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50

“IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD.”
COL.3.1

DANIEL 9.

An Address (revised)

***At 61, Upton Lane, Forest Gate.
31st August, 1914***

by

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DANIEL 9.

An Address by Mr. P. W. Heward,
At 61, Upton Lane, Forest Gate,
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Dan. 9 read.

This wondrous passage of Scripture, beloved friends, is dated in the first year of Darius, the son of Ahasuerus, of the seed of the Medes. This description is important. Israel had lost their kingdom and one of the seed of the Medes was then in power, but there was a grace-given gleam of true hope, for had not Daniel the Scripture of Jeremiah in front of him which showed that seventy years were appointed for Babylon's dominion, and those seventy years had reached their end. Nebuchadnezzar, his son, and son's son had ruled, but now their kingdom was swept aside. There was a very bright gleam of hope, and when God's servant read the scripture, God's servant did not simply spend his time in counting figures but in praying, and therefore we read, "I set my FACE unto the Lord God". Oh the purpose of heart wrapped up in that expression! "I set (or I gave) my face". He was not distracted by other things. I suppose I am right in saying there is not a child of God present who has not felt oftentimes a special Satanic power to distract when at prayer. Hence the deep importance of the words, "I set my face", and Daniel desired that God would graciously fulfil HIS OWN Word. Seventy years in the desolations of Jerusalem were nigh past, but Daniel did not venture to go to God and simply say, Oh God, fulfil Thy Word. Daniel realized that it was befitting to confess sin, as well as to plead. It is easy to bring requests to God, but we need to confess sin. Time is not wasted in confessing sin to God, and so we read that Daniel not only set his face, but that he desired to seek prayer and supplication IN fasting and sackcloth and ashes. By fasting he said I deserve no food, by sackcloth he acknowledged that he deserved to be a captive, and by ashes that he deserved to be burnt. Here was no claim of merit, and he sought supplication IN these things; that is to say, supplication is not simply something that we can make up, but something that must be SOUGHT. It is a pity that our translation says, To seek BY prayer and supplication. It is rather, - To seek prayer

and supplications. We cannot suddenly jerk into prayer. We must seek prayer. You can make up a speech, and you can make up prayer, but you cannot make up prayer. To seek prayer. David is praying, and he says, Thy servant found in his heart to pray this prayer. He did not manufacture it, but the Lord put it there, and if we are in the true attitude the Lord will graciously put prayers into our heart, and then when they come out of the heart they will be living prayers, and the Lord will answer them, because these prayers will be the very prayers He wants to answer. He put in our hearts with a view to answering. To seek prayer. And I prayed unto the Lord MY God. There is the favourite "my" again and again and again. How blessed to realise a nearness unto God but though there is the expressive "my" there is also humble confession. The Lord my God - there is a height of blessedness. And I made my confession - there is a depth of humility. O Lord the great and dreadful God, - God to be feared in His wonderful glory, and then Daniel says, We have sinned. There is a grave danger when the "we" comes before the "I". "I made my confession", then "We have sinned". In other words he does not simply say "WE" like many people say it. You go to an ungodly man, "Oh" he says, "we are all sinners". He uses the plural that he may put himself on one side to as great an extent as possible. Not so the taxgatherer in the temple. God be merciful to ME, the sinner. Thus is it too with the believer. He needs to realise his own confession of sin, then his identification with others. "We have sinned". Several words come before us in this chapter to describe sin. It is amazing that there is this stress upon iniquity. Word after word seems used to bring out the Divine thought. "We have sinned", "committed iniquity", "done wickedly", "rebelled", "departed". There are three special words, "sinned", "transgressed", "committed iniquity". These three special words come in various other scriptures like Psalm 32, and Psalm 51, with respect to the repentance of Israel. The very three words, and here they are before us, and the prophet adds, "We have not hearkened". Oh how many "nots" in this passage. We have done this, and we have done that, and we have done many things that are sinful. But also, We have NOT done things that are good. There is deep sorrow, deep confession. We have not hearkened unto Thy servants, then verse 7 adds, Oh Lord, Righteousness belongeth unto Thee, but unto us confusion of faces as at this day. Here is a contrast. Righteousness belongeth unto Thee. To us confusion of faces. Thou art perfectly righteous in all thou hast said. While a sinner has any claim to make of his own righteousness, he never seeks the Lord, and when the

saint gets into the position of self defence there is something wrong. We look round at the present time not only on a ruined world, but a ruined religious world. God's dear people have not the unity of love unto Him that they should have, nor the unity of love one unto another. Instead of there being the bond of love there is the severance of discord. Israel's history has been repeated in the present time. God gave Israel a temple and a land, and they lost both through sin and went into captivity. God gave His people in the present time a spiritual position of glory, and the work of the Holy Spirit, in marvellous uniting power, and they grieved God and they went into captivity, and now the solemn question is - Are we by the grace of God passing through Daniel's experience which led up to a deliverance of many of Israel from captivity, and they went up like Ezra from Babylon to Jerusalem? Christendom is in Babylon to-day, and the Lord's people need to go up from Babylon to Jerusalem. There is a wondrous parallel. Away from the Babylon of worldly greatness, away from the Babylon of earthly pleasures, away from the Babylon of settling down, back to the Jerusalem of the Lord's own arrangements, back to the Jerusalem that the Lord chose to put His name there. I do not mean an earthly Jerusalem. We have come unto Mount Zion, the city of the living God, to a heavenly Jerusalem. Thanks be unto God there will be the earthly Jerusalem a praise in the earth when our beloved Lord returns, but at the present time there is the heavenly Jerusalem, that has never been destroyed. No Titus, no Roman armies could approach that, and we have come thither by grace, and we are drawn thither by the mighty power of the Lord. But what we need is to enter into this and to experience it. We need to come up from Babylon to Jerusalem in our heart's enjoyment; and the passage continues. O Lord, (verse 8) to us confusion of face, to our kings, our princes, and our fathers. Here we have a reference to past history. For Israel had not had kings for between 50 and 60 years. Yes, seventy years had elapsed since they had a free king, for the kings for the last 20 years were subject to other nations. But Daniel goes a step further than verse 7. To the Lord not only belongs righteousness, but mercy and forgivenesses. Thanks be unto God for this. Beloved friends, I think we have Daniel's position twice over. First in connection with the Lord's people throughout the world. Secondly in a time of national crisis when living in a land where there has been manifested much pride, though God has granted much forbearance.-living in such a land to-day, it is ours to acknowledge that any national judgments would be deserved because of national pride, but if it be

God's own mercy to still grant that we His people in this land may live a quiet and peaceable life in all godliness and solemnity, oh what a mercy it will be! And therefore recognizing God has placed us here, we may apply something of Dan. 9 in this connection, that our gracious God in His mercies and His forgivenesses may work and that He may even grant spiritual mercies and spiritual forgivenesses to large numbers out from this and other nations whom He shall bring low in connection with that trembling and fear which war ever causes. Men at the present time have brought to the front a certain national recognition of God, but we look in vain for national humiliation before God. This is still held back. Who knows whether God may not be granting, and men's fear of men, that He will cause a greater fear, even a fear of Himself, and that many gathered out from an earthly nation may be gathered into a heavenly nation? We remember too the words of Nebuchadnezzar, when he was instructed to repentance, to a natural repentance:- It may be a lengthening of thy tranquillity. The removal of tranquillity is a solemn warning to a nation. God speaks by everything that happens, and we should be deeply concerned because the anguish of Nineveh in Jonah 3 when one prophet gave a warning, far surpasses the national humility today. Ancient Nineveh puts modern London to shame. Truly the men of Nineveh shall rise up in the judgment with the men of this generation and condemn it, for they repented at the preaching of Jonah; but God has spoken very definitely in this favoured land, and yet the Lord of glory is still despised. Daniel goes on confessing sin, and acknowledging that all Israel have transgressed. He has not a good word to say for men, but many good words for Him Who is altogether good. God is truthful, says verse 12, God is truthful, says verse 13. His righteousness is marked out, because we obeyed NOT. Yes, the "made not our prayer" of verse 13, and the "obeyed not" of verse 14, are two more of these solemn "nots". Oh how many omissions there are in our lives! And then Daniel pleads that God will according to His righteousness remove His fury. That is wonderful. I can understand verse 9, we can all enter into that, - "Thy mercies", "Thy forgivenesses", but how can the Lord spare according to His righteousness? Here is just David's prayer in Psalm 51, Deliver me from blood-guiltiness, O God, Thou God of my salvation, and my tongue shall sing aloud of Thy, - righteousness. What! How can there be the righteousness in delivering from blood-guiltiness? David has committed a sin for which the law provides death. How can the RIGHTEOUSNESS of God be manifested? Only by punishing the sin. Deliver me

from blood-guiltiness, and my mouth shall sing aloud of Thy righteousness. Is it conceivable? Only in one way, transferred punishment. But there was no sacrifice for David's sin. In the very same Psalm, feeling this, he says, with heart pathos, Thou desirest not sacrifice, else would I give it. There was no sacrifice for David's sins in the law, yet, "Thy righteousness". How is it possible? The earlier verse of the Psalm says, Make a sin offering for me, (verse 7 literally). It is only by God's graciously made sin-offering that a sinner can be saved. The same argument is here. O God, says Daniel, according to Thy RIGHTEOUSNESS turn away Thine anger. Thy? Look to the added verse. Cause Thy face to shine upon Thy sanctuary that is desolate, FOR THE LORD'S SAKE. The Lord Jesus Christ is here brought before us as the one Hope. He is the Sacrifice that God made, the Sin-Offering whereby David was delivered, and could sing aloud, not merely of mercy, but of righteousness, because the sin was righteously dealt with on the Son of God's love, and David's faith anticipatively saw this, and grasped the promises afar off, and Daniel in like manner did not trust simply to mercy and forgiveness, but rejoiced in a real righteousness for the Lord's sake; and after that utterance, "For the Lord's sake", the prayer seems not simply to mention the nothingness of man, but to be filled full with confidence. There in verses 16 and 17 we have the turning point of the prayer. Before that WE are nothing, WE confess our sins, WE have not done this. We have not done that, WE are altogether wrong; but when there is the wondrous thought, Thy righteousness has dealt with our sins, (in a wondrous purpose, since fulfilled), and, For the Lord's sake Thou wilt forgive, then there comes the encouraging confidence. O my God, incline Thine ear, and hear, open Thine eyes and behold our desolations and the city which is called by Thy name. We do not present our supplication before Thee for our righteousness but for Thy mercy, not our righteousness but Thy righteousness. This is His Name whereby He shall be called, the Lord OUR Righteousness, for "THY righteousness becomes OUR righteousness. O Lord, hear (mark the confidence.) O Lord, forgive; O Lord, hearken and do, defer not, (here is a blessed "not") for Thine OWN sake. O my God, for Thy city and Thy people are called by Thy Name. There is pleading power in the words "Thy name". It is to Thy glory to save, and this is what we feel with respect to the nation of Israel in the future. It is to God's glory to keep His promise. They have been called by His Name, and they shall be brought into His wondrous blessings. But, as Daniel says, It must be done righteously, it must be in accord with God's righteousness, and there must be an

atonement made. Unless there be a real righteousness it would be an illegal mercy, and if God broke His law to save me. He might break His grace to lose me. But law stands and yet grace reigns, so for individuals now, so for the nation in that coming day.

Thus Daniel has reached the climax of prayer, and while he is speaking and praying, the man Gabriel whom he had seen in the vision at the beginning, ch.8. coming along quickly has touched him, about the time of the evening oblation. The evening sacrifice would have been offered at this very hour, but Israel were without the temple. Daniel has not forgotten the time. One delights to notice how Daniel ACTS upon God's own promises. Then Israel came back again from captivity they came back into Jerusalem and Judah, every one to HIS CITY, and Ezra 3.8 says, How in the second year of their coming unto the HOUSE OF GOD, then they stood up, and we read about the laying the foundation of the house of God. Wonderful. They came to the house of God before the foundation was laid. How was it possible? They believed God, and faith sees the building. So is it here. Daniel prays and is waiting upon God still at the TIME of the sacrifice, and the angel came who came as a man and whose name signifies Mighty One of God, or that God is mighty and great. Gabriel comes and touches him just at the time of the sacrifice. Prayer rests on a sacrifice. The hours of prayer were the hours of sacrifice, and when Solomon made a scaffold on which to pray, he made it the size of the altar of burnt offering. Prayer without a sacrifice is an impossibility, and then we find that the answer to prayer comes at the time of the sacrifice, and the words are "I am come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth". - "Before they call I will answer, and while they are yet speaking I will hear". "And I am come to show thee, for thou art greatly beloved", - a man of desires, as the margin puts it. It is blessed when we have all our desires before the Lord, but how wondrous that His desires are unto us. Psalm 16 says that the Lord Jesus addressing the Father used these words, "My goodness extendeth not to thee", in other words thou dost not need my obedience, "But to the saints, the excellent in all the earth". In other words His goodness comes on to all of them. They could not have any goodness were it not for His. "In them is all My delight", and as to Israel in the future we read, the name will be used. Hephzibah, - My delight is in her. The Lord taketh pleasure in His people! Says the bride in the Song of Solomon, - His desire is

toward me. It is wonderful to think of the way in which our gracious God regards His people as men of desires. Notice the great stress upon understanding this vision. In verse 23 the angel says, Understand and consider, but the word, "consider" is from the same root as "understand", both signify "discern". If we look back further to verse 22, there is the same emphasis, and in verse 25, the interpretation begins. Know therefore and understand. How I beg you to see there is a contrast with the other visions in this respect. In Dan. 7, we have this solemn climax, "As for me Daniel my cogitations much troubled me and my countenance changed in me, but I kept the matter in my heart". In Dan. 8, "And I Daniel fainted and was sick certain days, afterward I rose and did the king's business, and I was astonished at the vision but none understood it. In Dan. 12 which is the last vision (from ch.10 to ch.12) "I heard but I understood not, then I said, O my Lord what shall be the end of these things, and he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end. The one vision that was specially to be understood, or rather (shall I call it?) the PROPHECY, the one that stands out from others for an immediate understanding is the vision of Dan. 9, and why? Because this was particularly the vision of Messiah coming to die, and yet this is the vision which we find picked out at the present time, and people say you cannot understand it. There is just the same error with the book of Revelation in the later Scriptures. And so it is grievously neglected. God has put a special blessing on reading it. "Blessed is he that readeth", other books do not begin in that way, but because there is a special blessing there, people read it least. Not only in the 20th century. You go back to the early centuries, there are fewer manuscripts of the book of Revelation than of the other books. People did not read it so much in the older times. It has always been neglected because God says, Blessed is he that readeth it! Let us remember, therefore, that in this wondrous chapter of Daniel, we have a prophecy which is to be understood. The prophecy though not translated with absolute literality, is, I am thankful to say, almost clear in our English, and if you read the margin it is still clearer. Seventy weeks, - the term for "week" is from the same root as the Hebrew word for "seven". Daniel had been praying about 70 years, verse 2. The answer plainly revealed it would be a longer time before Israel should have all their blessings. Therefore as seventy weeks of days are not longer than seventy years, as they are a very short period which Daniel might expect to live, it is plain that we have a period longer than weeks of days. Seventy "sevens" we might

almost translate it, for everything here is associated with years. The very next chapter illustrates this rendering, for in 10. 2 (margin), In those days, I, Daniel was mourning three weeks OF DAYS. Why that expression, weeks OF DAYS, in the next vision? Unless to imply that the previous use of the word "weeks" does not mean weeks of days. Again we find such an expression as this in the book of Daniel, - time, times and the dividing of time. Three and a half times. Seven times is seen in Dan. 4, to be seven years. Three and a half years are therefore marked out in Dan. 7, but these three and a half years are the three and a half years of special abominations in Dan. 7. Here in Dan. 9. 27, it says, in the midst of the week the abominations will start, therefore half a week is three and a half years, therefore a week is seven years, therefore the seventy sevens are seventy sevens of years. The book of Daniel itself shows this. Seventy sevens are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint, - we might almost read this, a Holy of holies. Indeed that would be a more literal interpretation. Here then is a Divine declaration that Israel will reach the climax of prophecy sealed up, and there will be a priesthood, - with a holy of holies. When will that be? Zech. 13 says, when the Lord returns the prophet will be sent away, all who profess to be prophets will be false ones, prophecy will be gone, there will be the FULFILMENT of the prophecies, and Ezekiel tells us when the Lord comes in glory there will be a temple. Plainly therefore this passage goes on to that time. Does any Scripture corroborate? Very preciously. Zephaniah says, The remnant of Israel shall not do iniquity nor speak lies. Zeph. 3. 13. And then another delightful verse of Scripture, Jer. 50. 20 says, In those days and in that time shall the iniquity of Israel be sought for and there shall be none. "I will pardon those whom I reserve". Plainly this has not yet been fulfilled. We have 70 sevens or 490 years. We desire to find out when they began. We have seen when they will end, even when the Lord comes. Let us now read verse 25. Know therefore and understand from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks and threescore and two weeks. Seven sevens and threescore and two sevens making 69 sevens, or 483 years from the going forth of a commandment to restore and build Jerusalem. What was the next commandment to restore and build Jerusalem from this period? Turn back to the books of Ezra and Nehemiah. Ezra 1.

2. Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build Him a house at Jerusalem which is in Judah, verse 3 - build the house of the Lord God of Israel. Verse 4 - the house of God that is in Jerusalem. 5 - To go up to build the house of the Lord which is in Jerusalem. Evidently we have here a stress on the building of the house. Ch. 5. verse 16 Then came the same Sheshbazzar and laid the foundation of the house of God which is at Jerusalem, and since that time even until now hath it been in building and yet it is not finished. Ch. 7. Ezra goes up and the decree is given to him in verse 20, "Whatsoever more shall be needful for the house of thy God bestow it out of the king's treasure house", and how does Ezra sum it up? Blessed be the Lord God of our fathers which hath put such a thing as this in the king's heart to beautify the HOUSE of the Lord which is in Jerusalem. We come on to Nehemiah, the first chapter, verse 3. The remnant that are left of the captivity there in the province are in great affliction and reproach, the wall of Jerusalem also is broken down, and the gates thereof are burned with fire, Ch. 2. 3. And I said unto the king, Let the king live for ever; why should not my countenance be sad, when the CITY, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed with fire. Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven, and I said unto the King, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres THAT I MAY BUILD IT. And the king said unto me, (the queen also sitting by him), For how long shall thy journey be, and when wilt thou return. So it pleased the king to send me, and I set him a time". Now I suppose any quiet intelligent study of these passages will lead to the inference that the decree to restore and to build Jerusalem is connected not with Zerubbabel, not with Ezra, but with Nehemiah. Nehemiah receives the decree. Now the question is, Did the building under Nehemiah fulfil Dan. 9 and the latter part of verse 25? The street shall be built again and the wall, even in troublous times. Were those times troublous? We know very well what opposition the builders received. Those who were building needed to keep their weapons in their hands, and there was always the thought that the trumpet might sound to gather in one part of the wall. The strength of the bearers of burdens was decayed. They were troublous times. Everything, therefore, suggests that from the command to restore and build Jerusalem to the Messiah, the Prince, would be 483 years, and so it was. It is a

very remarkable fact that though there is an error, if I mistake not, in Persian chronology, and though Nehemiah was probably a contemporary of Zerubbabel, and NOT about 90 years afterwards, yet this does not alter at all the fact as to the fulfilment of this prophecy concerning Messiah. The date of the decree to restore and build Jerusalem is untouched by any change of Persian chronology. Persian chronology is kept in the dark, I believe, by God's wisdom, to prevent us counting the six thousand years, to lead up to the seventh thousand year when Messiah will reign. We cannot get to the root of Persian chronology, and I suppose it never will be solved. All we know is that there are some so-called 80 or 90 years that we cannot rightly reckon. There may have been a very few years, and it may be we are a great number of the 80 or 90 out in the counting of the margins of our Bible, where the dates are placed by MAN. But thanks be unto God, that this does not affect any of the arrangements of Scripture. All that it does is to prevent us from wrong counting, and to prevent us from dating the year when our Lord will come back. That is all. It is a blessing sometimes not to know something, it is a blessing that some things have been lost. Here we have evidence that from the decree to restore and build Jerusalem to Messiah, the Prince, were 483 years, which was divided up into two sections, - 49 years, and then we reach 62 sevens or the remaining 434. The seven sevens are mentioned at the beginning. My own belief is that they lead up to Malachi, that the canon of Scripture was closed at the end of seven sevens, and there were 62 sevens of God's silence. This is remarkable as indicating the sad state of affairs when God largely left Israel for that period. We know how trouble after trouble broke upon them. There may have been other reasons for marking off the seven sevens first, but in any case the seven sevens and the 62 sevens must be added together to reach Messiah the Prince. And then we have the remarkable words, "And after threescore and two sevens" (Perhaps more literally we should say, "And after THE threescore and two sevens", - those that have just been mentioned) "Messiah shall be cut off". So we have "Messiah, the Prince" and now "Messiah cut off". It seems amazing. What is the name for "Prince"? Is it the ordinary term? There are several words for "Prince" in the Hebrew Scriptures. This one signifies a person who comes in front. Now Messiah at the end of the 483 years must come in front. At the end of 483 years the Lord Jesus did come in front of Israel. Zech. 9. 9 was fulfilled, and He rode into Jerusalem. He came in front, but they would not have Him. A few days after He was put to death. AFTER the period. Scripture does not say this would

happen on the exact day. There are a very few days between Messiah the One in front, when He rides into Jerusalem, and Messiah put to death. Messiah cut off. Now what does that expression mean? It signifies that He is despised and rejected. For the term to describe exclusion from the congregation of Israel was "cut off". Here we have the Lord Jesus set on one side ENTIRELY, but there is a further thought. The term "cut off" brings before us God's wrath. God said that certain souls should be cut off. Messiah took judgment in the place of sinners. Men's wrath and God's wrath are both entwined in the word "cut off", as they could be entwined in no other word. Moreover the word "cut off" is the very word used with respect to a covenant again and again. Throughout the Hebrew Scriptures in connection with making a covenant, we read he cut off a covenant. THIS ONE WAS the Covenant, and if there are words of fullness in Scripture the next two words as they are in the original are among the fullest. At least among the fullest in our EXPERIENCE of them. No doubt every scripture word is a mine, only we have not digged deeply enough. The words "But not for Himself" suggest to us, "It is not His fault, He is not a sinner", and that interpretation is true. He dies for others. Further they signify, "And He really dies". This is a perfectly legitimate Hebrew idiom. Now there were many who taught only the appearance of death took place. Nay, He really dies. The words also denote that He has nothing belonging to Him. Thus it was fulfilled at the cross of Christ, they parted My garments among them, and for My vesture they cast lots. He deserved everything, but He laid his glory aside, took the form of a servant, was treated as a criminal. His very body belonging to the Roman governor. He made naked His soul for death, there was NOTHING for Him. Scripture was fulfilled to the letter. The passage continues, "And the people of the Prince that shall come, shall destroy the city and the Sanctuary". Now this is very remarkable, for since we have the mention of His being cut off, we at once have mention of the destruction of the city and the sanctuary, but it does not say men would do this at once. AFTER threescore and two weeks these events take place. Scripture never says the one immediately follows the other. All it reveals is that the destroying does follow. Mark the wonderful accuracy of Scripture. The Lord Jesus Christ died AFTER the threescore and two weeks, and Jerusalem was destroyed after His death, but not immediately. God who waited 40 years in the wilderness. (and gave Nineveh 40 days), waited about 40 years once more. Then Jerusalem was taken. Consider the words: - The PEOPLE of a Prince that shall come. Mark here

they have another prince. They despised Messiah the Prince, and here is another prince for them. The people of a prince that shall come. You remember their cry, "We have no king but Caesar", therefore one who belongs to a Caesar family must be linked with the destruction of Jerusalem. But Titus did not wish to destroy the sanctuary, the fighting was inch by inch for the possession of that city. One of the most fearful stages in history stands before us when Jerusalem was attacked. Rent by internal dissensions, the people of Israel still fought with mad ferocity, but gradually the city was taken and then the sanctuary. Mark the order, God foreknew it. The city AND the sanctuary. Then the prince destroys that sanctuary. - Nay, prophecy does not say so. The PEOPLE of the prince shall destroy the city and the sanctuary. Beloved friends, everything is worded to be exact. The Word of God will stand against all the assaults of the enemy. There is not a single term misplaced. TITUS wished to spare the temple but the people that he was commanding threw in the firebrand, and it was destroyed. But there is a further thought. The people of a prince, the coming one. Ah, we may look on beyond Titus. As it were Scripture says, the people belonging to a prince who will still be coming AFTER THAT. Then Antichrist will be another Caesar. Then there will be a revived Roman Empire, as Dan. 2 shows. The people of a prince the one who is coming, still coming after the destruction of Jerusalem. Thus the Scripture goes on at once to speak of that coming prince, and we read, that his end shall be in the overflow, and until the end of war desolations are determined. Here is not the end of the Roman war, the expression is stronger. I do not dispute the fact that God meant desolations for Israel year after year, but the language is more forcible if we render literally. And his END (namely, the coming prince shall be in the overflow, Antichrist is to be overthrown), and until the end of war desolations are determined. Till out from Zion goes forth the law desolations are determined. Jerusalem shall never be a really prosperous city till the end of war. But then nation shall not lift up sword against nation, neither shall they learn war any more. As soon as that comes to pass, Jerusalem is the centre of the earth. Until the end of war desolations are determined. Therefore though there is an allusion to the Roman war in the past, there is something beyond. We continue with 9. 27, - And he shall confirm the covenant, striking passage, he makes great a covenant with the many. Who is this? The prince that shall come. You see we have first the commandment to restore and to build Jerusalem, then we have the cessation of the Hebrew prophets, then we have the death of the Lord Jesus, then

we have Jerusalem destroyed. Then we have the prince that shall come confirming the covenant. Here are the outstanding events in Israel's history, and each one linked with the other. The Lord Jesus said, I am come in My Father's Name and ye receive Me not, if another shall come in his own name, him ye will receive. They declared, as we have noticed We have no king but Caesar, and a future Caesar shall make a covenant with them. It is very remarkable that we have a hint of this, by contrast, in Zech. 11. In Zech. 11 the True Shepherd is despised and rejected, and then we find at once it goes on to say when He has been sold for 30 pieces of silver, verse 15. Take unto thee yet the instruments of a foolish shepherd, that is Antichrist, and he will confirm a covenant with the many. Christ died for the many, this man confirms a covenant with the many for one week, that is for seven years, and in the midst of the week, that is for half the week, half the seven, he will cause the sacrifice, which is with blood, and the oblation which is the gift without blood, to cease. Thus Israel will have another temple, and in the middle of the seven years their sacrifices are to be made to cease in that temple. Scripture shows this again and again. It is in connection with this time that Habakkuk's prayer will be applied. In the MIDST OF THE YEARS make known, in wrath remember mercy. For in the exact midst of the years Antichrist will stop the temple worship. For three and a half years he will flatter everybody, except those who hold the truth; then for three and a half years he will say, You must worship me. Dan. 7 and Rev. 12 and Rev. 13 proves this literally. But how will he begin his stopping of the sacrifices? Mark what we read further in verse 27. He will cause the sacrifice and oblation to cease, and upon a wing of abominations he will be desolating or there will be one desolating. "A wing of abominations". What does this signify? Our English version, the overspreading of abominations, rather loses the force; the margin hints something more, but we must link with the abomination of desolation of which Dan. 11 and Matt. 24 speak. "Upon the wing of abominations will be one desolating. Satan meets the Lord Jesus in the wilderness, and takes Him to the holy city, and set Him upon a WING of the temple, and dares to command. - Cast Thyself down. Christ refuses. Satan also showed Christ the kingdom of this world and the glory of them. What is the glory of kingdoms? "And Babylon, the glory of kingdoms" says Isa. 13. Satan showed Christ - Babylon. Christ refused Babylon and refused to cast Himself down at Jerusalem. Antichrist will accept both "opportunities". Upon the wing of abominations he will be desolating. He may

even cast himself down from the temple, and the people will come to him as their Messiah, and then we read, Even until the consummation and that determined shall be poured upon the desolator. Ah, dear friends, such ruin is not for ever. EVEN UNTIL, - the week of his rule will soon be past when it begins, it will not last for ever. Christ will reign a thousand years, but this brief rule of wicked power will soon be over. There is a precious UNTIL, and then Jerusalem shall be delivered for the Redeemer shall come to Zion and turn away ungodliness from Jacob, and this is My covenant with them, says Isaiah. Ah, no longer the covenant of Antichrist, this is My covenant. Beloved Friends, there will be a marvellous change!

But, you say, there is a strange way of counting. 490 years the whole, 483 years and then 7 years a LONG time afterwards. But it is God's way of counting. Oh, you reply, how do you know? Because the siege of Jerusalem is mentioned and that was more than 483 years after Nehemiah. Therefore God acknowledges a BREAK in the chronology. Granted God acknowledges a break of 40 years, there may be a break of many more years. Do other Scriptures show the same break? Isa. 61 is the well known passage where we read. - The Spirit of the Lord is upon Me because He hath anointed Me to preach good tidings to the meek, and so forth; then it continues, - The day of vengeance of our God. The Lord Jesus had that book in the synagogue of Nazareth and read as far as - The acceptable year of the Lord, and then closed the book. The day of vengeance is when He comes back. There is the break. But have we any illustration of this on the pages of Scripture? We have. We read concerning Solomon's temple in 2 Chron. 3, that this temple was built in Mount Moriah in the place where the Lord appeared unto David his father. Everything was marked out to fulfil certain types, and that wonderful building has many lessons. It was arranged by God as to its place, likewise was it arranged by God as to its time. 1 Kings 6. 1 says in the 480th year after the children of Israel were come out of the land of Egypt. Now you cannot make the period 480 years, you will make it over 500 years considerably. This looks like a mistake. But if you count up the periods of desolation that the book of Judges mentions they make the right number of years to be deducted from the whole and leave 480. So that when Israel were desolate God did not count the years. Since Israel rejected Messiah fully, God has put them on one side from being a nation. He does not count the years, until He resumes a PREPARATION for

fulfilling Isa. 14. 1. The present dispensation is largely one of a heavenly people, a heavenly people without years being counted. Our longest feast is a week off. Israel had their Jubilees, they had many years, and Sabbatical years, but the longest feast that the Lord's people have is a Lord's day ahead. The Lord never appointed for His people anything longer than a week of days in the present dispensation. He appointed many weeks of years in the old dispensation¹. Consequently as He has thus arranged He has never given during the present time any year marks that are longer than a man's lifetime. The Lord Jesus said certain things were to take place, but He particularly said. This generation shall not pass away till these things are fulfilled, and the siege of Jerusalem was not a generation afterwards. What I mean is this, that though we find certain events mentioned in Scripture again and again, yet we have the statement entirely unlike what you find in the earlier Scriptures concerning another dispensation. In the earlier Scriptures, we have, for example, a period of 75 years. At the present time, the wording is always so planned that the believer can and should say, if there are years in the present dispensation they are not years specially addressed to me, I only have a week at a time. THAT is to be my heavenly attitude. But if there are years, there are never more years than I expect to live. I may always go on living till my precious Lord comes back. Beloved friends, Let us live to-day in the light of That Day, or either in the surrounding evil we shall be led astray, and worldliness will ensnare us. Oh that we may live holding fast that Blessed Hope, and the Appearing of the glory of our great God and Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession.

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¹ It may be said:- Does not this suggest the last 7 years of Dan.9 belong to a future dispensation? The argument would be forcible, if dispensations NEVER OVERLAPPED. But this period is "the times of the Gentiles". ALTHOUGH God is now emphasizing the heavenly calling, and the times of the Gentiles were also PARTLY in ANOTHER dispensation. And the period to the destruction of Jerusalem was plainly in the "church-dispensation". Likewise moreover, is it with the two days, or nigh 2000 years of Hos. 6; and possibly the 7 times of Dan. 4 have a year counting. But THESE are expressed so that none can speak DEFINITELY, or see till near the end. That is to say no years are stated plainly unless they are brief. Every believer should look for his coming Lord. But there are always little difficulties of this character, as John 21. 18, to keep from a merely natural and emotional expectation, (cf. Tit. 3. 12)