

The Jewish Final Solution to the World's Problem - Daniel's Prophecy of 70 Weeks, Part 2

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Preacher: Marvin Wiseman

[0 : 00] Bibles, please, to the ninth chapter, the book of Daniel. Daniel chapter nine, and if you have the sheet that I don't have, what did I do with mine?

It's a half page. Boy, this is one of those mornings, you know. Yes.

One of these days, I'm going to get organized, and then you look out. In your sheet, you see the prophecy of 77, or 490 years, taken from Daniel chapter nine, verses 24 through 27.

And you will recall, although we will not return to it, that prior to the angel Gabriel revealing this information to Daniel, Daniel had engaged in a very lengthy prayer, wherein he confessed and acknowledged his own sins and the sins of his people.

He was anticipating a return of the nation of Israel from Babylon, where they had been captives for 70 years, back to the land of Israel.

[1 : 36] After all, those 70 years were almost completed, and it is time to return home. He is going to be absolutely shocked at this new revelation that the angel Gabriel is going to give him, because it will inform him that the nation of Israel and the Jewish people have an additional time of isolation that will actually involve a great deal of persecution.

And we all know what the Jewish people have gone through for the last 2,000 years. And that eventually, at the end of this period of time, of which Gabriel informs Daniel, there will be a complete radical reversal of the nation of Israel from a negative response to Jesus Christ as their Messiah to a wholesale positive response.

And this is something that really catches Daniel by surprise. So I'd like you to look at the text, if you would, please, in Daniel chapter nine.

And we are going to begin with verse 20, because that will set the stage for Gabriel appearing on the scene and the vision that is going to follow.

Verse 20, following the prayer. Now, while 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 in behalf of the holy mountain of my God.

[3 : 22] And this holy mountain, of course, he's speaking of is Israel built on this holy mountain. This is where the temple was located. And he says, while I was still speaking in prayer, then the man Gabriel, whom we know to actually be an angel, even though he appeared as a man.

This is the same Gabriel that will later. In fact, 500 years later, it is this same Gabriel who will appear to Mary and denounce her having been impregnated by the spirit of God and that she will bear the Messiah.

Same Gabriel that will then appear to Joseph, the man to whom she is engaged, and inform him of the same. So Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering.

And he gave me instruction and talked with me and said, O Daniel, I have now come forth to give you insight with understanding.

At the beginning of your supplications, the command was issued, and I have come to tell you. For you are highly esteemed, so give heed to the message and gain understanding of the vision.

[4 : 45] All right? Here it is. The angel is laying this out for Daniel. He is absorbing the content, probably writing it down as it is given to him. And here it is.

Seventy weeks have been decreed for your people and your holy city to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place.

Six items are listed here. Then he says, So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince, there will be seven weeks and sixty-two weeks.

It will be built again with plaza and moat, even in times of distress. Then, after the sixty-two weeks, the Messiah will be cut off and have nothing.

And the people of the prince who is to come will destroy the city and the sanctuary, and its end will come with a flood.

[6 : 12] Even to the end there will be war. Therefore, desolations are determined. And he, that is, this one who is to come, will make a firm covenant with the many for one week.

But in the middle of the week he will put a stop to sacrifice and grain offering, and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

First thing that I want to inform you about regarding this is the use of the word weeks and seven. First of all, the number seven is established throughout Scripture, and it is generally spoken of as the number of perfection or the number of completeness.

The Bible uses different numbers for different things, but make no mistake about it. These are not haphazard. The numbers are very significant. Twelve is another number that is very significant.

The twelve tribes of Israel and so on. And the number seven is that upon which our week is based, and it begins with the creation week as is outlined in the early chapters of Genesis.

[7 : 32] You will note that thousands of years after creation, all over the world, no matter where you go, people still function with a seven-day week. And the reason for that is because that's the way God established it in the beginning.

It is based upon a seven-day week. The word for weeks here in the Greek, or in the Hebrew, I'm sorry. Greek is New Testament. Hebrew is Old Testament.

The word for weeks is literally the word sevens. In the Hebrew, it is Shabua, from which we also get the word Sabbath.

And the word Sabbath, of course, coming from seven, meaning the seventh day. That's the day on which God ceased from his creative activity. So the first thing that needs to be done in understanding this, otherwise it is an incomprehensible riddle.

But when you understand the nature of the number seven, it immediately falls into place. And what Daniel is receiving from the angel is this information. In verse 24, it is actually seventy sevens.

[8 : 42] Seventy sevens. And when you do seventy seven times, the end result is 490.

That's the time frame with which we are working. It is a grand period beginning to end comprising 490 years.

That has to be kept in mind. And those 490 years are going to be broken down into three segments. The first will be 62.

The first will be 62 weeks. And then, and that's 62. The 62 will be added to the seven, which will make 69 weeks.

And there is yet one week that is unaccounted for. That is the 70th week. And the reason I say it is unaccounted for is that it is yet to transpire.

[9 : 50] The 69 weeks of which he has spoken have already occurred. They're already passed. At the end of 69 weeks, which was culminated with the death of the Messiah, the prophetic clock stopped clicking.

The whole panorama is to transpire over 70 weeks or 490 years. What happened was at the end of 483 of those 490 years, the clock stopped.

It is not running now. It will not be running nor begin to run to tick off that 70th week of seven years until something very significant happens yet in the future.

And that will be the signing of the covenant between the Antichrist, who will be on the scene at the time, and the nation of Israel. And this seven-year pact that they will enter into will be an agreement whereby the peace and security of the nation Israel will be guaranteed by the Antichrist.

And by the way, by this time, the Antichrist will be the world's Superman. He will be the one who is wielding power and authority over a one-world government.

[11 : 20] And in the middle of that seven-year pact that is signed by both parties, the mask of the Antichrist comes off, and he is revealed for who and what he really is.

And it is a time for a Jewish bloodbath, the likes of which will make the Holocaust pale in comparison. All of this is wrapped up in this message that Gabriel is giving to Daniel.

And if you'll look at your sheet that was included in your bulletin, you will note that it begins with the decree of Artaxerxes. Now, for most people, this just sounds like so much gibberish because the names can hardly be pronounced, and it's ancient history, and we just don't tend to put a whole lot of stock in it.

But let me tell you something. This is very, very serious. This is the Word of God and the accuracy thereof that we are dealing with, and it is nothing short of absolutely astounding.

And when once you understand the message and its implications, you won't have any difficulty seeing how astounding it is. But until you get a handle on it, it's just so much religious gobbledygook that doesn't make a whole lot of sense.

[12 : 45] And what I want to do, as best we can, is remove it from the religious gobbledygook and put in your mind a place that is something that is very important, very certain, very definite, and that has the integrity of God connected with it.

This is serious, serious stuff. What this is actually leading to is the end result of everything.

This is the showdown. Some people call it the end of the world. That's not really an accurate term, but it is the culmination of all things. It has to do with the restoration of planet Earth and all that concerns it in its fallenness and in its straying from God.

It is bringing everything back. It is the time of restitution and restoration. It is when the planet and the people on it are either going to be eliminated or fixed.

And then a whole new scene is going to begin, and that will be the millennial reign of Christ, which we know will transpire over a thousand years.

[13 : 56] So he is saying, 77s in verse 24 have been decreed for your people. Who are Daniel's people? Well, there's no question about it. Daniel's people are Jews.

Daniel is a Jew. He's talking about the Jewish people. He isn't talking about anyone else. This is the Jewish nation, and they are the ones in whom God has vested everything, particularly as it focuses upon the singular individual of Jesus Christ, the son of David, the son of Abraham, the son of God, and his fulfillment of the role that he came to play.

And it is just absolutely. Folks, this is what everything is all about. It doesn't get any more important than this. This is as great as it gets.

This is as big as it gets. This is as important as it gets. This is the showdown. This is where everything is headed. And if you're able to get your mind around this and get it fixed in your mind, you'll have latched on to something that not very many people have.

And that's too bad because it is a glorious truth. So he says, 70 weeks, 77s have been decreed for your people.

[15 : 14] And of course, it is God who decreed it. And your holy city, and that is Jerusalem. Now, where is Daniel? When the angel is delivering this message, Jerusalem is hundreds of miles away.

He's in the land of Babylon. Actually, Babylon has been taken over by the Medes and the Persians. And he's no longer under the rule of the Babylonians. But now he's under the rule of the Medes and the Persians.

And the king is Artaxerxes. And Daniel is risen to a position of prominence in the land. And he is very well trusted. And he has a very responsible job.

And the king has a lot of confidence in him. And the text says, your holy city, Jerusalem, to finish the transgression. This is the transgression.

Insofar as your people, the Jew, is concerned, what is the transgression? The transgression is their refusal and rejection of their Messiah.

[16 : 21] That, for the Jewish people, is the transgression with a capital T. This is the one.

This is the big one. And this is the principal thing that will be reversed, that will lead to all of Israel being saved. For as they were in a rejection mode when he was here, they will be in an acceptance mode when he returns.

So the transgression will be finished at the end of 70 weeks. At the end of 490 years.

483 of which have already passed. And the last seven are on hold. They have not begun. There is this parenthesis.

It is 493 years. Look, if you will, at your chart. You see 69 sevens, the first segment here. 69 sevens occupies 483 years.

[17 : 31] And that is broken down into two segments. And I will be as brief about these as I can be. The first is 49 years. That is 49 years of the 490 years.

That is what it is going to take to rebuild Jerusalem. And the reason it is going to take the Jews 49 years to rebuild Jerusalem. Alongside which Nehemiah will be working on rebuilding the wall was because they had to build the city, rebuild the city and rebuild the wall in the midst of tremendous opposition.

Remember, Tobiah, the sand ballot. And the individuals from the north kept interfering with the work and hassling them.

And Nehemiah and his crew was trying to build the wall. And it was such an arduous task that they are said to have a trial in one hand and a sword in the other hand.

And when they weren't working, they were fighting off the enemy. And they had to build it under a great duress and opposition. And this is what he's talking about. And that's going to be the first segment.

[18 : 41] That's going to be seven of the sevens. That's 490 years or 49 years. And then 434 years will follow that. And that will be the 62 seven. So let's look at the text again.

These things are going to be accomplished. The transgression will be finished. That means at the end of 490 years, the people of Israel will no longer be in a rejection mode of their Messiah.

But it's going to take these 483 years for that to come to pass. 490 total. To make an end of sin, and this has to do with the activity and actions that come out of the transgression.

This is their daily routine sin on the part of the Israelites. To make atonement for iniquity. This has to do with the application of Christ's death to Israel.

When Jesus Christ died on that cross, he provided redemption for humanity. The application thereof is something else. Redemption has been procured for every single person in the world.

[19 : 56] But not everyone has availed themselves of it. Not everyone has received Christ. Not everyone has had the application themselves.

The price has already been paid. The work of redemption is accomplished. Jesus did that on the cross. When he said it was finished, that's what he meant. It was the redemption of the world was paid for.

The application of it is something else. And that's where you come in. Because you have to appropriate what Jesus Christ accomplished in the cross.

Most individuals have not. The nation of Israel has not. But they will. And so far as individuals are concerned, that's your prerogative.

You can take advantage of what Jesus Christ accomplished on the cross for you. By making application of his atoning work to your own life.

[20 : 55] And whether or not you do, it's your decision. But it is the most important decision that you will ever make. And a lot of people simply don't understand this concept.

We'll be speaking more about that later. Then, the presentation of the Messiah as the prince is going to take place at the end of this period of 69 weeks.

In fact, it will close it out. I don't know if you're familiar or not with the name of Sir Robert Anderson.

He's not a doctor, but he was knighted by royalty in England. Sir Robert Anderson was, for a number of years, the head of the British police.

It was called Scotland Yard. It's the equivalent of our FBI. Only he was the head of Scotland Yard for a number of years. And he was quite a Bible scholar. And he worked with the math that is involved here.

[22 : 06] These 490 years, 483 years, the missing seven years, and so on. And he operated on the basis of a 360-year calendar, or 360-day calendar, which, of course, is what the Bible does.

The Bible operates on a lunar calendar, and it is 12 months to the year, 30 days to the month. It is a 360-day year.

And, by the way, that is the basis for the 360 degrees in the circle that we work from as well. And we use a different calendar. We have 365 and a fourth, and that has to do with the amount of days that it takes for the earth to make a navigation circle around the sun.

But the biblical way of reckoning a year is 360 days to the year, 12 months to the year. And then, while I won't go into the year of Jubilee, that's just more complication.

But that's the basis on which he is operating here. And he did the math, and lo and behold, when you calculate from 445 B.C., which was the date of the decree that King Artaxerxes issued, and what this was was a building permit.

[23 : 29] It was a building permit that authorized the Jewish people to return to the land of Israel and begin rebuilding the city and for Nehemiah to begin rebuilding the wall.

It was official permission that was granted by the king, and you might call this an early example of nation building, because Artaxerxes was putting up a great deal of money from his own public funds to help reconstruct Jerusalem and build the wall.

They sent a lot of materials and a lot of money. So this was really a huge building project that was being undertaken under the permission and direction of King Artaxerxes.

And then, as the text goes on, we are told that Israel, in verse 24, to make atonement for iniquity, to bring in everlasting righteousness, and that will be a signaling of the beginning of the millennial reign of Christ, and that will follow immediately at the conclusion of these 490 years.

So, in other words, when he's saying, when these 490 years are up, this is what's going to happen. These are the events that are going to take place. And to seal up vision and prophecy, that simply means vision and prophecy will be brought to an end because everything that has been prophesied regarding this has been fulfilled.

[25 : 00] No more visions, no more prophecy, no more need for it. They will have been completed, and the expression he gives is they will seal up vision and prophecy and to anoint the most holy place.

This has reference to the millennial temple that is going to be established. It's described in Ezekiel 40 through chapters 48, and it will contain the holy of holies, which will then be anointed or consecrated in a way that it never has before and never existed since Solomon did that, and the glory of God filled the temple.

This is an amazing, an amazing thing. All of these things are going to occur at the conclusion of these 490 years. Meanwhile, where we are located in this 490-year period is in what is described as the gap of time.

Do you see the cross where the Messiah is cut off? That's when the 483 years came to a halt. And the remaining seven years have never yet begun.

We presently are living in the gap. This gap between week 69 and week 70, this gap is now about 2,000 years old.

[26 : 32] This is called the church age. This is the age of grace. This is the dispensation of grace. This is the times of the Gentiles, and it is targeted to come to an end.

But in the meanwhile, Israel is set aside. The 69 weeks have transpired. The 70th week has not yet begun. And when it does, the entire focus is going to be on Israel.

We see things tending to be heating up somewhat even now. We do not know if what is taking place in the Mideast now is part and parcel of this or not.

We're not making any predictions, but I would say it very well may be that what we are seeing now in those hot spots over there is just priming the pump for what is going to be the kickoff.

And that will come once this decree is signed. We've already dealt with the rapture. Recall that? And we pointed out to you that when the rapture takes place, and by the way, this is going to impact the United States more than it will anybody else in the world, for the simple reason that there is a much larger percentage of Christians in the USA than there are in any other nation in the world.

[27 : 57] I mean, Europe has gone the way of secularism decades ago. Oh, sure, there are Christians living in Europe, but they are an extreme minority. Percentage-wise, there are more Christians living in the USA than there are anywhere else in the world.

And this nation will be impacted more when the rapture takes place than any other nation. And keep in mind, and I do not think this is an exaggeration at all, this is going to be the most cataclysmic, far-reaching event that has taken place since the flood of Noah.

That's how big this thing is going to be, the rapture. Now, theologically and doctrinally, in accordance with what we're talking about here in Daniel 9, Daniel 9 is seeing the rapture as having already occurred.

But you don't find that anywhere in the Old Testament because it belongs to mystery, not prophecy. The rapture is never prophesied anywhere. It isn't mentioned that way. But Daniel is taking off on the other side of the rapture, and that is what is going to commence this 70th week, and it is the signing of this decree.

Let's read on now. So you are to know and discern, verse 25, that from the issuing of a decree to rebuild, to restore and rebuild Jerusalem until Messiah the Prince.

[29 : 24] This is the first coming. This is the Bethlehem thing. What Daniel is saying, what Daniel is receiving from the angel is that at the time of the 483 weeks, 483 years, actually, we're just going back to the time when Christ was born.

If you add to that probably 32 years, and I'm basing that on the fact that Jesus was introduced to Israel by John the Baptist when he baptized him at the age of 30.

That is the age at which a Jewish priest was inducted into the priesthood. And Christ was not qualified to be a typical Jewish priest after the order of Levi, because Jesus was not a Levite.

He was from the tribe of Judah. But he had a completely different and distinct priesthood that was after the order of Melchizedek. And that's borne out in Genesis.

So Christ was legitimately a priest, but in a different right and of a different order. It was after the order of Melchizedek, not after the order of Levi or Aaron.

[30 : 52] And when he was inducted into the priesthood, he was also introduced to the nation of Israel. And John makes it quite clear in his gospel that I might introduce him to Israel.

That's why I have come baptizing in water. And the dove descended and the voice was heard from heaven. This is my beloved son in whom I am well pleased and so on.

That was Christ's official introduction into the priesthood and into Israel as their Messiah. And that being at 30 years of age, we estimate that he functioned in a capacity as a son of Abraham, observing the law, etc., performing his miracles, delivering his teachings, and so on, for approximately three to three and a half years before his crucifixion.

And we've got a date here that suggests 32 AD, that says Jesus was 32, but we know that there are some problems with establishing the actual date of his birth, and scholars are still undivided on that.

But suffice it to say, this is close. And the amazing thing about this is, Daniel delivered this prophecy about 500 years before Jesus was born in Bethlehem.

[32 : 17] And Sir Robert Anderson calculated the numbers, did the math, and discovered that 483 years after that decree was signed, guess what day it was?

It was Palm Sunday. When Christ came in to Jerusalem, as prophesied by Zechariah in chapter 9 and verse 9, Behold, your king comes unto you, meek and lowly, riding on the foal of an ass.

And he arrived in the city to the accolades of the people who thronged the place and threw their garments in the way and brought down palm branches and laid them before him and shouted out, Hosea, Hosea to the son of David.

Now I want you to turn to Luke's gospel, and we'll see how some of this plays out because this is pretty dramatic stuff. Luke's gospel, chapter 4.

We'll stay in Luke for simplification, and yet there are other passages as well that could be brought into play, but we'll just try to keep it as basic as possible.

[33 : 40] And we'll stay in Luke chapter 4. And I want you to note here, this is the very beginning of his public ministry. We'll go to the Palm Sunday very shortly.

His public ministry, in verse 14 of Luke 4, Jesus returned. This is right after not only his public ministry, but also after the temptation in the wilderness.

And verse 14 says, Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout all the surrounding district. And he began teaching in their synagogues and was praised by all.

Obviously, they liked what he was saying. And he came to Nazareth. And the reason this is so significant is this is where he grew up. This is a local boy makes good, and he returns home.

Now he's in Nazareth, where he'd been brought up. And as was his custom, he entered the synagogue on the Sabbath and stood up to read.

[34 : 40] And the book of the prophet Isaiah was handed to him, and he opened the book and found the place where it was written.

And this is just amazing stuff. This is from Isaiah chapter 61. We won't go there, but if you're keeping notes, make note of it, if you would, please.

And by the way, Isaiah was written 700 years before Jesus was born. Can you call any of this stuff a coincidence?

That's amazing. The book of the prophet Isaiah was handed to him. He opened the book and found the place where it was written. This is Isaiah 61.

And here's what he read. The Spirit of the Lord is upon me because he anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord.

[35 : 53] Now, what is so stunning about this is these people who are fellow Jews all sitting there in the synagogue listening to this young man who has returned home read from this passage of Isaiah and he is talking about me.

The Spirit of the Lord is upon me. Well, when Jewish believers would have read this portion years and years ago, of whom did they believe me is speaking?

Isaiah is not talking about himself. Isaiah is uttering a prophecy. It is as though Isaiah is putting words into the mouth of someone who is going to come along who will be saying these things.

That is what a prophecy is all about. That is what is taking place here. And for hundreds and hundreds of years, Jewish people would sit down and they would read Isaiah 61 and Isaiah 53 and all the rest of the Old Testament passages but never thinking that they could be the me.

When you read Isaiah says the Spirit of the Lord is upon me, you don't think that's you, do you? Of whom is it speaking? Look at what the message is.

[37 : 19] He has anointed me. Me. There's the me again. First person, singular pronoun. He has appointed me to preach the gospel to the poor.

He has sent me to proclaim release to the captives and recovery of sight to the blind to set free those who are downtrodden to proclaim the favorable year of the Lord.

He closed the book, gave it back to the attendant, sat down, and the eyes of all in the synagogue were fixed upon him. Now, the way they went about this, the procedure, the guest speaker, which in this case was Jesus returning home, the guest speaker would stand and everyone else would stand while he read the scriptures.

And when he finished reading the scriptures, he gave the scroll, this was a rolled up scroll, he gave it back to the attendant, he took it back to the cabinet, and everybody sat down, including the speaker.

He sat down too. Now, what he's going to do is explain the meaning of the text. And everybody is sitting there to listen and hear what Jesus has to say about what Isaiah said.

[38 : 35] And what he says is, today, this scripture has been fulfilled in your hearing.

I can see jaws dropping all over the place. Did you hear what he said? Did you hear what Jesus, son of Joseph and Mary, did you hear what he said?

He said he is the me of whom Isaiah is speaking. How can that be?

We know this guy. He grew up here. He's saying he is the me. That is precisely what he was saying.

They are electrified. They are wondering. We're speaking well of him. Wondering at the gracious words which we're following. Is not this Joseph's son?

[39 : 47] Wow. And then he goes on and gets into big trouble because he brings Gentiles into the picture and they turn on him and they are ready to throw him off a nearby cliff because they are convinced that he has actually committed blasphemy.

Well, if what Jesus said wasn't true, he did. But if it was true, they needed to bring themselves in line with it.

Listen, the principle here is very simple. There is truth and there is error. When you recognize something to be truth and you turn your back on it, you have done yourself the greatest possible disservice you could do.

We are obligated to embrace the truth. We're talking about this at the nine o'clock hour. To seek the truth, to protect the truth, to guard the truth, to proclaim the truth, to defend the truth.

Truth is our most precious commodity. It is God's greatest gift to the planet. Truth. It is that which corresponds to reality.

[41 : 10] truth. And what Jesus Christ said about himself was either true or it wasn't. There is no way that it was true kind of.

It is or it isn't. Now we must hasten along. This is one of those sessions. I would love to have a three-hour session.

Let's come over. Let's stay in Luke. Luke chapter 9 and verse 18. Luke 9 and verse 18. This is later on in his ministry.

While it came about that he was praying alone, the disciples were with him, and he questioned them, saying, Who do the multitudes say that I am? Because everything hinges upon this. Whether Jesus is the Messiah or not, everything hinges upon that.

Because if he isn't, he's a phony. And if he is, you better believe him. Who do the multitudes say that I am? And they answered and said, Well, some say you're John the Baptist, others say you're Elijah, and others one of the prophets of old is risen again.

[42 : 22] And he said to them, Who do you say that I am? And Peter delivered his famous confession. Peter answered, the Christ of God. But he warned them and instructed them not to tell this to anyone, saying, This is significant and it's very involved, but we'll have to defer that for another time.

But here is what he said in response, in response to what Peter said. Peter said, You are the Christ, the Son of the living God. He said that in Matthew 16, and it is repeated here in Luke.

And now what Jesus is saying to Peter and the twelve is, Well, what you said is true. Blessed art thou, Simon Barjona, for flesh and blood has not declared that unto you, revealed it unto you, but my Father which is in heaven.

So he is commending Peter for his correct assessment of his identity, and he's saying, Yes, you're right, that's very true, I am the Messiah, but for right now, keep that to yourself, because we don't want to riot to break out, and he said, This is what's going to happen to your Messiah, the Son of Man, must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and be raised up on the third day.

Now, let me ask you, is that any way to treat a Savior, a Messiah? Peter had just identified Jesus as the Son of God, and Jesus agreed that he was accurate in his estimation, and then he says, and this is what they're going to do to me.

[44 : 05] Does that compute at all? Certainly doesn't, does it? I mean, this would be the one that they would welcome with open arms, that they would heft up on their shoulders, and carry him around, and isn't it?

Well, yes, and no. And then I'll ask you to turn to Luke 18. We're still in Luke's gospel, Luke 18.

There are other references that might even make it clear, but we want to simplify this and stay in Luke's gospel. In verse 31, he took the twelve aside, and he said to them, Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished.

Jesus, would that include what Daniel said about you? Oh, absolutely. Would it include what Isaiah said? Oh, absolutely. You see, Christ realizes that he is the object of prophecy, and he's saying, all kinds of things are written by the prophets about him in his first coming and his second coming.

And remember after the resurrection, when Jesus is on the road to Emmaus, and he confronts the two disciples, and they identify, finally identify him, recognize who he is, and the text tells us, this is in Luke 24, the text tells us that Jesus opened the scriptures, and he pointed out to them in the Old Testament all the places where he is found by the prophets.

[45 : 45] That must have been the most electrifying Bible class ever held. That would have been something. Now, he is saying, all things which are written through the prophets about the Son of Man will be accomplished.

For he will be delivered up to the Gentiles, and will be mocked, and mistreated, and spit upon. And after they have scourged him, they will kill him, and the third day he will rise again.

Now, note verse 34, and they understood none of these things. And this saying was hidden from them, and they did not comprehend the things that were said.

Because there was no way that they could entertain the possibility of this one who was the Son of God coming, sent by God, to redeem Israel, to end up in a death like this?

This is crazy. This doesn't make any sense at all. God wouldn't send a Messiah, to end up being crucified by the Romans. That's the craziest thing I ever heard of.

[46 : 58] And you know something? That's exactly what most Jews think today in their continuing rejection of Christ as the Messiah.

They cannot tolerate the idea of God having a Son and sending His Son to die on the cross for the sins of the world that just doesn't make any sense.

Why? Why would the God of creation, the infinite, eternal, immortal God contrive a plan like that?

It just doesn't make any sense. This is why Paul said in 1 Corinthians, the preaching of the cross and what was accomplished by it is foolishness to those who are perishing.

It just doesn't make any sense. But listen, this is the only thing that made sense to God.

[48 : 08] And God applied divine logic, not human logic. God's divine logic was inundated with an incomprehensible love that went so far as to disrupt the triune nature of the Godhead and one of them come down to this earth and be born of a lowly woman as a human being, Emmanuel, God, with us.

This is the most incredible story the world has ever heard. Still is. This, God took everything he wanted to provide for a fallen world that he deeply loved.

He took everything he wanted to provide and he wrapped it up in a person and he sent it down to this earth. This is amazing. John Newton says, it's amazing grace.

How sweet the sound that saved a wretch like me. Wow. This is really something. Well, we've got to hurry on. We'll never have Q&A; this morning.

in verse chapter 19 and verse 37.

[49 : 46] We'll have to close with this. Chapter 19 verse 37. He was now approaching near the descent of the Mount of Olives. The whole multitude of the disciples began to praise God joyfully with a loud voice for all the miracles which they'd seen.

Hey, doesn't sound like anybody's going to a crucifixion, does it? I mean, this is a party. This is great. Crowds line the way.

Throwing those palm branches in the way. People are taking off their outer garments and laying them down so that he can walk. This is like royalty. And they're shouting things like, Hosanna to the son of David.

Wow. Jesus Christ was a direct descendant of David the king. 1,000 years removed. The tribe of Judah. And these people know it.

And they are giving him a royal welcome. Reminded, 1963, President John F.

[50 : 49] Kennedy was riding beside John Connolly, who was the governor of Texas. Dallas, Texas. Open air convertible.

Kennedy had been warned that it probably would not be a good idea for him to go to Texas. But he went anyway.

And about the last thing that was said in that convertible was John Connolly leaning over to President Kennedy and saying, well, you can't say that the people of Texas aren't giving you a royal welcome, Mr.

President. And then the shots rang out. what was going on was crowds lining the road.

Here comes the President, everybody clapping and cheering. Nobody had any idea that Lee Harvey Oswald was positioned in that Texas depository book place with a high-powered rifle.

[51 : 59] people. Now, what's taking place here is far more ominous even than that because John F.

Kennedy, important as he was, he's just a man. We're talking about the Son of God. He came upon Jerusalem.

He stopped. Before he got to the crowds, he stopped and he wept over Jerusalem. Oh, Jerusalem, Jerusalem. If only you had known, if only you had known the things that belong to your peace, if only you had known the day of your visitation, and what was it?

It was then. It was when he was coming into town. But he said, but now they are hidden from your eyes because Jesus was an object of official rejection by the leadership of Israel.

It was only the common people that heard him gladly. The others were instrumental in his crucifixion. This is going to bring the 483rd week of the 490 weeks to an end.

[53 : 14] It stops here. And it has never started ticking again and won't until that pact is signed between the Antichrist and Israel in chapter 9.

That could be signed next month. Of course, that would mean that the rapture could be very soon because that's going to happen before the pact is.

We don't know when that's going to be, but it is imminent. And it may be a couple of weeks after the rapture, maybe a couple of years, maybe 20 years. We aren't given any time frame.

We can't set any dates, but all we know is that will be the next item on the agenda. And when Daniel is making this prophecy, the thing I want to emphasize as we bring this to a close is what Daniel said was going to happen to the Messiah when he came.

He's going to be cut off and have nothing. That's the way the text reads in Daniel. the Messiah is going to come and he's going to be cut off and have nothing.

[54 : 37] And the word that is used in the Hebrew is the same word that is used for cutting down a tree, just cutting off, have nothing. It means he'll have no survivors, he'll have no progeny, he'll have nothing.

Isn't that something? And how anyone can look at these events, stack one on top of another, and come to a conclusion, well that's really an amazing coincidence.

Well friend, there is nothing coincidental about it. This was all perfectly planned by the Father from eternity past. because you see, Jesus Christ from God's viewpoint was the Lamb of God slain before the foundation of the world.

This was part of the plan all along. You see, Jesus Christ didn't just come to this earth. He was sent. He was sent.

He was sent by his Father. He was delegated. He was chosen. And he also volunteered to come to this earth and do for us what we could not do for ourselves.

[56 : 03] And when Jesus Christ died on that cross, he succeeded in reversing the penalty that Adam had imposed upon humanity in his disobedience.

For as by one man's disobedience, many were dead. That's all of humanity. Even so, by the obedience of one, that's Jesus Christ, shall many be made alive.

So, Christ's death was fully efficacious. That means it was effective. It means it was sufficient. It was more than adequate to pay the price for human sin.

and balance the moral scales of the universe. And now, what needs to be done? Because Paul said, God was in Christ reconciling the world unto himself.

And then he says, and we beseech you in the name of Christ, in the stead of Christ, be reconciled to God. That means Jesus Christ has made the way of access to God open.

[57 : 18] He opened it up. He opened it up this way. Crucifixion, death. And because of who he was, he could die the death he died, and make payment for everyone, because he was connected with deity as well as humanity.

he was able to make that payment. And God accepted the payment that Jesus Christ made, and that throws the way of access open.

And then Paul says, so, the upshot is, we beseech you, we beg of you, we plead with you, be ye reconciled to God, because the penalty for your sin has been paid.

You're free to come. Will you come? will you respond to what God has done in Jesus Christ by opening yourself and receiving him?

Will you allow God to make application to your life, that which Jesus Christ accomplished in his death, burial, and resurrection? And if you do, and if you will, this means the Spirit of God will come into your life, and make you new on the inside, where only God can reach.

[58 : 49] He will give you a new being on the inside. This is called regeneration. This is called the new birth, being born again, becoming a Christian.

It's got nothing to do with joining or attending a church. It's got everything to do with your will responding to what Christ accomplished for you.

This is amazing. This, dear friends, this is what the Bible calls the gospel. This is the good news.

Good news is Jesus died for your sins. Come to him today. Would you pray with me please? Father, this is the old, old story, but it's ever new.

And we recognize that as many times that it is told, there are still people who just haven't connected with it. They just never really put it together.

[60 : 00] Because there always seems to be something missing, some doubt, some question, some fear. And yet, for those of us who have come to understand and appreciate that Jesus Christ did in fact love us and gave himself for us, and he died in our place, came a time when by your grace we were able to make those connections and what a change resulted in it.

This is something that no human being can do, something that only you can do, and we know how eager and willing you are to do it. If only we will bring our hearts to you, oftentimes, stubborn, unbelieving, because we want to protect our autonomy, and we want to run our own life, and we need to recognize that there was an incredible kind of love that was poured out in what Jesus Christ did for us, and the very least we can do in gratitude to you and to him is to open our lives and hearts and say, Lord Jesus, there's much about this that I don't understand, but I know I'm a flawed human being, and I know that I'm a sinner just like every other person is, and I believe that

Jesus Christ came to this earth for the express purpose of dying for the sins of people like me. I don't understand how that death of his balanced the moral scales of the universe, but I know it did because the Bible says so.

So as best as I know how, right here and now, in the quietness and privacy of this place, I want to open my heart and mind and say, Lord Jesus, I want you as my Savior.

if you went to those lengths to do for me what I could never do for myself, the least I can do is put my trust and my faith in you, and that's what I want to do right now.

[62 : 28] Dear friend, if you've made that transaction with God, I can promise you this, God has heard you, and he will accept you, he will receive you, he will cleanse and pardon and forgive you, you, and make you his, and give you eternal life, and he'll set your feet on a new road.

Nothing in the world compares with knowing Jesus Christ as your Savior, the joy and experience of sins forgiven, and heaven for sure.

Father, there's so much about this that we still don't understand, but we do understand all we need to, and we pray that anyone here who has made that decision, or is contemplating making that decision, may be willing to just lay their heart and mind open before you, and receive you as best they know how.

Thank you for every gracious provision for us. Thank you for each one here this morning. We believe nobody's here by accident. We ask that anything that may have been uttered that does not comport with your word, may it pass away and come to nothing.

And what has been from your spirit sanctify it to our hearts and minds. We pray in Christ's name. Amen. Well, I'm sorry I not only took all your time, I took more than time, so we don't have a Q&A;, but we'll have a Q&A; next week.

[63 : 52] And next week will be Father's Day, and there will be some special drawings for Mother's and Father's Day, so I hope you'll be able to join us then. And don't forget your handouts today. God bless you.

God bless you.