

The Seventy 70's of Daniel

by Stephen Kaung

Stephen Kaung's sermon explores Daniel's prayerful response to God's promise of restoration for Israel after seventy years of captivity.

Duration: 1:10:45

Scripture: Daniel 9:1

Topics: "End Times"

Description

In this sermon, Brother Stephen Cohn discusses God's plan for His people, Israel, and the church. He emphasizes God's concern for His chosen people to be fully restored to Him. Cohn explains that God will do six things during a period of 77 years, with the first three being negative and the last three being positive. These actions include closing transgressions, making an end of sin, making expiation for iniquity, bringing righteousness, sealing the vision and prophecy, and anointing the holy of holies. The sermon is based on Daniel chapter 9 and encourages listeners to be watchful and faithful until the return of the Lord.

Transcript

This is Monday evening, August 5th, 1974, in Richmond, Virginia. The ministry is given through Brother Stephen Kong. We will please turn to the book of Daniel, chapter 9. Daniel, chapter 9. We'll read the whole chapter.

Daniel, chapter 9, verse 1. In the first year of Darius, the son of Asurus, of the seed of the meat, who was made king over the realm of the Chaldean, in the first year of his reign, I, Daniel, understood by the books that the number of the years whereof the word of Jehovah came to Jeremiah the prophet for the accomplishment of the desolations of Jerusalem was seventy years. And I set my face unto the Lord God to seek by prayer and supplication with fasting and sackcloth and ashes. And I pray unto Jehovah my God, and make my confession, and said, Alas, Lord, the great and terrible God, keeping covenant and loving kindness with them that love him and that keep his commandments.

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even turning aside from thy commandments and from thy ordinances. And we have not hearkened unto thy servants, the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land. Thine, O Lord, is the righteousness, but unto us confusion of faith, 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 in all the countries whither God has driven them, because of their unfaithfulness in which they have been unfaithful

against thee.

O Lord, unto us is confusion of faith, to our kings, to our princes, and to our fathers, because we have sinned against thee. With the Lord our God are mercies and pardons, for we have rebelled against him, and we have not hearkened unto the voice of Jehovah our God, to walk in his laws, which he set before us through his servants, the prophets. And all Israel has transgressed thy law, even turning aside so as not to listen unto thy voice, and the curse that hath been poured out upon us, and the oath that is written in the law of Moses, the servant of God, for we have sinned against him, and yet perform his words which he spoke against us, and against our judges that judge us, by bringing upon us a great evil, so that there hath not been done under the whole heaven as hath been done upon Jerusalem.

As it is written in the law of Moses, all this evil is come upon us, yet we besought not Jehovah our God, that we might turn from our iniquities, and understand thy truth. And Jehovah hath washed over the evil, and brought it upon us, for Jehovah our God is righteous in all his works which he hath done, and we have not hearkened unto his voice. And now, O Lord our God, who broughtest thy people forth out of the land of Egypt with a strong hand, and hath made thee a name as it is this day, we have sinned, we have done wickedly.

Lord, according to all thy righteousnesses, I beseech thee, let thy anger and thy fury be turned away from thy city Jerusalem, thy holy mountain, for because of our sins and because of the iniquities of our fathers, Jerusalem and thy people are become a reproach to all round about us. And now, our God, hearken to the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake. Incline thine ear, O my God, and hear, open thine eyes, and behold our desolations, and the city that is called by thy name, for we do not present our supplications before thee because of our righteousnesses, but because of thy manifold mercies.

Lord, hear, Lord, forgive, 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 while I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplications before Jehovah my God for the holy mountain of my God, while I was yet speaking in prayer, the man Gabriel, whom I have seen in a vision at the beginning, flying swiftly, touched me about the time of the evening oblation, and he informed me and talked with me, and said, Daniel, I am now come forth to make thee skillful of understanding. At the beginning of thy supplications the word went forth, and I am come to declare it, for thou art one greatly beloved.

Therefore consider the word, and have understanding in the vision. Seventy weeks are apportioned out upon thy people and upon thy holy city, to close the transgressions, and to make an end of sin, and to make expiation for iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the holy of holies. Know therefore and understand from the going forth of the word to restore and to build Jerusalem unto Messiah the priest, are seven weeks and sixty-two weeks.

The street and the moat shall be built again, even in troubled times, and after the sixty-two weeks shall Messiah be cut off, and shall have nothing. And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with an overflow, and unto the end war, the desolations determined. And he shall confirm a covenant with the many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to see, and because of the protection of abominations there shall be a desolator.

Even until that the consumption and what is determined shall be poured out upon the desolate. Lord we have read thy word, and now we turn to thee and ask thy Holy Spirit to quicken thy word to our understanding, and touch our hearts with thy word. Through thy word we may see thee, and we may love thee, and we may be filled by thyself the living word.

We ask in the name of our Lord Jesus. Amen. We mentioned last night that Daniel was a very special vessel, apprehended by God when he was but a youth.

And the grace of God upon him was such that he continued to be in the hand of God until he reached an advanced age. In the beginning we find that God gave him understanding of visions and dreams, preparing him for the day when God should give the first king of the world empire. The first king in the time of the Gentiles, Nebuchadnezzar, God gave him a dream.

And Daniel not only interpreted that dream, but also told the king what that dream was. And this we fellowship together already this morning, so we won't go into it again. But this evening we would like to come to a time when Daniel was in his advanced age.

In the first year of King Darius, son of Ahasuerus, of the seed of the meat. And he was king over the Chaldeans, so far as time is concerned. The first year of King Darius was almost 70 years, to be more exact, 68, or probably 69, years after Daniel was taken into captivity.

He had remained in the land of captivity for almost 70 years. He had now reached the age, maybe 85 to 90 years old, almost, around it. But you find, even though almost 70 years had passed, and yet Daniel was not in any vision, less alert before the Lord.

On the contrary, you'll find he was as keen and alert as he was a young man. Spiritually, he never. When he was young, he purposed in his heart not to pollute himself, but to keep himself pure for God.

And God honored that purpose. Even when he reached that advanced age, you can see the purity. He had lived through almost 70 years in the Gentile courts, full of idols, full of wickedness, full of the luxuries and sins of this world, the intrigues of the courts.

He lived through all these years, and when he came to that advanced age, you'll find he was as pure as he was in the beginning. He was not contaminated in any way. God had kept him through all these years, under all these circumstances.

Through all these years, Daniel was in the very center of the world politics. He was the number two man under King Nebuchadnezzar. And again, during the reign of Darius the Medes, another dynasty of the Middle Persian Empire, again he became the prime minister of that empire.

And because he was in the center of world politics, no wonder God gave him understanding of the time of the Gentiles, of the whole plan of God's working upon this earth, until the kingdom of this world shall become the kingdom of our God and His Christ. It was most fitting. But in his heart, Daniel was a real Jew.

Through all these years of captivity, he never forgot his people. He never forgot Jerusalem. And we remember how, even for the sake of Jerusalem, for the sake of God's people, for the sake of God, he even risked his own life during the reign of King Darius.

He opened his window towards Jerusalem and prayed three times for the peace of Jerusalem. He prayed to God for the peace of Jerusalem. And because of that, he was thrown into the lion's den.

He was a Jew in his heart. He had the people of God in his heart. He had the holy city Jerusalem in his heart.

Through all these years, busily occupied with world politics, managing the greatest empire in the world, and for two different dynasties, you'll find in his heart he was thinking of God's people and Jerusalem. He never forgot. And when he came to the first year of King Darius, one empire had fallen, another empire had come up.

And he read the books. And he found in the book of Jeremiah that God promised that the children of Israel will be taken into captivity for 70 years. And by that time, it was the 68th, or even coming to the 69th year.

Because King Darius was on the throne for only two years. And then King Cyrus came to the throne. And in the first year of King Cyrus, you remember, he made a decree permitting the children of Israel to go back to Jerusalem to rebuild.

So it was just within two years' time. The 70 years of desolation will be over. When he read the books, when he read the book of Jeremiah, and find out that it was just only a year or two, and the 70 years of captivity will be over.

Oh, how rejoicing he must be in his heart. But notice this. Not because it was in the book.

Not because God had promised that it should be so. Therefore, Daniel would just wait passively for that day to come. Now, we will say, if God had promised, surely he would do it.

So, what can you do? Oh, what do you do? Nothing. He who promises, he himself will perform it. So, all you need to do is just to sit back and wait.

That seems to be the natural thing to do. But dear brothers and sisters, if you know God, you know that is not the thing to do. The right thing to do is, if you are given the promise of God, then God expects you to rise up in your spirit and actively cooperate.

God does not want us to just sit back passively. The reason why he should, at this moment, reveal his promise through the book to Daniel, was an incentive to Daniel to give himself to God in prayer, in intercession, claiming the promise of God by faith, standing with God together for the fulfillment of his promise. And Daniel did just that.

So, when Daniel read the book, and by computation he knew it was just a matter of a year or two, immediately you find he set him aside to seek. He sought the Lord with prayer, with supplication, with fasting, with sackcloth, with ashes. In other words, he took the position of a sinful nature.

He confessed the sins of his father and his own sin before God. Daniel was without, and yet he took the position of the sinful nation. How he glorified God in his prayer.

He said, Lord, you are righteous. Whatever you have done, you are right. It is because we are unfaithful.

You have told us beforehand by your word, in the law of Moses, and we do not listen. You send prophets to our kings, to our people, and we do not listen. We are now dispersed all over this world.

We have become a disgrace and shame. It is all because of our unfaithfulness. You are righteous.

And then he pleaded for God. He said, we don't deserve anything, because we have no righteousness of our own, but because of thy great name, and because of thy manifold mercy. Lord, hear, brothers and sisters, it was through the prevailing prayer of Daniel that the promise of God was finally fulfilled in the first year of King Cyrus.

Do you want the promise of God to be fulfilled? Why should God tell us his promise? Why should God reveal his mind to us? The reason why he shows us his mind, he tells us his promise, is that he is waiting for us to rise up in our spirit, to lay hold of his promise, and to plead before him, and cooperate with him, so that his promise shall be fulfilled. God needs man to cooperate with him. It is true, it is God himself who does the work, but still he needs cooperation from those who know him.

If he cannot find anyone on earth, one mind with him, his hands, prevailing prayer is the secret of releasing the promise. In the Word of God you have many promises, but you just cannot take these promises mechanically, technically. You just cannot say, now it is in the Bible, therefore I just sit here and wait.

If you do that, you will be surprised. You will wonder, why is it that God's promise does not come to pass? It is not because God's promise is not true. It is because God is waiting for you to rise up and claim it by faith, to cooperate with him, to be of one mind with him.

And when God's people begin to pray according to his will, then heaven will be opened, and God's hand will be stretched out. So, brothers and sisters, here you'll find, even at this moment, when Daniel was in his old age, almost 90 years old, physically he might not be as strong as he was as a young man, but spiritually he got stronger. His spirit was strong before God.

You know, for a person to pray, prevailing prayer, your spirit had to be strong. There is nothing that will exhaust your strength more than prayer. You may be able to stand up and talk for three hours, but to be on your knees for one hour, it drains your strength, physically and spiritually, more than preaching three hours.

It requires great strength. And here you'll find Daniel, a man with great spiritual strength, almost alone, he was pleading with heaven and heaven prevailing prayer. Of course we know, it was not only the prevailing prayer of Daniel, that after one or two years, when the 70 years of desolation was fulfilled, the children of God was allowed to go back to Jerusalem to rebuild the house.

No doubt, when needle-pursing overcame Babylon, they must have heard of Daniel, because it was Daniel's interpretation of that writings on the wall, just before Babylon fell. So, when Darius came to the throne, of course Daniel, even though he was a captive, in a sense, of the Babylonian empire, immediately you'll find he became one very close and favoured, and this would continue till King Cyrus. Why did Cyrus gave such a decree? To allow the children of Israel to go back to Jerusalem to rebuild the house? Daniel must have shared with Cyrus of the prophecy of God concerning him.

In the book of Isaiah, hundreds of years before, God had already prophesied through Isaiah that he would raise up a servant by the name of Cyrus, and Cyrus shall serve his purpose in allowing his people to go back to Jerusalem and rebuild the house. And how will Cyrus know this if he did not learn it from Daniel? So you'll find that the return of the children of Israel to rebuild the house was in a very large measure the

work of Daniel. God used Daniel to fulfill his promise and to get his people to go back to Jerusalem to rebuild the house.

What a vessel Daniel was in the hand of God. Even though we have no record that Daniel ever returned to Jerusalem. No doubt his heart was in Jerusalem.

He will be in Jerusalem if it were possibly possible. But probably because he occupies such a high position in the court, he did not have the liberty to go to Jerusalem. We have no record he ever visited Jerusalem.

But even so, he was the instrument of God for the recovery of God's testimony. Now that was Daniel. Daniel gave himself to prayer, pleading with God for the promise of God to be fulfilled, that the children of Israel might return and the holy city when he was speaking in prayer.

He continued on the whole day at the time of the evening oblation. You know of course at that time there was no evening oblation because the temple was destroyed. There was no sacrifice.

But even so Daniel evidently kept the morning prayer and the evening prayer. And that day he probably prayed from morning until evening. Until the evening oblation.

He spent the whole day before the Lord. And at the time of the evening oblation, Gabriel, the archangel, came to him. And Gabriel informed him and talked to him and said, Daniel, I am now come forth to make thee skillful of understanding.

At the beginning of thy supplication the word went out, and I come to declare it, for thou art one greatly beloved. To whom will God reveal his secret? To those who live close to him, to those who have one heart and mind. Therefore consider the word and have understanding in the vision.

So on that day God gave Daniel a vision. It is the vision of the seventy-sevens. Now of course the word weeks there.

In the original it is just sevens. Because seven days constitute a week. So the translator just put it seventy weeks.

But actually in the original it is seventy-sevens. God gave him a vision of the seventy-sevens. Seventy-sevens are a portion out upon thy people and upon thy holy city.

You know, Daniel's heart was concerned with his people and with Jerusalem, the holy city. And because Daniel's heart was concerned with that, so God sent his angel to him and said, Now seventy-sevens are set apart for thy people and for the holy city, Jerusalem. When Daniel was praying, he had an immediate concern in view.

Seventy years were almost fulfilled. Now God's children and God's city had the opportunity to return and rebuild. So actually when Daniel was praying before God, he was thinking in terms of a year or two.

He was thinking of the immediate return and the immediate restoration. That was what he had in mind by reading the book of Jeremiah. But God answered him far beyond that he ever thought or dreamed of.

Now that was the way God always answered prayer. He was only thinking of the seventy years of captivity. Now almost over.

So he asked God to fulfill his promise, allow the children of Israel to return and to rebuild. But God sent his angel to Daniel and said, So far as I'm concerned, I'm concerned with something far more than that. Not just the return but the ultimate.

For your people, the children of Israel, and for the holy city, Jerusalem, I have set apart seventy years. Now brothers and sisters, you remember in the second chapter of Daniel, God revealed to Daniel the time of the Gentiles, beginning from King Nebuchadnezzar until the time when the Antichrist, his kingdom shall be smashed and destroyed by Christ when he returns. This is roughly the time of the Gentiles.

God dealt with the Gentiles primarily. The children of Israel, the nation of Israel, as Paul said, was temporarily set aside. Not that God forgot his people altogether.

They were just temporarily set aside. God's dealing in this world was mainly, is mainly with the Gentile nations. So that's why we call this period the time of the Gentiles.

In that time of the Gentiles, God cut off a portion of time. Seventy-sevens. And in that seventy-sevens, God had his special dealings with Israel and with Jerusalem.

So brothers and sisters, just remember that. The time is the time of the Gentiles. But God cut off a portion of that time for his special dealing with the children of Israel and with the holy city Jerusalem.

So the seventy-sevens are primarily concerned with the people of Daniel and the holy city Jerusalem. Why did God apportion this time for Israel and for Jerusalem? Here you'll find God said, seventy-sevens are apportioned out upon thy people and upon thy holy city. God set apart that time to do six things.

For his people and for the holy city Jerusalem. God was to do six things. Number one, to close the transgression.

Number two, to make an end of sins. Number three, to make expiation for iniquity. Number four, to bring in the righteousness of the ages.

Number five, to seal the vision and prophet. And number six, to anoint the holy of holies. After seventy years of captivity, Daniel was concerned with only if the people could return.

If only they could return and rebuild. That was Daniel's concern. Unfortunately, even though they were allowed to return, only a random return, you know.

But that was Daniel's concern. But God's concern for his people is far, far greater. God said, it is not only that my people shall return from captivity or even to rebuild the city.

My concern with my people is that the people whom I have chosen shall be fully restored to me. That is my concern. So here you'll find God said, I'm going to do six things during that seventy-seventies.

Number one, two, three, form a set, a class. Number four, five, six, another class. Number one, two, three are negative.

Number four, five, six are positive. And that is what God would do. God said, I will close the transgression.

To close the transgression. These people transgressed the law of God. And because they transgressed the law of God, therefore they came under discipline.

And God said, one day I will close the transgression. The word close simply means, I will restrain it. I will put it aside, so that they will no longer transgress against my law.

For a people who are so imbalanced, so stiff-necked, and be proven again and again hopeless people. If you read the history of the children of Israel, it seems as if it's a hopeless people. And God in his great suffering, long patience, dealt with them, and is dealing with them, until one day God said, I will close the transgression.

They will not transgress my law anymore. To make an end of sin. And in other translations you'll find, to seal up sins.

When sin is sealed up, it means that sin no more. You know, it is the very word. When Daniel was thrown into the lion's den, the king sealed the den.

Shut up. In other words, no more. You cannot come out anymore.

It is just contained, sealed, finished. Shut up. And here God said, I will seal the sin.

For a people that sin against God again, again, again, and again, one day God said, I will seal the sins. They will not sin against me anymore. And to make expiation for iniquity.

In other words, this means that, to make reconciliation. To atone for all their iniquities, so that they are considered as justified people. Now of course, dear brothers and sisters, all these are very practical.

In other words, no doubt, it is upon the cross of our Lord Jesus, where He bore our sins. Not only our sins, but also the sins of the children of Israel. He bore our sins upon the cross, and there He made atonement for us.

He was, He is the reconciliation of the world, and of the nation of Israel. No doubt about that. But what is meant here is the practical application.

In other words, not only that Christ had already completed the work of redemption on the cross, but all that He has accomplished on the cross, even though it was rejected by the nation of Israel, one day they will receive the good of the finished work. One day a fountain will be opened, and the nation of Israel shall be washed clean. You find that in Zechariah 13 verse 1. God promised that.

So dear brothers and sisters, you'll find this is what God will do for His people. Once God has chosen that people, God never gave up. Even though temporarily they may be set aside for thousands of years, and yet God said, I have set out, set apart seventy seven, just to bring them to a place where they transgress no more, sin no more, and they will be washed as white as snow.

Marvelous mercy of God. And that's the God that He will do. He will do.

And He is doing. During that period, seventy seven. But that is only negative.

And here you'll find the last three that moves to the positive. God said, I will bring in the righteousness of the ages, everlasting righteousness. In other words, God will make a new covenant with the children of Israel.

Not like the covenant that He once made with them when He took them by their hands and led them out of Egypt, because they didn't keep His covenant. Therefore it was abrogated. But one day God said, I will make a new covenant with the children of Israel.

And in that new covenant you'll find God said, I will put my law into their heart. I will write it upon their mind. I shall be their God, and they shall be my people.

No one need to tell his neighbor, know the Lord, because from the smallest to the greatest of them, they all shall know me. And I will forgive their sins, and I will not remember their iniquities any more. Brothers and sisters, one day the new covenant will yet be established with the nation of Israel.

Today we, who are in the church, are already in the good of the new covenant. But that does not deprive the nation of Israel from that new covenant. Because one day God will yet establish that new covenant with the nation of Israel.

God will put them under a new covenant. Everlasting righteousness shall be brought into that nation. And to seal the vision and prophet.

Why does God give vision and send His prophet? Because the children of Israel have not been faithful. But when one day it shall come, that the vision and the prophet shall pass away. Because all that God has revealed and God has prophesied shall all be fulfilled.

So there is no longer the need of vision, no longer the need of prophet. That's the very consolation. And then finally, to anoint the holy of holies.

This is the most difficult point to interpret. There are various interpretations concerning this. Some say the holy of holies there does not mean a real temple to be built and with the holy of holies in that temple.

It means Christ. A person. Christ as the holy of holies.

But some people say no, it is the holy of holies. One day in the millennium kingdom, a temple will yet be built in Jerusalem. Now which is what I don't know.

But one thing we do know, after Moses built the tabernacle, on the day that he set up the tabernacle, the tabernacle was anointed. Was anointed. Now that was the first and the only occasion where the tabernacle or the temple was anointed.

The temple built by Solomon was not anointed. Neither was the temple built by the remnant anointed. But here you'll find God said, to anoint the holy of holies.

In other words, one day there will be a temple and that temple shall be anointed. No wonder Taghei said, the latter glory of the house shall be greater than the former glory. So whether it refers to a person or whether he refers to a place, we don't know.

One thing we do know, and that is one day God will return to his people in such a way that his presence shall be far glorious than his presence with them in the old days. In other words, God set apart 77 to do these works, to bring his people back to him to such a privilege, glorious, that's just like him. And that's the purpose of the 77.

Verse 25. Know therefore and understand from the going forth of the world to restore and to build Jerusalem until Messiah the Prince of 77 and 62 7. The street and the moat shall be good again, even in troublesome times. And here you'll find God showed Daniel, when will the 77s begin? When will it begin? It begins at the time when the decree went forth to rebuild the city.

Jerusalem. To restore and to build Jerusalem. That was the beginning of the 77.

So brothers and sisters, you'll find here God shows us very clearly when will the 77s begin? Begin. It begins with the decree to restore and build Jerusalem, when its streets and moats shall be rebuilt. Now of course, in connection with royal decrees for the return and rebuilding, all together in the Bible, you'll find three separate decrees.

The first decree was given by King Cyrus. King Ezra chapter 1. Cyrus issued a royal decree saying that all you people of God, you may go back to Jerusalem. To do what? To rebuild Napa City.

So you'll find that this cannot be the beginning of the 77. Then you'll find the second royal decree concerning the building and the return. And it was found in Ezra, also chapter 7. In the seventh year of Ahasuerus.

Ahasuerus Longinus. He issued a decree to Ezra. Permitting Ezra to go back to Jerusalem.

To do what? To beautify. So it cannot be that decree. Because it is just to beautify the temple, not to build the city.

And then we find the third one in Nehemiah chapter 2. The same Ahasuerus Longinus. In the twentieth year of his reign, he issued a royal decree. Sending Nehemiah back to Jerusalem to be the governor of the Jews.

And there to rebuild the city. The wall. So brothers and sisters, we know that the beginning of the 77 was with this third royal decree.

When Nehemiah was sent back to rebuild the wall, that was when the 77 began. Now from the time when the command was given to rebuild, to restore and build Jerusalem, to the time of Messiah. So here we find the Messiah.

Of course Messiah is Christ. Christ the Messiah. From the time when the royal decree to restore and build Jerusalem to the time of Messiah, there were all together 69 sevens.

And these 69 sevens were divided into two. Seven sevens and 62 sevens. But by reading it, even though they were divided, yet they were not separated.

In other words, the time continues. From the time when the decree of Ahasuerus in his twentieth year, for Nehemiah to go back to rebuild the wall, to the time of Messiah, all together 69 sevens. 483 years.

And historically this was fulfilled. Why divide into 77 and 62 sevens? 77 is 49 years. Why divide into 49 years and then on? We don't know.

Probably it took 49 years for Jerusalem to be fully restored in Proverbs time. Fully rebuilt in Proverbs time. But anyway we know, when you study history, you know from the time of Nehemiah's return to the time of Christ, 483 years.

Some people compute to the very day. But of course we don't need to do that. Because chronology, in ancient chronology, old chronology, are not too accurate.

The dates are not too accurate. But approximately. So I mean, we who believe in the Word of God, we don't need to be that exact to the very day.

You know, we know that this is what happened. To the time of Messiah, 69. Then the Messiah shall be cut off.

And the word cut off there in the original means He is violently cut off. When was Christ openly announced as the Messiah? It was the time when He entered into Jerusalem. He was acclaimed as the Messiah.

But only a few more days and He was crucified on the cross. The Messiah was cut off and there was nothing left. So far as the nation of Israel was concerned, even today, they do not acknowledge Christ Jesus as the Messiah.

The Messiah had nothing. Absolutely nothing. So far as Israel was concerned.

But then you find something inserted between the 79 7th and the 1 7th. The 79, the 69 7th and the 1 7th are separated. There was something in between.

So here you'll find, and after the 62 7th shall Messiah be cut off and shall have nothing. And then he said, and the people of the prince that shall come shall destroy the city and the sanctuary. And the end thereof shall be with an overflow.

And unto the end war the desolation is determined. And he shall confirm a covenant with the many for 1 7th. So here you'll find interposed between the 69 7th and the 1 7th there was something else.

Now of course, the interpretation. When you come to things that are still in the future, or things that are not clearly defined, you cannot be dogmatic. You can only try to find out the best that seems to be satisfactory.

But we can never be dogmatic. So with these things there are margins. You know, we have to be open.

Some people think after the Messiah was suddenly cut off, then the people of the prince that shall come shall destroy the city and the sanctuary. Some people believe this was fulfilled in A.D. 70. When the Roman soldiers, under the Roman prince Titus, laid a siege of Jerusalem.

And finally they broke into Jerusalem. They plundered the city. And even though Titus gave a command to preserve the temple, yet his soldiers, maybe they did not hear, they threw fire into the temple.

And the temple started to burn. And what Christ has foretold about the temple, not a stone upon a stone, in A.D. 70 was literally fulfilled. Jerusalem, the city and the sanctuary, in A.D. 70.

But that was not the end. That was not the end. Only after that you find, and the end thereof shall be with an overflow.

And unto the end wore the desolation. That was just the beginning, not the end. And time will roll on, roll on towards the end.

And all the time there will be wars, there will be desolation, until towards the end there will be an overflow. In other words, everything will be intensified so far as desolation. And that fits in with Matthew chapter 24.

You see, if you turn to Matthew chapter 24, I think it is from verse 4 onward. And Jesus answering said to them, See that no one misleads you. For many shall come in my name, saying, I am the Christ.

And they shall mislead many. But ye shall hear wars and rumors of war. See that ye be not disturbed.

For all these things must take place. But it is not yet the end. For nations shall rise against nation and kingdom against kingdom.

And there shall be famines and pestilences and earthquakes in diverse places. And all these are the beginning of through us. Then shall they deliver you up to tribulation and shall kill you.

And ye will be hated of all the nations for my name's sake. And then will many be offended and will deliver one another up and hate one another. And many false prophets shall arise and shall mislead many.

And because lawlessness shall prevail, the love of the most shall grow cold. But he that hath endured to the end, he shall be saved. And the threat tidings of the kingdom shall be preached to the whole habitable earth for a witness to all nations.

And then shall come the end, when therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet, standing in what is a holy place. He that reads, let him understand. So brothers and sisters, probably this is the period that is not set apart.

You see, 77's were set apart, cut off from the time. But in between the 69th seven and the last seven, there was a time that was not set apart for Israel and for the city. And we know what that time was.

On the one hand, so far as the world is concerned, it is just a time of the Gentiles. Situation would become worsen and worsen and intensify as we find in Matthew. Wars, rumors of wars, pestilence, and so on and so forth, persecution.

But the gospel shall be preached. On the other hand, this is the time of the church. God is gathering himself of people out of every nation, every tongue, every tribe, and every people.

And God has gathered them together into a holy nation of people for a special possession, his church. Here you'll find God is working quietly, gathering himself of people. And that time is neither for the Jews nor for the Gentiles, but for the church.

So here God is working there. And of course, awkwardly, the time of the Gentiles go wrong. And the children of Israel and the holy city seem to be set aside again, because they rejected the Messiah.

The blood is upon them. And this will go on until the end. And when the end shall come, there will be another.

And here you'll find, and he shall confirm a covenant with many for one Sabbath. Now who is this he? It refers back to the people, the priests, people of the priests. Refer back to the priests that shall come.

And the prince that shall come is the Antichrist. Because Christ say, you do not receive me when I come in my father's name, but you will receive one who shall come in his own name. So here you'll find so far as

the children of Israel, the nation of Israel is concerned.

Now remember, brothers and sisters, this is related to Israel. So far as Israel is concerned, one day there will be a man, a prince as it were, and he shall come, and he will make a peace pact with the nation of Israel for seven years. Brothers and sisters, all these are coming.

The nation of Israel, in a sense, after the Second World War, you remember, after the First World War, there was the declaration of Balfour. The British government guaranteed that the Jews could return and to their homeland, but they promised at the same time the Arabs of the same land. So finally they just restricted their return, and you know the story.

And the Second World War, after the Second World War was finished, the nation of Israel, but look, the little nation of Israel lived daily under, as it were, a dagger. They were never secure, never secure. And this will continue on until one day, one man, a prince as it were, the head of a great power, a confederate, one day one man will say, I will guarantee the opportunity.

Let's sign a pact, a peace pact for seven years. And those who do not know God will jump at this opportunity. The nation of Israel will make a pact with the Antichrist.

They think they can make use of that man. Of course, that man makes use of them too. But in the middle of the 70 years, he will break his promise.

He will tear that covenant to pieces. He will stop the sacrifice and oblation. As you read in the Book of Revelation, you'll find that he has established himself so firmly in this world.

Now he began to show his real face, and that is he will abolish all religion. He will ask people to worship him and him alone. He will put his image, the image of the beast shall be put in the holy place in Jerusalem.

The desolation, abomination of desolation. And at that time comes the time of Jacob's trouble. The three year and a half of the great tribulation.

So far as the children of Israel were concerned, it was Jacob's trouble. So far as the world is concerned, it is a great tribulation. And those godly Jews, and of course in details you can read them in Revelation, you can read them in Zechariah, in different prophets, you know.

But that was what it is. And this will continue on until the consumption and what is determined shall be poured out upon the desolator. In other words, then Christ shall come.

He shall destroy the kingdom of the Antichrist. He shall destroy the Antichrist, put the Antichrist into the lake of fire. And then you'll find Israel shall once again be fully restored to God and become the head of the nations on earth during the millennium kingdom.

So brothers and sisters, this is God's dealing with the children of Israel. So far as God's dealing with the Gentile nations concerned, we see that in chapter 2 of Daniel. And now in chapter 9, you'll find God's special dealing with the children of Israel, with the nation of Israel.

But it all comes to one thing. And that is, one day, God shall establish his kingdom upon this earth. And Christ shall rule over this earth.

And whom will Christ, will rule Christ? Those who follow the Lamb, whithersoever he goes today, they shall reign with Christ for a thousand years. And brothers and sisters, this is God's concerning the nations, Israel and the church. So may the Lord use these words to help us to be watchful and to be faithful unto him.

So when he shall come back, we shall not be put to shame. Shall we pray? Our Heavenly Father, how we praise and thank thee that thou hast great plans for thy son and for those whom thou hast chosen, even though thy people may be unfaithful, but thou dost remain faithful to the very end. Oh, how we praise and worship thee.

And Lord, we as thy people today, we just look to thee for thy mercy. Oh Lord, we ask thee that we may be faithful. We may follow thee whithersoever thou goest, that when thou shall return, we may be with thee in thy kingdom.

And to thee be all the praise and the glory in the precious name of our Lord Jesus.

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