal to the whole book of Daniel and made it plain that his prophecy remained to be fulfilled more than 100 years after the death of Antiochus Epiphanes (Matthew 24:15).

RECENT ARCHEOLOGICAL DISCOVERIES have proved the genuineness of the book of Daniel and at the same time confused and condemned it's too hasty critics. Not only so but the book as a whole, the prophecies, dreams and interpretations in particular, bear on their face the proof of divine inspiration. The paid flatterers and professional wise men of the Chaldean court never would have ventured to announce the utter destruction of Gentile governments and such a humiliating termination to Gentile supremacy. The book itself proves its own inspiration and authenticity.

I Daniel understood by books

Daniel was a student of prophecy. This fact ought to make us all ashamed of ourselves. WE REPEAT, Daniel was a student of prophecy. Daniel was a very busy man but he took time to study prophecy. Neither the devil nor the date setters disturbed or discouraged the diligent Daniel.

He believed in prophecy. He believed in prophets. He believed in the study of prophecy. He believed in the study of the prophets. Daniel was a student of prophecy. Smart Alec's of both pulpit and pew who are either too lazy or too lopsided to study the prophecies, may sneer at sincere students of the scriptures and dub them as specialists, but such specialists find themselves in splendid company, for Daniel was a student of the prophetic scriptures.

DANIEL UNDERSTOOD BY BOOKS

One of those books was the Book of Jeremiah.

“Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.” (Jeremiah 29:5-10).

Thanks to the patient toil, prayerful study, and persistent efforts of Daniel much of what was a profound mystery is now made plain.

The Book of Daniel was written 600 years earlier than the Book of Revelation. They are nevertheless companion prophecies and must be studied together. Both great prophecies treat of the same great subjects and use almost exactly the same signs and symbols. Both deal in dates and hence are preeminently Jewish and both have what may be called a sacred arithmetic. The stupendous scenes and startling events of the end of the world are pictured and portrayed in both of these prophetic books. Thanks to the patient and prayerful toll and study by Daniel we repeat much of what was once profound mystery is now made plain. **“I understood by books.”**

“AFTER SEVENTY YEARS I WILL VISIT YOU” is an unconditional promise. God promises to visit and restore His people Israel. On the all-sufficient basis of the Word of God in Jeremiah, Daniel made his request known unto God. Daniel’s prayer and petition was made to God on the ground of God’s Word, God’s Righteousness and God’s Justice.

I set my face to seek

“Ask and ye shall receive, seek and ye shall find.”

- There is only one sure and safe way of Salvation! We must set our face to seek until we find.
- There is only one sure and safe way of sanctification. We must set our face to seek until we receive the mighty sin killing baptism with the Holy Ghost.
- There is only one sure and safe way of inspiration, and revelation! We must set our face to seek by earnest prayer and unceasing supplication.

Any other way of salvation, sanctification or revelation is Satan’s way. The kingdom of heaven is taken by *violence*. We must agonize to enter. We must set our faces resolutely toward the skies or we shall all land in hell.

To seek by prayer

Preachers and people alike today are pointing out an easy way which they call the way of faith. Saving faith, however, is impossible without prayer. Faith which saves the sinner and brings sanctification to the saint is preceded and always preceded by soul travail. All other faith is spurious. The modern cry of ONLY BELIEVE is a satanic delusion. To a sinner, saving faith is impossible apart from conviction, repentance and prayer. To a believer, sanctifying faith is an utter impossibility apart from consecration, hunger for holiness and earnest prayer. Divine truth is revealed to searchers. The secrets of God are given only to sincere seekers.

Prayer . . . and supplications

Daniel's life was crowded with critical concerns and events. His high and honorable place and position in the courts of Babylon and Persia, his great responsibilities as a high servant of state, his pressing duties and problems to which he must constantly and promptly attend, nevertheless, hindered not his conscientious performance of his first duty and responsibility toward God, his own soul and the course of God's kingdom.

He consistently and religiously sought first the kingdom of God and his righteousness (holiness). Prayer to him was not only a high and holy privilege, it was his first and biggest business. Thrice daily Daniel could be seen upon his knees in secret devotion and prevailing prayer. God's Book, the Old Testament was his constant companion and guide. The promises of God were a perennial source of praise and prayer.

A busy man of his times in a busy capital of the world, he nevertheless repaired to his secret chamber of worship, devotion, prayer and fresh perusal of the promises and precepts of his God. He understood by books. He studied the Bible. He searched the prophecies as every devout follower of God and leader of men does. He discovered the truth of God's future dealings by a constant perusal of the prophecies and obtained marvelous revelations from God by a constant pleading of the promises of God's imperishable Word. He **"understood by books."**

Daniel sought by **"prayer"** (*general request and desire*) and **"supplications"** (*pressing, pleading, prayer and entreaty*) **"with fasting"** (*self-denial in things legal, right and legitimate*) **"and sackcloth"** (*penitence and mourning*) and **"ashes"** (**humiliation and unworthiness**). No wonder Daniel understood.

I set my face unto the Lord

With firmness of faith, fervor of affections, and fixedness of purpose, Daniel set his face to seek the Lord. He set the Lord before him and set himself as in the presence of God.

Prayer . . . supplication . . . fasting . . . confession

Moses made known to Israel that if and when they were in exile because of their sins, they should REPENT and CONFESS God would remember His Covenant and save them.

Promise and prayer thus precede the blessings of God. Daniel takes the sins of Israel and makes them his own. He identifies himself with the sinful and erring nation of Israel. As their representative and priest he accepts the punishment due their iniquity, prays, supplicates, intercedes, fasts, and confesses.

Daniel thus beautifully typifies Christ, the sin bearer and intercessor. The word “supplications” is in the plural.

Great and dreadful God

The dreadful God. “**O Lord . . . the DREADFUL God.**” His greatness and dreadfulness had been declared by the calamities which He had brought upon the nation of Israel.

The DREADFULNESS of God was declared in the deluge which overtook the old world because of their sin.

The DREADFULNESS of God was declared in the destruction of Sodom and Gomorrah, the cities of the plain, upon which God rained fire and brimstone.

When Lucifer, the son of the dawning, rebelled against His Creator in the Ages past “**The Dreadful God**” smote him with judgment and he became the black-winged monster of death and destruction known now to us as Satan, the devil.

When Adam sinned “**The Dreadful God**” banished him from Eden and cursed the ground for man’s sake.

When the Antediluvians refused to enter the only place of salvation and security provided for them the flood came and swept them from the earth. “**The Dreadful God**” opened the fountains of the great deep and let loose the judgment waters from above and destroyed the race saving only eight people alive.

When Pharaoh stuck his mailed fist in the face of the Lord God and refused liberty to the oppressed Hebrew people “**The Dreadful God**” wrapped a watery shroud around his body and today Pharaoh is a mummified corpse in a British museum while God moves forward to the fulfillment of all His gracious plans and purposes and the Hebrew race marches on to its prophesied place among the nations.

When the Canaanites refused the will and way of the Almighty and spurned the opportunity to amend their ways “**The Dreadful God**” turned the “**hornets**” loose upon them and finally swept them from the earth which groaned beneath their sin and shame.

When Saul turned a deaf ear to the warning voice of God’s anointed Samuel “**The Dreadful God**” departed from him and answered him no more and he became the first suicide mentioned in the Bible and has been wailing in Sheol for 3000 years.

When Nebuchadnezzar allowed his heart to be lifted up with pride and refused to break off his sins by righteousness “**The Dreadful God**” withdrew His protecting Hand and the once mighty man became a mad monarch. Instead of feasting on grouse he ate grass until he discovered that Jehovah ruled in the kingdom of men.

When Belshazzar’s cup was full, “The Dreadful God” wrote his doom on the wall beside the candlestick. Weighed in the balance and found wanting, “**that night was Belshazzar the king of the Chaldees slain.**”

When Herod beheaded the Baptist he filled up his cup of iniquity, and “**The Dreadful God**” permitted an insignificant GERM to do its deadly work and Herod was eaten by worms and died.

When Ananias with his selfish wife Sapphira lied to Peter and the Holy Ghost, “**The Dreadful God**” let loose his thunderbolts of wrath and the hypocritical pair dropped dead in the meeting house.

When Babylon, Persia, Greece, Rome, Egypt, Nineveh and Jerusalem turned away from righteousness which alone exalteth a nation, “**The Dreadful God**” turned away from them and decay, dissolution and desolation and death inevitably followed and today we may ask, “Where is beautiful Babylon?” “Where is the glory that was once the heritage of Greece? Where is the regal splendor of Rome? And where is the joy that once reverberated over the hills of Jerusalem, the city of the Great King?”

Neither men nor nations can sin against “**The Dreadful God**” and escape the consequences of their self chosen ways.

We have sinned

The accumulated sins of the Jews were deeply felt by the prophet. To Daniel, the justice and righteousness of God had been vindicated in their past punishment and hence the cry for forgiveness and mercy. Daniel links himself with the chosen people, for God’s people are one. “**Our Father,**” “**Give us this day,**” “**Forgive us,**” “**Lead us not into temptation,**” “**We have sinned.**”

This prayer of Daniel is a model of:

- (1) Confession
- (2) Supplication
- (3) Intercession
- (4) Faith.

All Israel that are near and far off

Judah and Benjamin were NEAR for they were by the rivers of Babylon while the ten tribes were afar off in the land of Assyria.

For the Lord's sake

All New Testament truth is germinal in the scriptures of the Old Testament. Forgiveness, mercy and blessing have been, is now, and ever shall be conditional upon the merits of our Lord Jesus Christ. God's promises and blessings in the past, present and future are all fulfilled and bestowed in and for the sake of Christ. In the name of the Lord Jesus, we pray. For Christ's sake, we plead. Here is the key which unlocks the heavens.

For thy city and thy people

It is very touching to notice the expression throughout the Bible such as thy city and thy people. In speaking to the prophets over and over again God refers to the Jews as thy people and to Jerusalem as thy city as though He had rejected them because of their wicked ways. In the above passage Daniel turns the tables and speaks to God of THY city and THY people. This play upon words is very interesting and instructive.

THY CITY and THY PEOPLE

The Hebrews were God's people. The land of Canaan was God's land. Jerusalem was God's city. The Lord called the Hebrews "**my people**" and Jerusalem was the city of the Great King.

God's people, however, sinned against their gracious God and were disowned. In speaking to Daniel God refers to the Hebrews as thy people and in speaking to God Daniel refers to them as thy people. This is pathetic indeed but it is also one more proof of the Divine inspiration of the book of Daniel.

Whiles I was . . . confessing

"**I acknowledged my sin . . . I will confess my transgressions,**" said David (Psalm 32:15). If we confess we may be forgiven and cleansed (I John 1:9). "**Whoso CONFESSETH AND FORSAKETH . . . shall obtain mercy**" (Proverbs 28:13). It was while Daniel was praying and confessing that Gabriel was caused to fly swiftly and give Daniel the greatest revelation ever vouchsafed to mortal man, i. e. the prophecy of the seventy weeks.

Whiles I was . . . speaking

Some of God's answers startle us with their swiftness and suddenness. Yea, even before we have called with our lips God has answered the previous cry of the heart.

The time of the evening oblation

Three o'clock in the afternoon was the time of the evening oblation. It was at this time so sacred to God and the people of God that the angel Gabriel came nigh to Daniel, talked with him and instructed him in the things of God and the future.

- At three o'clock in the afternoon Abel offered his lamb.
- At three o'clock in the afternoon Samuel was to offer the lamb.
- At three o'clock in the afternoon the Passover lamb was slain.
- At three o'clock in the afternoon the lamb was sacrificed.
- Jehoshaphat overcame his enemies.
- At three o'clock in the afternoon Christ the Lamb of God bowed His head and died.

It was the time of the evening oblation. The ways of God are equal and the works of God are right. On Thursday afternoon April 14th, 1900 years ago at three o'clock in the afternoon Christ the Son of God bowed His sacred head and died on the cruel cross. It was the time of the evening oblation.

Three o'clock in the afternoon, then, was THE TIME of the evening oblation.

- It was THE TIME when Moses offered the Paschal lamb.
- It was THE TIME that Samuel offered the lamb just before the war with the Philistines.

It was because Saul offered the lamb BEFORE the time (thus also usurping the priests' office) that Samuel rebuked Saul.

- It was THE TIME that Jehoshaphat offered the lamb and which was the first step in his glorious victory.
- It was THE TIME that God's lamb was offered on the cruel cross of Calvary, the time of the evening sacrifice.

How inerrant, complete, marvelous, wonderful and sublime is the word of God in both Old and New Testaments. It is more than likely that Daniel spent all the former part of the day in fasting, prayer and supplications. Whilst thus earnestly engaged God answered the exact hour and moment in which Christ died on Calvary.

Gabriel

Angels inhabit every part of God's universe.

- There are evil angels, (Ephesians 6:12, Matthew 25:41, Revelation 9:11);
- There are good angels (Luke 9:26, Acts 10:22, Revelation 14:10);
- There are guardian angels (Matthew 18:10, Psalm 34:7);
- There are chief angels, (Daniel 10:13, 9:21).

Daniel's praying and confessing brought quick results. God sometimes surprises by the suddenness of His answers to our earnest heart cry. Gabriel was ordered to fly swiftly and answer the soul cry of the prophet.

Key:

“Thy people.” (Jews).

“Thy city.” (Jerusalem). Daniel 9:24-27.

The greatest prophecy in the Bible

Daniel 9:24-27:

“Seventy weeks are determined upon thy people and upon thy 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 to build Jerusalem unto 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 man 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.”

Thy holy city

Jerusalem was first named Jebus. It was captured and fully occupied for David by Joab. It became the City of David—Zion—the City—and Jerusalem.

The Ark of the Covenant was brought to Jerusalem, and thereafter it became the center of Israel’s worship. Its greatest glory was reached in the reign of Solomon. It has been besieged and laid in ruins more times than any other city in the world. It was destroyed by Nebuchadnezzar, rebuilt by Ezra, Zerubbabel and Nehemiah, and finally destroyed by Titus and the Romans.

During the great war of 1914-1918 it was captured by General Allenby and is now controlled largely by England, who is its caretaker and janitor.

Both Babylon and Jerusalem are to be rebuilt in the latter days only to be completely destroyed by the closing judgments of the Great Tribulation.

The commandment to restore and to build

The command to restore and to build was given to Nehemiah by Artaxerxes in the twentieth year of his reign. (Nehemiah 2:1-8). This date is therefore settled. Nehemiah occupied the high office of cupbearer to the king. This was a position of trust and brought Nehemiah into closest contact with the king. Nehemiah’s journey up to Jerusalem was under a regular princely escort. After secretly reviewing the whole situation in Jerusalem Nehemiah decided to build (2:17). Nehemiah was at least 12 years away from the Persian court, superintending, establishing and governing Jerusalem.

Seventy weeks

Here is given one of the most comprehensive revelations ever given to man. The startling announcement is made that seventy sevens are determined upon Daniel's people to terminate their apostasy, end their sins, bring in everlasting righteousness and perfectly fulfill all vision and prophecy. The Holy Spirit plainly points out that after seventy sevens, or 490 years, Jerusalem will be rebuilt, Israel will be restored, all things fulfilled and Christ reign and rule without a rival. Daniel 9:24-27 unmistakably declares that in 490 Jewish years God would perform His whole work which He had promised and prophesied in all the scriptures.

Seventy weeks

The word WEEKS may also be translated SEVENS. Seventy SEVENS are determined upon thy people. Seventy weeks of years are determined upon thy holy city. Seventy sevens or 490 years are determined to finish the transgression and to make an end of sins. Daniel plainly declares that in 490 years all things would be accomplished, transgression would be finished, sins would be forever ended and all prophecy fulfilled. In 490 years from the going forth of a certain commandment, everlasting righteousness would be brought in.

Seven Weeks: The seventy sevens are divided into three groups i. e.

- (1) seven weeks;
- (2) sixty-two weeks;
- (3) one week

or

- (1) seven sevens or forty-nine years.
- (2) sixty-two sevens or 434 years and
- (3) one seven or seven years.

Within the first group or forty-nine years Jerusalem was to be rebuilt. Within the 2nd group or 434 years the Messiah was to be cut off or crucified and then within the period of the last seven years the prince or Antichrist was to appear and be finally destroyed by Christ.

The Church age or present dispensation of grace was not revealed by Daniel. Daniel stands on Jewish ground and the time from the crucifixion of Christ, to His second coming to catch away his Church and take unto Himself His bride, was not seen by Daniel.

The past 1900 years of the Dispensation of the Holy Spirit was not given to the prophet Daniel and hence is not to be reckoned in the seventy sevens or 490 years. Within these WEEKS or SEVENS OF YEARS the chastisement of Israel must end and the nation be restored and established in everlasting righteousness within the borders of their own promised land.

The SEVENTY SEVENS then were to be divided into:

- (1) seven or 49 years;
- (2) sixty-two or 434 years
- (3) one or seven years.

In the seven weeks or 49 years Jerusalem was to be rebuilt. This was fulfilled as may be seen by reading Ezra and Nehemiah. In the sixty-two weeks or 434 years thereafter Christ was to come. Thus sixty-nine weeks or 483 years have already been fulfilled which leaves only one week or seven years of the great tribulation when the Lord again will deal with the nation of Israel and which is yet future.

The birth of the Church at Christ's resurrection, its baptism into one body at Pentecost, its 1900 years of history and the oncoming rapture was not seen by Daniel the prophet. Seventy periods of sevens was to include the whole troubled history of God's ancient people the Jews, and of the holy city Jerusalem. Sixty-nine heptads are already in the past while the seventieth is yet future.

The interval was to be filled by the Church of which no revelation is here given. There is an unnoticed period of 1900 years during which time God is calling out from both Jews and Gentiles, a people for Himself (Acts 15).

To finish transgression

This refers to Israel's transgression. The rejection of Christ as Messiah was peculiarly Israel's transgression. At the close of the Great Tribulation, Israel shall receive Christ as their King, and thus the transgression shall be finished. It was not the Jews alone who rejected Christ. The whole world was involved in the crucifixion of God's son. The Hebrew race as a whole was represented by those who shouted "**Away with Him, away with Him.**" Jews and Gentiles alike are held blood guilty of the murder of God's only begotten Son. In a peculiar sense however, the rejection of Christ was the climax and culmination of Israel's long continued transgressions.

Messiah the Prince

The word "**Messiah**" means "*the anointed one*" while the term "**prince**" means ruler, king. The expression "**Messiah the Prince**" refers to Christ as the Anointed King of the Jews. 483 Jewish years after the commandment to restore and to rebuild Jerusalem Christ offered Himself as the promised Messiah and Prince.

The account is as follows:

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them,

"Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon.

“And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and they that followed cried, saying, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”

Four days later Christ was crucified. Cut off, but not for himself. He arose three days later and ushered in the present church age which shall continue until He returns to rapture His church.

Seven years after the rapture of the Church, Messiah the Prince shall descend to the earth with His saints, set up His millennial kingdom and reign as king of kings and Lord of lords. Thus will be fulfilled the great prophecy of 490 years.

To make an end of sins:

The sins are particularly the sins of Israel and Jerusalem. We need to remember that Daniel's people and their holy city are in view in this prophecy.

“And the Redeemer shall come to Zion, unto them that turn from transgression in Jacob, saith the Lord” (Isaiah 59:20).

“By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up” (Isaiah 27:9).

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins” (Romans 11:26-27).

To make reconciliation:

Israel shall recognize and accept Christ as their long promised and expected King.

Their sins of rejection, unbelief and rebellion shall end, Judah shall be reconciled to Israel and Israel shall be reconciled to Judah and both shall be reconciled to Christ and their terrible iniquity shall be purged away.

“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness” (Zechariah 13:1).

To bring in everlasting righteousness

This sweeps beyond the birth and death of Christ, beyond his resurrection and ascension, down the centuries which compose the present Church age, past the great tribulation and millennium and on to the New Heavens and New Earth when everlasting righteousness shall be brought in. Not until after the resurrection and judgment of the wicked dead will everlasting righteousness be an accomplished fact.

This will include the conversion, cleansing, redemption and restoration of Israel. God will put his law in their hearts and He alone will be their God and they shall be his people. Israel shall love and serve God and His Christ, and righteousness shall fill the earth.

To seal up vision and prophecy

The failure and disobedience of God's ancient people brought in the order of ministers known as prophets. God personally dealt with Adam, Cain, Abraham, Isaac, Jacob and Israel. It was not until Israel demanded a king and the nation became stiff-necked and rebellious that the Lord ordained prophets to call the nation back to the ways of truth and righteousness.

The presence of prophets in Old Testament times was always proof of the perverseness of God's people. But for the failure and disobedience of God's people there had been neither prophets nor seers. With transgression finished, sins ended, iniquity purged, reconciliation accomplished and everlasting righteousness brought in, there will no longer be needed either prophets or SEERS and hence, like the ceremonial law of Moses they will be done away.

“Charity never faileth: but whether there be prophecies, they shall fall: whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away” (I Corinthians 13:8-10).

Even in troublous times

How troublous, is told in the graphic words of Nehemiah, 4:16 **“And it came to pass that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah”** 4:21 . . . **“So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.”**

Unto the Messiah the Prince

From the going forth of the commandment to restore and rebuild Jerusalem unto the day when Christ entered Jerusalem on Palm Sunday was exactly 483 years. Biblical students are now generally agreed that this is one of the most undeniable prophecies of Christ. The coming and kingdom of Christ is the golden key which unlocks this profound inspired prophecy.

It is universally allowed that the seventy weeks mean seventy sevens of years or 490 years. The Jews have proved themselves guilty of the most obstinate unbelief, first by rejecting Christ, and second by expecting another Messiah so many centuries after the time fixed for his coming and after the now acknowledged fulfillment of the other parts of the same prophecy.

Blinded by unbelief they stagger forward to the apocalypse of the Antichrist who shall come in his own name and whom they will accept.

But not for himself:

Born in another man's stable, cradled in another man's manger with nowhere to lay his head during his life on earth, and buried in another man's tomb after dying on a cursed cross, the Christ of God and Friend of the friendless was indeed cut off and had nothing.

Desolations are determined

What a profound prophetic picture of all Jewish history is thus set forth. **"Desolations are determined."** There is not a people anywhere on earth who have gone through the desolations through which the poor persecuted Jew has gone. There has never been peace in Jerusalem for the Jews since Daniel uttered this stupendous prophecy and passed to his rest and promised reward. For 2500 years this scripture has been fulfilled before the eyes of an unbelieving world.

In three words God predicted the history of the Jews for more than twenty-five centuries. **"Desolations are determined."** This has been and is being marvelously verified. Neither Zionist movements nor world protests can stop the exact minute fulfillment of the scripture of truth. God foresaw, foreknew and foretold, that for the disobedient Jews **"desolations were determined."**

The Jews of America may hold their protest meetings, Jews of England may stir up the British parliament, Zionist conventions may pass resolutions BUT **"desolations are determined."** The boastful cry of the Jews **"His blood be upon us and our children"** only increased the determined desolations. Not until Israel and Judah repent and turn to their Lord God, and cry mightily to Him for help shall the determined desolations cease.

There is only one way to stop the judgments of God and that is to stop the sin which brings the judgment.

The Prince that shall come

All prophecy has a near and a distant fulfillment. The prince that shall come refers:

(1) to Titus the Roman Prince who not only destroyed the city and the sanctuary, but ploughed up the ground, murdering and plundering on every hand.

(2) To the Antichrist, the prince who is yet to come, and who shall destroy the city and the sanctuary.

He shall confirm the covenant . . . for one week

After the rapture of the saints, the Antichrist is to make an agreement with the Jews for one week of sevens or seven years. In the middle of the week or after three and one half years his covenant is to become a “scrap of paper.” He breaks his covenant and hell is let loose on earth.

Until the consummation

Verse 27 contains a brief biography of the Antichrist in which we see:

- (1) His coming
- (2) His work
- (3) His doom.

Verses 24-27 contain everything in seed from Daniel’s day to the restoration of all things in the New Heavens and the New Earth.

These verses are clear that:

- (1) Christ shall be triumphant
- (2) Sin shall be forever banished from God’s good earth
- (3) All prophecy shall be fulfilled
- (4) Righteousness and holiness shall for ever fill the earth
- (5) Antichrist with his antichristian system shall be destroyed and God shall be all in all.

~ end of chapter 9 ~

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