

Daniel 06-03-05b

Let's continue our study now in the book of Daniel. We're in the latter part of chapter nine, and we have a pretty good idea now of what God's purpose is for the age of Israel. What is God trying to do in the age of Israel? What is he going to finish in the latter portion of it? The last four hundred and ninety years of the how long did the age of Israel last, by the way? That's kind of a trick question.

You know, when does the age of Israel begin? Does it begin at the giving of the law at Sinai in, say, fourteen forty B.C.? It's roughly fifteen hundred years that that age lasts. Or do you go back to Abraham back in the eighteen hundreds and nineteen hundreds B.C.? And so that age and I think it's really the age of Israel begins with the patriarchs and begins with Abraham coming out from Ur of the Chaldees. That's where the story picks up.

And you remember, God is in a hurry to get to that part. Genesis chapter 10 is where you start the story of Abraham, right? So. Ten chapters cover.

Everything from creation down to Abraham, I mean, that's a pretty monumental task, and yet by the time you get to 10 and 11 and 12 and you start moving forward, that's the time of Abraham and the last 30 chapters, the last 40 chapters of Genesis are Abraham, Isaac and Jacob, and then you move right in seamlessly into Exodus and the rest of the Pentateuch. So that gives you about 2000 years of Hebrew history. Followed by 2000 years of church history, which gives you 4000 years of God dealing with his two peoples.

And four is a significant number, is it not? That's the number of completeness in the earthly realm. Four points of the compass, four sides of the temple. You've got the four sides of the camp, northeast, south and west.

You have the four spatial dimensions in the biblical terms. You have length and breadth and depth and height. That's how they looked at the world.

And we tend to use three spatial dimensions in time. But anyway, you slice it. This is a number of completeness in terms of the earth, 2000 years of Hebrew history, 2000 years of church history.

And then you have the millennium, which will make another 1000 years of primarily Hebrew history, certainly in terms of what we learned from the word of God. It is all about Israel. How much do we know about the church in the millennium? What will we be doing in the millennial kingdom? Where will we live? Do we live in Jerusalem or in what they call Palestine? The ancient land promised to Abraham, Isaac and Jacob.

Is that going to be our dwelling? Negative. Makes it a lot easier to fit everybody in when you realize that it is not only just Israelite saints, but a subset of them, only the ones who pass under the rod and are granted access into the land. Jesus told the Pharisees, you're going to be

outside looking in.

And we know that this is the consistent pattern. Those who are overcomers are granted the right to the tree of life, even in the kingdom of the Father. Outside are those who had a pattern of life that did not reflect what? Faith? Who's outside? Obedience, it's lack of obedience outside of the dogs, the fornicators, those who love and practice a lie.

It is practice. It is lifestyle that determines within the realm of believers, whether you are in or you are out of the place of promise. Jesus said in John 14, I go to prepare a place for you.

And if I go, I will come again and receive you unto myself that where I am there, ye may be also. And one of the things that we have learned in our recent studies is Jesus is not sitting there in Jerusalem. David is sitting in Jerusalem and Jesus is with his bride overseeing larger domains and doing greater things.

Israel is catching up to us in the millennium in terms of living in the power of the spirit in the light of the word of God, having an individual opportunity to learn and to serve and to obey and to be judged at the end of that time at the sheep and goats judgment. We move up into the realm of the angels. How much does the word of God say about the church in the thousand years of the millennial kingdom? What is our occupation? What is our dwelling? It's very general.

We're going to be with him. We don't know what exactly it's going to be like, but we will see him as he is and we will be with him. And you get the idea that we will occupy the stadium seats that are currently occupied by the angels.

And we will start to fulfill some of the functions that are hinted at in the Psalms when it says, what is man that thou art mindful of him or the son of man that thou visitest him that has made him a little lower than the angels that has crowned him with glory and honor. We are we serve for a time in a humiliated state and then we rise in Christ with Christ. By the way, it never says this about Israel.

Does it? We are body and bride of Christ. Israel is never said to be body, never said to be bride, never said to be in Christ. Certainly saved by Christ, ruled by Christ.

He is of the tribe of Judah, of the seed of David. But we are the body. We are the bride.

And even in the humiliation of Christ, who emptied himself, doctrine of kenosis, took on the form of a servant, was tested in all points like as we are yet without sin. And God has raised him above every power, every principality, every name that is named, that at the name of Jesus, every knee should bow, every tongue should confess to the glory of God the Father. Well, we are united with him.

And specifically, it is the overcomers who will rule and reign with Christ. And every place you look in the economy of God, you look at the angels. There are divisions, there are orders, there

are the cherubim, there are the higher ranking angels, the middle ranking angels and the lower ranking angels.

And they perform various functions and are assigned specific tasks. The same is true in Israel. You have the ruling tribe of Judah.

You have the priestly tribe of Levi. You have the warrior tribe of Benjamin. You have different functions and different opportunities that are assigned to the tribes just based on their geographic location.

You put your warrior types near your borders and near your capital city. Why is Benjamin right there next to Judah, right next to Jerusalem? It's your capital city. It's where you put the Karathites and the Pelathites around the king.

And you put your strong warrior types where they can do the most good, protect and defend the citadel, the city. The Mount of Zion. So we have very little information about what we will be doing.

We learn it more by analogy than anything else. And this is one of the great things about studying Israel is to, in the same way that the things of Israel in the Old Testament are copies and shadows of heavenly things, they are copies and shadows of heavenly things. And if we are going to actually be dwelling in the heavens, and you know, the Bible doesn't say when you die, you go to heaven.

But what it does say is that we shall not all sleep, but we shall all be changed. That means most of us are going to sleep. But the ones who are alive and remain at the coming of the Lord will be transformed in a twinkling of an eye.

Dead in Christ rise first. Those who are alive and remain, caught up together with them in the clouds. And so shall we ever be where? With the Lord, wherever he is.

That's where we are as the body and bride and specifically the overcomers, those who have that robe. And it is important to remember that the general statements that are made are more specific when you study details. And we have seen that that army that returns with the Lord Jesus with him at the battle of Armageddon are clothed in robes of righteousness.

Now, how are you going to get on your horse and ride with the Lord Jesus if you have no robe of righteousness or you've got a diaper instead of a robe? It's just not sufficient. And not everyone who says, Lord, Lord is granted access. Lord, in your name, we've done all these things.

Who are we talking about there? Who is Jesus talking to and about? Israel, but God is consistent. And those who are granted access to come inside and sit down, the wise virgins who had the oil in their lamps and were prepared for the coming of the groom. The virgins all bear the exact same relationship to the groom and to the bride and to the proceedings.

They are all in the same group, but only half of them go in because half of them have oil in their lamps and are prepared even though they sleep. Everybody sleeps, right? That's a picture of death. And when they shout sounds and here comes the groom and everyone wakes up, picture of the resurrection of Old Testament saints, five virgins who brought oil are ready and the other five are not.

And they say, we must go. They say, give us some of your oil, i.e. share your righteousness, share your faith with me. Well, guess what? It is not your church and it is not your family and it is not your associations that qualify any of us for service and presence and opportunity in the future with God.

It is what we do. It's what we are held to account for, our thoughts, our actions. And there's not going to be a popularity contest.

God's not going to say, show of hands, should we let this person in? They're so popular. They're so personable. You either got the oil in your lamp when you fall asleep.

You either got spare oil in your jug when you fall asleep or you don't. That's the analogy from Israel and it applies to us, but it's on an elevated scale. Israel is always one step behind because they're the older son that missed it.

And we are the younger son who got it. They are Esau. We are Jacob.

They are Ishmael. We are Isaac. They are the first 10 brothers.

We are Joseph. We come behind and yet wind up ruling over all. We get thrown in the pit and yet we end up in charge of Egypt.

That's the picture in scripture. And so it is so important when we look at the future of Israel, we see these first 69 weeks that are past. We have the 70th week that is coming up, but looking in Israel, we have that mirror of the word that James talked about.

You look into the law of liberty. That phrase, I could do a whole series on just that term, the law of liberty. People say, I'm free when there is no law.

Take the rules and the restrictions away. Let me do my own thing. That's our big hue and cry today is too much restriction.

Your rules are cramping my style. I chafe under your authority. I chafe under your governing ruling power.

Get that off of me. I got to be me. I got to be free.

I got to blow in the breeze and go where my heart takes me and follow my dream and this, that and the other. People are anti-authority, anti-structure. Too confining, too restrictive.

And this is the root that was expressed in Satan. Satan said, I'm tired of being the guy that stops and grants access in the throne room of God. I'm tired of being the second banana here.

I want to be the, I want to raise my throne above the stars of God. I can do this job without the God of the universe sitting behind me. And people who follow Satan in that mode of thinking have been thinking that way ever since.

We look at Israel and we see that it is by denying ourselves and taking up our cross and exploiting the opportunities in humiliation, as Jesus did in his earthly ministry, took on the form of a servant. He preached, he went about and did the work of his father in a humiliated state. And he prayed a lot.

Stayed up at night praying, lived by every word that proceeds out of the mouth of God. And God hath highly exalted him. It is the short time, the brief opportunity that we have now that is going to determine the future for us, just as it does for Israel.

So when Gabriel comes and tells Daniel, this is what is determined for your people. This is what God is doing in your time. When we look at it, we say, hey, I'm not Israel, I don't have to worry about it.

Yes, we do. We know nothing without understanding what God tells Israel, because everything is observable and subject to interpretation and application from Israel. Because God is the same yesterday and today and forever.

With him is no shadow of turning. And the principles by which he deals with his people, Israel, the timeless, eternal principles are unchanging. The last shall be first, the greatest shall be the least, the least shall be the greatest.

It is the one who denies himself, the one who takes the lower seat that is asked to stand up and come forward. And those who take the high seat are asked to stand up and go down. And those who think they are most qualified to enter the city, the scribes and the Pharisees praying in the street corners, are going to be on the outside saying, Lord, Lord, I don't understand.

It's not just knowledge, it is understanding. So we're at this marking out of time. God has a specific plan.

God has a specific program. I've mentioned in the past, I haven't talked about it in a while, but you remember this landmark book by Gary Friesen called Decision Making in the Will of God? It's been a question in a lot of people's minds. Does God have a specific will for my life or do I just get within this circus ring? You know, you get inside the perimeter there and anywhere you go within, as long as you're not breaking a commandment, you can do whatever you want.

We have freedom in Christ and just don't disobey. And you can sort of live where you want to live and marry who you want to marry, have whatever job you want to have. And there is a general will of God that is defined by righteousness, not doing evil, not committing sin.

And within that, you're free and God doesn't really care what you do. And this is essentially, I can save you the money and the time reading the book. This is Gary Friesen's view and shared by many that God wants us to not sin, not commit evil.

And as long as we're not doing that, anything goes. I would submit, I would suggest, I would argue strongly from the word of God that this is not the case. Do you think God had a general will for Daniel? Do you think God had a general will for Joseph? Do you think God had a general will, fill in name of biblical character here? They were born at a specific time and a specific place and subject to specific circumstances that brought them specific opportunities.

And as people of faith, they seized and exploited those opportunities by faith and by knowledge of the word of God. Know therefore and understand, Gabriel says. And that's what we have to do.

We are not born in this age by accident. We are not Americans by accident. We are not married to who we're married to, living where we're living, doing the jobs that we're doing, encountering the circumstances that we encounter accidentally.

It's not a general free for all. Well, y'all get in there and party it up and just don't sin. Nonsense.

Where do you find that in the word of God? Everybody has a specific time, a specific place. Jesus, when he went to heal the sick, would have specific disciples with him. Here's the daughter of Jairus that has died.

Here's the daughter in the upper room. And who does he take? Well, which of you disciples wants to come with me? He says, no, Peter, James, John, you're with me. The rest of you guys stay out here.

Specific will. Peter, James and John are supposed to be in the upper room. Jesus says there's some standing here who will not taste of death until they see the Son of Man coming in his kingdom.

There are some standing here. Which ones? Well, three days later, the Mount of Transfiguration, Peter, James, John, specifically at the top of the mountain, and they specifically see the Lord Jesus in his kingdom glory. So, you don't remember anything else out of Daniel chapter nine and the 70 weeks.

If the math is, you say, well, if you say so, that's fine. Jesus came after the 69 weeks. I believe it.

That's great. So what? That's all for Israel. Jesus came.

I'm saved. I'm glad to be in the church age. Hurrah.

Think about this. God has determined specific time and specific purposes for Israel, six specific purposes. And they're symmetrical.

They are detailed. They're specific. They are assignments to be accomplished.

And God is going to work his will in and through his people. And the same is true for each individual believer. We can't afford to think that we're just coasting.

The girls and I had a good time yesterday. It was a nice day. And they had the idea.

They said, Dad, we want to build a boat. We want to take it down to the creek and sail it. So we cast about in our minds and found some materials and we made a little sailboat.

And we said, well, we need to test it in the pool. And I figured, you know, there's \$125,000 naval engineering education in use here. I can build something that will float.

And so we made this thing and tested it in the pool. But as we put it in there, it's buoyant and it's upright and it's got a sail. But we had a problem with the guidance because the movement of the water wanted to take it one way and the movement of the wind wanted to take it another.

And it was just kind of whirling. And it's tough to figure out when you're making something out of foam how you're going to get the, you know, you can't put a weighted keel on it and so on. Get center of flotation, center of gravity and all these other things.

So anyway, we made some adjustments and then they took it down to the creek. And it was great because it had ballast down below. We had this giant bolt that was embedded in the underside of it.

And so when it went down the rocks and shoals of the creek and flipped over and the sail went in the water, as the water continued to move, why, the weight pulled it back up. And it's very gratifying. They took video of it.

And I was just inordinately happy that our first try produced a seaworthy craft. But that thing was built and constructed to do a specific thing, float and move and stay upright. And everything about it was designed for that end.

And that's what God does with us. That's what God is doing with Israel here. And it's important for us to realize that there is purpose and there is meaning in every circumstance, every opportunity.

We have to be paying attention. It's not a happenstance. We're not just blowing down with no rudder.

That's what was missing in the pool. We didn't have anything sticking down. Elizabeth had said originally, you know, we need to use something for a rudder down.

I said, well, let's see how far we are right here. Let's see how it acts. We got the bolt down there.

It's got a little bit of drag. Maybe that'll be enough. But it was just spinning aimlessly.

Had to have a rudder, had to have something that would keep the back of the boat in the back and keep the bow of the boat in the front. And so we took another piece of foam and used straight pins and affixed it on there, gave it enough drag that anytime it was moving, the stern would be where the stern is supposed to be and the bow would be where the bow is supposed to be. And it was just incredibly gratifying to watch it just sail right across with a little Capri Sun juice bag as it sailed.

It was magnificent. Sunlight gleaming off the foil. The good ship Capri Sun.

So we have to have something that orients us and keeps us directed. We have to know where we're going. We have to know why we're here and everything counts.

I think it is another deception of Satan to try to get believers to think, you know, it's just kind of a free for all. I'll just kind of, you know, God gives me the desires of my heart, whatever I desire that must be right. I don't see any sin in it, so it must be OK.

And it's aimless. You might as well be blown about by every wind of doctrine, be blown about by every circumstance. We have things that are an anchor of our soul.

We know why we're here. This age for Israel, what's supposed to happen? What's those first three things? Purge out the leaven, get rid of sin and transgression and iniquity. That's what God is doing and that's what God does.

What happens after Israel comes back? What is the biggest single problem for national Israel in the Old Testament? Idolatry. From the time they came out of Egypt, they brought a bunch of that Egyptian stuff with them. When they first go into Canaan, God says, you got to wipe out all these people or you're going to start worshipping their idols.

They don't wipe out the people. They do start worshipping the idols. High places, Ashtoreth.

Look at the history of the northern kingdom. Look at all of those kings up there. Look at Manasseh.

What is the problem? Idolatry. Eyes on something other than God. Trusting in something other than God.

Oh yeah, God, Jerusalem, sacrifice, fine. But I'm going to have my little totem pole over here just to cover the bases because everybody around, that's what they do. And look, they're more prosperous than me.

It must work. What happens during these 69 weeks before Christ in the captivity and in the return? Is there any more idolatry in Jerusalem? Not in the age of the Jews. After Jesus and when you get the crusaders and all the Christians coming in, now there's idolatry in Jerusalem.

And who instigated it? Who built the church of the Holy Nativity? And who built the church of, here's where John stood and here's where Peter spit and here's where, I mean, there's a church every place that anything significant happened. The church has revived idolatry in Israel. But Israel is cured.

Sin. And we're looking at things on a national level now because God deals with Israel nationally. National Israel equates to individual believer in the church age.

So. Restore and rebuild Jerusalem. I said we were going to talk about these decrees.

The decrees are debated because there are three or four different decrees. If you go to the seventh year of Artaxerxes, which is 457 to 456 BC. And this is what Ezra refers to in Ezra chapter seven, verse eight.

This says, Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. That decree was confirmed and extended in the 20th year of that same king. And that's where you get Nehemiah.

Ezra first, then Nehemiah. That's Nehemiah two, one and following. Came to pass in the month of Nisan in the 20th year of King Artaxerxes.

Nehemiah goes in, gives him the wine. You remember that whole story. The 483 years runs out in 2728 AD.

That's if you measure from that decree of Artaxerxes. And this is my personal preference. Now the stuff I gave you before the break that runs out in 33 AD, that's the universally accepted and understood math.

But I think that Jesus was crucified in 28 or so, because we know he was about 30 when he began his ministry. He had roughly three years of ministry. He was 33, therefore, when he was crucified.

And we know that he was born in the reign of Herod the Great. And we know that Herod the Great died in 4 BC. So he could not have been born earlier than 4 BC or later than 4 BC.

It must have been earlier. So if he was born in, say, 5 or 6 BC, that gets you to 28, 29 when he's 33 years old. And that is time enough for Herod to do his thing and kill all the children, two years old and under, to die and to be superseded and so on.

So, but you have others who say that the book of Daniel is a product of the Maccabean age. It was written after the fact and the 490 years have to run out. 483 years have to run out during Antiochus Epiphanes.

Well, he's 171 to 164 BC. We talked about that when he comes in and he defiles the sanctuary, the abomination of desolation and all that. So if you're going to go 490 years before that, why do you have to go back into the days of Jeremiah and try to say, well, the decree must have

been in 606.

And as I said earlier, you just can't make that work. Those who have tried to say that the book of Daniel is a late production, that because it's prophetic in nature, it must have been written after the events that it portrays, because obviously there's no real prophecy. They go through all kinds of contortions.

I won't bore you with the details of that, but they try to find the fulfillment in history before the time of Christ. Well, it just doesn't fly. It doesn't work.

So depending on where you time the decree not to rebuild the temple, it's not the decree that even restores the flow of economy and the walls and so on. What counts is when do you rebuild the city? It's the plaza and the perimeter that we talked about last time. The decree that rebuilds those, it is the decree to restore and rebuild Jerusalem.

And I would argue that that's the one I just gave you. And that terminates when you do the math about five years earlier than what a lot of people understand, because that's why everybody is looking in 33 AD. And they're trying to find a time when Passover fell on Saturday.

You remember the whole Friday crucifixion thing? And Jesus had sundown on Friday and that's when the Passover began and that's when the lamb was slain. And so they're looking for a year in 32, 33 AD, somewhere in there where Passover fell on Saturday so that Jesus is crucified on Friday. And that's what throws everything off because Jesus was crucified on Thursday.

And there is no Thursday Passover in 30, 31, 32 or 33 or 34 AD. I've looked it up. You can get the astronomy software Redshift and you can go back and plot the thing.

When would they have seen the new moon and declared the beginning of the month and when would have been 14th Nisan and all that never hits anywhere near Thursday in those years. There are Thursday Passovers, however, in the vicinity of 28, 29 AD. So all of this conspires together to match our understanding of the three days and three nights in the tomb.

Well, what does all this mean now? We're back to the coming of Messiah the Prince. From the decree until Messiah the Prince, there are seven weeks and 62 weeks. The street will be rebuilt and the wall even in trouble sometimes.

After the 62 weeks, Messiah shall be cut off, but not for himself. And the people of the Prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood until the end of the war.

Desolations are determined. In verse 26, you pass seamlessly from the crucifixion of Christ to the tribulation period. The only way we know that the church age intervenes is that we know that the purposes, the six purposes declared in verse 24 have not been fulfilled.

It would have been seven years after Jesus that the 70 weeks are complete, right? Didn't

happen. Did transgression get finished? Was an end made of sins? Did righteousness of the ages get brought in? Was vision and prophecy sealed up and was the most holy anointed anytime near or about? People can spiritualize it and say, well, it all happened at the cross. Well, I'm sorry, but look at all the prophecy that is not sealed up.

Look at all of the iniquity and transgression and sin that have not been made an end of. That doesn't happen until the Lord Jesus Christ returns. It is the second coming at the end of the 70th week that fulfills and accomplishes all of those things and brings in the righteousness that is going to be manifest in the kingdom and upon which people will be judged at the end of that kingdom period.

So something happens at that cutting off and that is the stopping of the Israel clock with one week, seven years left to run. So Messiah will be cut off, but not for himself, the people of the prince who is to come. Daniel has already talked about this prince several times.

He is the little horn. He is the feet of iron mixed with clay. He is the prince of the people who shall come.

He is from that iron revived Roman Empire. The end shall be with a flood. And this is the devastation spoken of in numerous passages that we have seen, Matthew 24, in Ezekiel, in Revelation, that characterizes the last half of the 70th week, the end comes with a flood.

And that city is going to be leveled. That is why there is going to be room to build Ezekiel's temple on a mountain that right now will not accommodate it. Because when Jesus returns and splits the Mount of Olives, the whole geography is going to be rearranged.

And there is going to be a river where there is no river. There is going to be a plateau where there is no plateau and so on. Well, what does it mean when he confirms a covenant with many for one week? Who are the many? What kind of covenant? Who is offering these sacrifices and offering? That is what we are going to have to look at next time.

But we know that God has a specific plan and purpose. He has a timetable and we are either adjusted and oriented to God's purpose, his specific circumstances and purposes for us or we are not. How do we seasonally hold of those? It is not just to know, but to understand, to meditate on the law of the Lord.

What does it say in Psalm 1? It is the one verse we did not go over this morning. He shall be like a tree planted by the rivers of water that brings forth his fruit in his season. His fruit in his season.

How do you know the seasons? How do you know the times? It is by meditating on the law of the Lord day and night. Well, let us close here in a word of prayer. We will pick up next time in Daniel 9.27. Father, thank you for the truth of your word, for the light that it shines on our path.

We pray that God, the Holy Spirit, will impress these truths on our hearts. May we live in a way

that is pleasing in your sight and glorifying to our Savior, the Lord Jesus Christ. We ask it in his name.

Amen.