

Daniel

Part 4

Speaker	Frank Wallace
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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Now we turn in place to the book of Daniel chapter 9 and we'll read from verse 1.

In the first year of Darius, the son of Ahasuerus of the seed of the Medes, which was made king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem. And I set my face unto the Lord God to seek my prayer and supplications with fasting and sackcloth and ashes. And I prayed unto the Lord my God and made my confession and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him and to them that keep his [00:01:03] commandments, we have sinned and have committed iniquity and have done wickedly and have rebelled even by departing from thy precepts and from thy judgments. Neither have we hearkened unto thy servants, the prophets, which speak in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces as at this day to the men of Judah and to the inhabitants of Jerusalem and unto all Israel that are near and that are far off through all the countries whether thou has driven them because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face to our kings, to our princes, and to our fathers because we have sinned against thee. To the Lord our God belong mercies [00:02:08] and forgivenesses, though we have rebelled against him. Neither have we obeyed the voice of the Lord our God to walk in his laws which he set before us by his servants, the prophets. Yea, all Israel have transgressed thy law even by departing that they might not obey thy voice. Therefore the curse is poured upon us and the oath that is written in the law of Moses, the servant of God, because we have sinned against him. And he had confirmed his words which he spake against us and against our judges that judged us by bringing upon us a great evil, for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil has come upon us, [00:03:01] yet made we not our prayer before the Lord our God that we might turn from our iniquities and understand thy truth. Therefore hath the Lord watched upon the evil and brought it upon us, for the Lord our God is righteous in all his works which he doeth, for we obeyed not his voice. And now O Lord our God that has brought thy people forth out of the land of Egypt with a mighty hand and has gotten thee renown as at this day we have sinned, we have done wickedly. O Lord according to all thy righteousness I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain, because for our sins and for the iniquities of our fathers, Jerusalem and thy people have become a reproach to all that are about us. Now therefore O our God, hear the prayer of thy servant and his supplications and cause thy face [00:04:09] to shine upon thy sanctuary that is desolate for the Lord's sake. 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.

And whilst 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 for the holy mountain of my God, yea whilst I [00:05:03] was speaking in prayer even the man Gabriel whom I had seen in the vision at the beginning being caused to fly swiftly touched me about the time of the evening oblation and he informed me and talked with me and said, O Daniel I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth and I am come to show thee for thou art greatly beloved, therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression and to make an end of sins and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and prophecy and to anoint the most holy. [00:06:04] Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks the street shall be built again and the wall even in troublous times and after three score and two weeks shall Messiah be cut off but not for himself and the people of the Prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood and unto the end of the war desolations are determined and he shall confirm the covenant with many with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease and for the over spreading of abominations he shall make it desolate [00:07:06] even until the consummation and that determined shall be poured upon the desolate. I suppose if we got nothing else but the feelings that are proper to the prayer of this remarkable man we would get something worthwhile tonight for we live in broken days days of confusion days of weakness days of moral apostasy before the absolute apostasy comes after the church is gone after the church is gone but days of great sorrow in the Christian profession and this kind of prayer is a prayer that's seemingly at such a time like this and to see [00:08:04] this old man and he was an old man perhaps approaching 90 years of age when we find him here pouring out his heart in earnest prayer and confession what a picture for us sometimes as we get older and we might we might feel well we haven't got the energy to serve the lord in evangelism or even in expounding the truth or in other forms of service and we may say well our time's done well that's a fatal attitude to have because here is an old man and he's full of the interests of the lord greatly concerned that there might be spiritual prosperity amongst the saints and also something for god so dear old saints take courage there's something for you to do old sister as well as old brothers to pray and pray earnestly in relation to the things of the lord [00:09:01] so there are a few moral lessons to be learned before we proceed in trying to describe a little of what this chapter means and that's the first one to see this old man coming near the end of his days no doubt and actively engaged in intercession paul the aged was another in prison not nearly so old as this man but also zealous and interceding for the saints and crying earnestly to god and writing for their prosperity and their spiritual encouragement the first thing i think we take account of in a moral lesson is to have intelligent prayer governed by the word of god now that's extremely important in our day for instance it would be useless for us to pray earnestly in our prayer meetings or at home that god would bring israel and the arab nations [00:10:04] together in harmony and in blessing we know we're wasting our time we're not praying intelligently the word of god tells us clearly and distinctly that there will be continual enmity between israel and especially the arab nations until the lord comes and puts that right so we wouldn't be praying intelligently oh by all means pray for a cessation of war and terrorism yes that would be perfectly correct but not to pray for total harmony and affinity between israel and the arab nations so daniel he's reading the prophecy of jeremiah and particularly in chapter 29 also it's in chapter 25 but particularly in chapter 29 he would

read that if the children of [00:11:01] israel are in captivity in this period of 70 years and they cried aloud to god in prayer god would hear them and deliver them daniel says all right i'm going to take that up that's god's promise to me that's god's promise to israel and judah then i'm going to exercise this great desire of god on behalf of his people there's precious little evidence that anybody else in babylon was concerned as daniel was concerned but he himself desired to do this and how well he did so i say intelligent prayer governed by the word of god is that which pleases the heart of god that's for us today along with that we have of course the question of reading the word of god [00:12:03] that's perfectly obvious the more we read the word of god the more we become conversant with his ways and his purpose and so we're able to live and pray intelligently if we don't read his word we'll become inefficient in his service we become lacking in discernment and understanding so it's absolutely imperative that christians read their bibles and pray about them pray about it intelligently that they might understand and apply it to their lives day by day the next thing is daniel's confession and why this is something that we need and you would notice the heart rending prayer of this man he acknowledges if no one else acknowledges he acknowledges that israel and judah have failed [00:13:06] and the reason of their failure was very very simple disobedience to the word of god it began in the garden of eden it continues through all dispensations and it's true in the christian era wherever there is failure it can be traced to disobedience to the word of god and that's very very sad and when you read this prayer you see this clearly daniel is emphasizing that we have failed our kings have failed our princes our judges our rulers our fathers we all have prayed i have failed ah that's a bit different we might be free to confess in a general way that there is failure are we prepared to own our own particular failure in the breakdown that takes place at the present [00:14:03] moment that's not so easy but i believe it's absolutely necessary that if we take up a high and mighty attitude that all others have failed but i haven't we might as well stop praying but oh it's right that each of us in our individual lives in our home lives in our assembly lives and our business lives in whatever way we have failed it is right that we should confess it freely without any reservation examining ourselves not only before we go to the supper but examining ourselves day by day and seeing if there are things that are contrary to the mind and will of god and confess it and not only confess it but put it right so this is a most important feature in this prayer of daniel's his personal confession along with his general [00:15:05] confession and we cannot possibly miss the anxiety the concern the reality the earnestness that marked this man as he prayed there was nothing casual about it it wasn't simply a reiteration of very carefully phrased statements nothing like that this is coming from his heart it's coming right from the depths of his being it's what he feels what he's concerned about fasting and praying and now he comes to god about this matter what a wonderful example for us all he prayed about his own failures as well as the general failures of the nation but then of something else and this is extremely important is the character of the man who was interceding and the angel tells us what kind of man he was daniel thou art greatly beloved [00:16:09] heaven took account of this man a captive in babylon but what a man a man of the utmost integrity in his public life beyond reproach let all those who hated him and there were many they tried their best to find faults in connection with his administration not a flaw beyond reproach in his public life in his private life consistent prayerful godly dependent faithful upright man in every sense of the word and in persecution humble and dependent and trusting in god what was the result he was a prosperous man [00:17:03] he continued when kings failed and kings passed away daniel continued upheld by god preserved by god went on his pathway pleasing to god and you remember there was testimony born to him by god by the prophet ezekiel when he spoke about the three righteous men job noah and daniel righteous man says god righteous man daniel these are the kind of persons that god listens to that heaven listens to people of outstanding integrity people that can be relied upon to be faithful to their god no matter the conditions so these are the moral lessons and i think it's extremely important that in studying these prophetic scriptures we get moral lessons for ourselves as well as looking forward to the future [00:18:03] and seeing how things

will develop with israel you cannot read this prayer but see clearly that daniel is not speaking about the church obviously the church didn't exist at that time neither is it a subject of prophecy in the old testament it was hid in god came to light for the first time when the holy spirit was sent down on the day of pentecost and believers were formed into one body the house of god it didn't exist until that time we have the words of our lord jesus christ to prove that i will build my assembly it was future at that time his death hadn't been accomplished nor his resurrection nor ascension nor the descent of the holy spirit i will build a future matter but daniel is occupied [00:19:05] with israel he's occupied with the land of israel he's occupied with one particular city in israel in the land of israel jerusalem and he's occupied with one particular important place in jerusalem thy sanctuary now it's all about israel the land the people the sanctuary the city all concerned with what belongs to israel and israel's god now i believe we're faulty in our understanding if we think that god took the nation of israel out of egypt simply to rid them of their bondage he did that that's perfectly true and then he promised to lead them into the land and again we say well that's wonderful that gives them rest and that gives them blessing we would be faulty if we thought that was the end that god had a new [00:20:05] only when they got into the land god gave them instructions that they were to deal with the idolatry that existed there rid it out obliterate it leave no trace of it it was offensive to god and he wanted it removed and then in the land he wanted the people to be responsive to him to worship him getting rid of idolatry that was rampant and in the land he wanted to worship for himself a jealous god who wanted the affections of his people that's the whole object and daniel understood that when he prayed about the land and the city and the sanctuary and the people he knew that if there was a restoration the restoration was accomplished [00:21:01] then the response would take place for god and this is why he cries aloud so willingly and so heartily to god and this is has to this has to be kept in mind the great end and view that god had in blessing his people was not only relief but also response and that's very very important even in our day that if we stop short and say well i'm glad my sins are forgiven i'm going to heaven praise god for that yes keep on praising him for that it's well worthwhile praising him for that but we don't stop short there the father seeketh worshipers and so there's something else to go on to a response in our lives in worship and in testimony very very interesting that the two men who are described as greatly beloved are the men to whom are given the greatest prophecies we have daniel greatly beloved and to him is made known the interpretation of [00:22:09] nebuchadnezzar's dream and also this 70 weeks vision and also other prophecies we find in this book we turn to the new testament and we we find a disciple whom jesus loved is the one to whom is given tremendous visions of the future in relation to the world israel also the church marvelous thing that beloved people who are beloved for their uprightness their integrity their worth are the people who are given understanding oh shall i hide anything from my servant abrams says god shall he hide anything from one who is beloved shall he hide anything from the beloved disciple no willingly the things are made known dear brethren we are beloved the bible tells us [00:23:04] distinctly that we are beloved we're beloved because we belong to god through christ secured at such an infinite cost and if we're concerned if we pray if we look into god's word god will delight to unfold his mind to us not only in relation to prophecy but in the whole scope of revealed truth he'll delight to do it if only we read his word that's the cue read the scriptures pray about them keep on reading and if you don't understand at the time keep on reading the time will come when you will understand i've said this often when i was a young christian i asked david horn and dear old brother in port seton what do i do david oh he says read the new testament i said well i'll do that yes so i read the new testament and then i went back to him quite happily i've read the new testament what do i do now [00:24:02] oh well he says start and read the old testament so i started to read the old testament and eventually i read the old testament i said how did you get on well i said i enjoyed genesis and the first part of exodus was very very interesting but when i came to that thing about the tabernacle boards and and colors and metals and oh that was very disinterested i says you'll learn and of course

we do learn we learn as we keep on reading keep our ears open when we hear ministry we are in days when people are shunning coming to ministry meetings that's the place where we learn we learn from men who have dug into the bible and can give us its understanding and so it's very very important get yourself steeped in the bible that's the way we learn and so dear friends again i say very very important that we understand the word of god and what it means and [00:25:02] this man did daniel he understood its import it was operative in his life it governed his life and to what wonderful fruits it brought forth i suppose he's the only man in the bible who was praying and was interrupted by heaven while i was praying he said the man gabriel came and interrupted him in his prayer almost saying daniel you've prayed enough we know what you're after from the very first moment you began to speak heaven was interested in what you're saying and then the man gabriel unfolds to daniel this wonderful vision the 70 weeks vision that means so much to israel and let us say so much for the glory of our lord and savior jesus christ and if we miss that then we would miss the very best in the 70 weeks vision [00:26:05] so people might wonder and say now where do we get in scripture the right to say that a week means seven years by what method of interpretation do we arrive at this consideration the first thing is that this word seven doesn't just mean seven weeks it means seven of anything i understand the hebrew word it's a very very wide application but there are two scriptures that very very definite show us that it's an established form of interpretation in the bible and the first case is in the book of numbers when you remember the spies were sent into the land and they were there [00:27:04] for 40 days 40 days they went into the land of canaan and they brought back the bunch of grapes ashgold grapes and the pomegranates and the figs and described the land as a very very great land but oh the cities are walled up to heaven and the men are great the giants are there we'll never be able to conquer that country that was a lack of faith and unfortunately the testimony of the 10 was so powerful that it upset the people and they didn't want to go in caleb and joshua tried their best to quieten the people but to no avail all right says god 40 days you've been in the land of israel the land of canaan and you've refused to go in for every day there will be a year that you will need to go through the wilderness [00:28:02] 40 years you will have to go through the wilderness there is a clear indication that days can be turned to years so when we say that a week represents seven years here in this vision we are on sound ground well it's good to get another confirmation and in the fourth chapter of ezekiel we find that the prophet is told to lie on his side for over 380 days and says god each day will be counted for a year now there are two scriptures that clearly show us that this interpretation is sound and while we don't need corroboration it is good when we get scriptural corroboration and so to say that each day here represents a year is sound scriptural interpretation so we begin with uh verse 25 know therefore and understand that from the going forth of [00:29:09] the commandment to restore and to build jerusalem unto the messiah the prince shall be seven weeks and three score and two weeks the street shall be built again and the wall even in trouble trouble of troublesome times now then it took a period of seven weeks 49 years for the rebuilding of the city there are four decrees three in the book of ezra and one in the book of nehemiah which instructs the people to go back to the land and to build the ones in ezra they have to do with the building of the temple but the one in nehemiah is precise [00:30:02] that it's for the rebuilding of the city and it has been very very carefully calculated that from the time that the decret the decree went forth in the book of nehemiah chapter two until the time when jesus entered into jerusalem as messiah the prince hailed as such hosanna the son of david covered this period that is referred to seven weeks and three score and two weeks 69 weeks but then we find this very solemn statement and after three score and two weeks shall messiah be cut off you remember how he was hailed when he came into jerusalem they strewed the palm trees before him the crowd shouted hosanna to the son of david he entered in in triumph into the city of jerusalem and all looked fair but it was only [00:31:08] outwardly and you know very well that the heart of the nation was not for the lord the leaders were against him and rejected him and eventually planned and schemed until they had crucified him he was cut off it

looked good but it wasn't good and this term cut off is a sacrificial term we find it in isaiah 53 he was cut off out of the land of the living and so this is a reference to the death of the lord jesus oh dear friends it's always solemn when we turn to the death of the lord jesus and here it is dealt with in its outward form messiah was cut off and had nothing he comes as the king of israel he comes as the one who is right to govern the universe [00:32:04] and he's cut off he's rejected he's refused oh how sad that was there was an opportunity for the nation to have him and to accept him and to follow him and instead they cut him off they crucified him oh how sad and then it says but not for himself and the people of the prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood and unto the end of the war desolations are determined now notice the precise language that is used it doesn't say the people and the prince that shall come it says it's the people of the prince that shall come shall destroy the city this is very precise language and it means [00:33:04] the romans will come and destroy the city as they did in 70 a.d but the prince that shall come is the leader of the roman conglomeration or confederation and that's future and this is a reference to the one who will be the head the first beast in revelation 13 who shall be the head of the revived roman empire the prince the people of the prince that shall come shall destroy the city and the sanctuary and here again as we said in last night one of the features that we find in the times of the gentiles is the down treading of jerusalem and in 70 a.d jerusalem was destroyed the sanctuary was destroyed all the hopes of israel were destroyed [00:34:03] never again was a temple raised in 2 000 years nearly since the time the temple was destroyed synagogues came and they were the representatives of the hebrew worship but there will be another temple built in unbelief and will make way for a better temple the temple described for us in the book of ezekiel that's not the story that we're describing here and then it goes on to say he that is the prince that shall come shall confirm the covenant with many for one week now notice again the precise language he doesn't say he shall confirm the covenant with all israel for one week he shall confirm the covenant with many for one week that is the apostate part of israel those who refuse to bow to this covenant described in the book of isaiah as a refuge of lies [00:35:08] they'll be faithful those who refuse to sign they won't have the mark of the beast they'll suffer persecution and then we believe will be the literal worth of what is termed the lord's prayer if they haven't got the mark of the beast they can neither buy nor sell and then that prayer will have great force give us this day our daily bread absolutely dependent upon jehovah for what they require day by day oh how sad what terrible persecutions the faithful remnant shall endure in that time of tribulation it goes on to say and in the midst of the week he shall cause the sacrifice and the oblation to cease and the overspreading of the abominations [00:36:01] and so on that is that in the middle of this last week that has to be has to be completed to fill up the 70 weeks in the midst of this last week the head of the revived roman empire breaks the covenant that is made with israel and leaves them absolutely defenseless they have no help from the roman empire the king of the south is against them the king of the north is against them the confederated roman power is against them and they have no help anywhere and the last three and a half days of that week the last three and a half years of that period is a time of intense tribulation such as the world has never seen and unless the lord shortened those days then they would all have been annihilated very very solo but there it is precisely laid out for us in the word of god that this last week [00:37:08] will be divided into two portions the first portion where the nation the apostate part of nation the nation will be protected by a covenant with the head of the revived roman empire the last half of the week three and a half years will be the time of intense bitter relentless persecution that will only cease when the lord comes in power and in glory now if we stop there at the time of the great tribulation we would be missing a great deal so we want to go back a little bit to verse 24 and we'll go down this very carefully 70 weeks are determined upon thy people [00:38:01] people and upon thy holy city that's point one now clearly again we're not dealing with the church we're not dealing with the gentile nations that has already been seen in daniel chapter 2 we're dealing with the nation of israel and particularly the city of jerusalem that's the first

thing and i think we've got that clear in our minds point number two to finish the transgression what does that mean israel sins are finished no more failing no more breaking the commandments no more refusing to obey the judges the rulers the prophets the word of god no more transgression finished to make an end of sins again the same idea no more god in wickedness [00:39:04] and failure that kind of thing is at an end the lord has come the lord is finishing the matter he's talking about the end of the 70 weeks this is what's the consummation of god's ways with his people israel and it's graphically displayed in the books of isaiah and jeremiah and ezekiel isaiah particular where this the prophet shows in beautiful language the heart of jehovah for his people and how he'll bless them comfort ye comfort ye my people and all the wonderful things that the prophet says inspired by god to show that god in his mercy and his love for his people will forgive them all their sins and iniquities they'll be cast behind his back that beautiful portion that we read in isaiah 53 that we so very often use in preaching the gospel or so use for our own comfort but stands [00:40:04] particularly related to israel by stripes and all the rest of it we are healed and so on the death of christ to meet them in all their failure and then we come to reconciliation for iniquity i think mr darby has another statement to make reconciliation or expiation for iniquity and i believe here we have a distinct reference to the great day of atonement it stands at the very center of this group of seven to make expiation for sins how possibly could the sins of israel be expiated how could they possibly be reconciled to god only by one means by the death of our lord jesus christ in its greatness and glory its far-reaching effects we were reading at home in our bible [00:41:06] reading i should say at port seton and we're reading in romans chapter three about the passing by of the sins that happened before that is paul is taking a look backward and taking account of all the failures that had gone before and they were all dealt with in forgiveness by the blood of our lord jesus christ marvelous thing to think about that all those who lived in faith before the coming of the lord received forgiveness at the time shall i say in a temporary covering character but its fullness waited for the coming of our lord jesus christ and when his work was accomplished then their forgiveness was complete in the fullest sense of the word and here we find israel the expiation being made for them again a reference to the greatness of the death of our [00:42:04] lord jesus christ and if we look at the type in leviticus chapter 16 the great day of atonement it sets forward clearly how this is accomplished and you remember first of all the high priest had to make a sin offering for himself and of course that's impossible in connection with our lord jesus and the epistle to the hebrews tells us about that he never needed to make expiation for his sins but then two goats were taken one goat for god the other goat for the people god was satisfied and then the sins of the people were confessed on the head of the other goat which was taken away into the wilderness by the hand of a fit man and left there a vivid picture of how the sins of the nation were taken away for one whole year and the people were restored to the to jehovah [00:43:01] but then for us it means much greater that when the lord jesus christ was abandoned by his god and the work of atonement was finished the work of expiation the work of reconciliation the work of forgiveness when that was completed the sins were dealt with forever sin was put away the fruits of sin sins were dealt with effectively the greatness of the work of christ and i often feel this dear brethren if we just take account of ourselves individually we all know it's absolutely impossible for any of us to take account of all our sins we know that's impossible we're not living in sin we're not continually practicing sin we're not following a course of sin but we're all very conscious that we fail day by day in many ways [00:44:01] we don't want to fail but we do unfortunately but then dear friends when we think of the millions and millions of people who are forgiven on the basis of the death of christ it gives us some impression of the magnitude of that work what a tremendous work for the glory of god and for the blessing of all concerned and we say without any hesitation that the blessing of the gentile nations the blessing of the nation of israel the blessing of all those who form the church will rest upon this great work the death of our lord jesus christ again and again and again in the writings of dear j and darby there is nothing like the cross again and again and again he drew the saints attention to it the

magnitude of the death of christ this is why we consider it a great [00:45:04] joy to gather together even in our weakness in the lord's the morning just to express to him our gratitude for his wonderful love expressed in death and here it's for the blessing of israel then it says to bring in everlasting righteousness a reference to the world to come we know that this is not the time of righteousness the only place where real righteousness is to be found at the present moment is in the circle where those who belong to the lord jesus are indwelt by the holy spirit and the kingdom of god is not meat and drink but righteousness peace and joy in the holy spirit and so their righteousness according to god is wrought out in the spirit's power but in the world to come righteousness shall reign the knowledge of the lord shall [00:46:02] cover the earth as the waters cover the sea the two great features of the new covenant mentioned in hebrews 8 for our present blessing but particularly in relation to israel those two points are the knowledge of god and the forgiveness of our sins marvelous blessings and the forgiveness of sins is a wonderful blessing a tremendous blessing and linked with that the knowledge of god and so righteousness will cover the whole earth in the same way as the knowledge of god covers the earth as the waters cover the sea unrighteousness corruption evil inconsistencies mark the day in which we live every conceivable form of evil but to bring in everlasting righteousness will be for a thousand years a king shall reign in righteousness [00:47:01] melchizedek is described as king of righteousness and king of peace and that little picture in genesis 14 is a picture of the world to come and so we find here everlasting righteousness brought in it won't break up it won't deteriorate it won't be destroyed by internal dissension it will be maintained by the one who rules and we find that jerusalem the city where our lord was crucified as it says in revelation shall be described as the righteous city what a transformation no dear friends everlasting righteousness will be for the glory of god and the honor of christ and for the blessing of israel and the church will have its part in its administration then it says seal up the vision and prophecy what does that mean no more need for prophetic [00:48:01] scriptures all has been fulfilled all the glowing prophecies that are made and by the prophets the major prophets and the minor prophets all those prophecies are fulfilled to the letter god is vindicated in his word and everything's brought to pass by our lord jesus christ no more scriptures to be fulfilled all the scriptures fulfilled in relation to messiah all fulfilled in relation to israel and all fulfilled in relation to god when we read the psalms the king is reigning people are in silence before him keep quiet before him jehovah's on his throne and i can understand people saying but that's not true today we don't see that today there are wars there are confusions there are there is evil and what does it mean [00:49:01] and it means this that they don't understand the value of dispensational teaching that the world to come hasn't come when these psalms are set forth they anticipate another day when the king shall be on the throne and this will be a fact and the nations will be silent before god and righteousness will be administered and there will be peace there will be a handful of corn upon the mountains and the different ways in which the scriptures portray the greatness of the millennial reign and so we have to understand the day in which we live is totally different from the day that is to come righteousness now is set aside by mankind generally but then righteousness will reign in that wonderful day and so it says seal up the vision and prophecies no more to be fulfilled lastly and to anoint the most holy i think this is a beautiful expression [00:50:06] i'll tell you why when the tabernacle was anointed it was set up in order to allow the nation of israel to approach to god in the way that he wanted and there are four occasions in these chapters in exodus where we read there i will meet with thee and the context of each scripture is well worth looking into and god's great desire was to have his people for himself i've often said that the last verse of numbers chapter 8 is one of the greatest verses in the old testament where we find mooses speaking to god and god speaking to men and there we find the heart of god the heart of his desires to have man for himself in happy communion with himself [00:51:05] and it really antedates the day when god shall dwell with men marvelous thing and when we read here about the anointing of the most holy i believe it indicates the work of the holy spirit in securing from the heart of israel the response that he'd always looked for

thank god that today because of the anointing of the holy spirit we can respond to god today and that's a marvelous thing that we can be intelligent as to god's mind and worship him in praise worship him in appreciation of who he is worship christ in the appreciation of who he is and of what he has done and so this anointing of the most holy is in view of service godward that's why we say all the activity that god has is not simply to bring us into relief it is that [00:52:04] praise god for that but it's a step in the right direction the fight the final step is that we might respond to him serve him serve him freely and with gratitude anoint the most holy well that will be the end for israel and it will be a wonderful day indeed marvelous thing that right at the center of it all whether it's chapter two or chapter nine we find our lord jesus christ he is the one the stone cut out without hands who will introduce a kingdom that shall never be destroyed he is the one here who because of his work on the day of atonement because of that great work will bring in complete total restoration of israel and a response from them that will gladden the heart of god praise god for our lord jesus because today he is the one who is [00:53:04] indispensable to us that we might do the things that are pleasing to god may we be encouraged for his namesake