

CHAPTER THREE

We trust that the previous chapters have been instructive. We pray that this one will add to our knowledge of truth.

My spirit has been greatly delighted as the Holy Spirit has opened my heart and mind to the understanding of the great spiritual truths set forth in the 9th chapter of Daniel. There may not be any prayer in Scripture that surpasses Daniel's prayer as recorded in verses 1-19. It reveals the very heart of Daniel; his deep concern for the glory of the Lord his God; his hatred for sin and the need of confession before God of all the sins he and his people had committed, his concern for his people, the Jews and their deliverance from Babylonian captivity, and sets before us a spirit of intercession that we should long to imitate. He pleads with God for mercy:

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (vs.18-19).

The angel Gabriel was dispatched with a message of profound importance, such importance and with such effect upon Daniel that he was left mourning three full weeks:

In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. (Dan.10:2-3)

The angel instructed Daniel that he had come to give him "skill and understanding" (v.22). Gabriel gave Daniel a message of **GOODNESS** and **SEVERITY**: the goodness of God in sending Christ, His only begotten Son, to die for His people, and **His severity in bringing the Jewish nation, under the wrath of God, into judgment and ultimate desolation because of their continued rebellion against Him which was to culminate in the rejection and crucifixion of the Christ.** Thus, the words of Peter declare the fulfillment:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: [Acts 2:23]

Paul confirms this in 1 Thessalonians 2:15ff:

Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 Forbidding us to speak

to the Gentiles that they might be saved, to fill up their sins wholly: for the wrath is come upon them to the uttermost.

The wrath of God, "to the uttermost", of which the Apostle spoke came upon the Jews in 70 AD when the city (Jerusalem) was destroyed, the temple was ripped apart (literally not "one stone left upon another") as our Lord stated, the blood sacrifices brought to a judgmental end, and the few who escaped scattered. That long cultivated branch of the olive was broken off (Romans 11) and the Kingdom transferred to "a nation bringing forth the fruits thereof."

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [Matthew 21:43]

Peter declares that this nation, the ekklesia, will be:

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: [1 Peter 2: 9]

TO MAKE AN END OF SINS

It is declared in Psalms 76 that the wrath of man is made to praise the Lord:

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Surely this was made to happen at the cross. It was the wrath of the Jewish nation that put our Lord upon the cross, this act of rejection and wrath capped their transgression. But it served also toward the putting away of sin and to make an end of sin by the sacrifice of our Lord Jesus Christ. Here we see the marvelous workings of God's purpose in causing that the extreme sin of man should serve to accomplish eternal redemption, and so provide a complete remedy for sin. While the crucifixion of Christ, though a truly great wickedness on the part of man, was on Christ's own part the free offering of Himself, without sin, as the "once for all", perfect sacrifice for sin:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? [Hebrews 9:14]

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; [Hebrews 10:12]

Oh how precious should this indescribably gracious truth be to the hearts of all of God's redeemed ones. Scripture reveals that One was willing to make "Himself of no reputation," to take upon Himself "the form of a servant," to be made "in the likeness of

"sinful flesh to humble Himself and become "obedient unto death, even the death of the cross." (Philippians 2:7-8; Also note Romans 8:32, 34)

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That He might purge our sins: [Romans 8:3]

Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; [Hebrews 1:3] That...the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. [Hebrews 9:14]

For: Whom God hath set forth *to be* a propitiation (payment to fulfill the curse of the law) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; [Romans 3:25]

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangs on a tree: [Galatians 3:13]

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: [Galatians 1:4]

That he might present it to himself a glorious congregation, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 5-27)

The above sampling of Scriptures could be multiplied greatly, but we have given enough references to show that the words "to make an end of sins" (Dan.9:24) were in fact fulfilled in the death and resurrection of our Lord Jesus Christ, and that this had to have taken place in the time frame of Daniel's 70 weeks (490 years).

AFTER THREE SCORE AND TWO WEEKS

Daniel 9:26 clearly states, "after threescore and two weeks shall messiah be cut off, but not for Himself:" If, as according to Daniel 9:25, the total time frame was to be divided into two periods we would add the 7 weeks of v.25 to the 62 weeks of v.26; thus, establishing that after 69 weeks **the Messiah would be cut off (crucified) during the 70th week.**

TO MAKE RECONCILIATION FOR INIQUITY

What a great statement of blessed Gospel truth is stated here. Our totally Divine and yet totally human Substitute, the Lord Jesus Christ, has made reconciliation for our iniquity. Our need for reconciliation arises from the fact that we by nature are not only sinners

(Romans 3:23; 11:32) but because of our sin we are also enemies (Romans 8:7) of God. Thus, we need to be reconciled to God.

The word from Daniel which is translated into the English word reconciliation is kaphar {kaw-far'}. It is a primitive root; verb meaning:

1) to cover, purge, make an atonement, make reconciliation, cover over...

1b) (Piel)

1b1) to cover over, pacify, propitiate

1b2) to cover over, atone for sin, make atonement for

1b3) to cover over, atone for sin and persons by legal rites

1c) (Pu)

1c1) to be covered over

1c2) to make atonement for

Thus, as used in Daniel and elsewhere in Scripture, it is in reference to the Blood of Jesus Christ being "spread over" our sins to cover and remove them and unite us in Him. As it is recorded in the letter to the Hebrews:

...but now once in the end of the world he has appeared to PUT AWAY SIN by the sacrifice of himself. [Hebrews 9:26b]

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:28, emphasis added)

In light of this reality we should very seriously ask ourselves the following questions:

- Have I, (Your Name), been justified before God in Christ, totally dependent upon His perfect righteousness?
- Have I, (Your Name), ever been reconciled to God by the death of His Son?
- Have I, (Your Name), ever stood before God as a guilty, lost sinner and had revealed to my heart by the Holy Spirit that I have been justified before God by the blood and righteousness of Christ?
- Have I, (Your Name), ever known myself to be an enemy of God, complete with wicked works, and had revealed to my heart by the Holy Spirit that I have been reconciled to God because my sin debt was paid in full at the cross?

These are some of the most important questions that we, as individuals, can deal with -- our very eternal life depends upon our answering these questions correctly!

Only in the death of Christ, as an atoning sacrifice, has there been accomplished that which would both JUSTIFY us before God and RECONCILE us to God. Both of these wonderful realities are taught in Romans 5:8-10:

But God commends his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Be alert now because we want to show the importance of this statement of prophecy in Daniel 9:24 -- that our blessed Lord would "**MAKE RECONCILIATION FOR INIQUITY**". Reconciliation has direct relationship with the kingdom of God (Christ or Heaven) in that it signifies the bringing back of those who were rebels and enemies of YHWH into willing and loyal submission to Jesus in His heavenly kingdom. Note what Paul writes in Colossians 1:12-22 which shows us that, as a result of the death of Christ, those who have "redemption through His blood, the forgiveness of sins"(v.14] are "being translated into the kingdom of God's dear Son"[v.13]. "having made peace for them through the blood of His cross, by him to reconcile all things unto Himself." And so the apostle adds, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of his flesh through death"(Col 1:20-22).

12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who delivers us from the power of darkness, and translates *us* into the kingdom of his dear Son: [14, see also 2Tim 4:18] In whom we have redemption through his blood, the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the congregation: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. 19 For it pleases *the Father* that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, whether things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in mind by wicked works, yet now He reconciles 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, **which was preached to every creature which is under heaven**; whereof I Paul am made a minister; 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the congregation: 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; 26 the mystery which has been hid from *the* ages and from generations, but now is

being made manifest to his saints: 27 To whom God would make known the riches of the glory of this mystery among the Nations; which is Christ in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: (Col 1:12-28, emphasis added)

We now can know for certain that when Jesus Christ our Lord died and rose again, and experienced His Parousia atonement for sin and reconciliation for the enemies of God had been fully accomplished as a matter of Biblical and historical fact. It is important and essential to a right interpretation of this prophecy in Daniel 9 to keep in mind that full atonement and reconciliation were to be accomplished and actually were accomplished, within the time frame of the 70 weeks (490 years) "from the going forth of the commandment to restore and to build Jerusalem" given to the Jews in the Babylonian captivity "unto the Parousia of Messiah the Prince".

Some may ask, "what does this all mean?" It means that the prophecy had to do with the great and eternal purpose of God to establish His heavenly kingdom[2Tim 4:18] by resurrection[1Cor 15:23c] and to bring pardoned and reconciled sinners into His heavenly kingdom as willing and loyal subjects of Christ the King.

When the time drew near the kingdom was proclaimed by our Lord Himself and by His forerunner, John the Baptist, as being "at hand". Therefore our Lord's own words, when taken in connection with the prophecy of Gabriel, are very significant. He said:

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. [Mark1:15]

This seems to be clear proof that the 70th week of Daniel **has been fulfilled in the PAST.** Please understand that the 70 weeks of Daniel 9 were finally and completely concluded immediately after the destruction of Jerusalem in 70 A.D.

Please think about it once more, the more we examine this great prophecy and all the related Biblical and historical evidence pertaining to it; we see that surely **it has been fulfilled** and it has revealed so dramatically the **Goodness of God** in sending His only Beloved Son to die for His people, and to rise from the grave as our living Lord and experience His Parousia as our Shepherd King.

The Lord is Zion's King,
Let Zion in Him trust;
'Midst friends and foes His goodness sing,
And of His mercy boast.

He rules on Zion's hill,
With laws of peace and grace,
Laws that bespeak His kindness still,

And human pride abase.

Let saints His sceptre own;
His righteous laws obey;
Acknowledge Him the Lord alone,
And walk the kingdom way. (copied)

—