

(Daniel) Daniel's Seventy Weeks

by Willie Mullan

Daniel's Seventy Weeks is a prophecy that foretells the coming of the Messiah and the redemption of the Jewish nation.

Duration: 1:02:50

Scripture: Nehemiah 2:1-8, Daniel 9:24-27, Matthew 24:15, Luke 4:16-21, Revelation 11:1-2

Topics: "Seventy Weeks", "The Coming Messiah", "Prophecy"

Description

Willie Mullan explores the profound prophecy of Daniel's Seventy Weeks, emphasizing its significance as one of the greatest prophetic revelations in the Bible. He discusses the angel Gabriel's message to Daniel, detailing the calculation of the weeks and their implications for the Jewish people and the coming of the Messiah. Mullan highlights the importance of understanding the timeline from the commandment to restore Jerusalem to the arrival of the Messiah, who would ultimately be 'cut off.' He contrasts the Messiah with the 'prince that shall come,' representing the Antichrist, and underscores the prophetic significance of these events for both Israel and the Church. The sermon concludes with a call to recognize the urgency of the times and the impending fulfillment of God's prophetic plan.

Transcript

Turning to the book of Daniel, chapter 9 this evening, book of Daniel, and we are at the 9th chapter, and going through very carefully from verse 20 to the end of the chapter, verse 20 right through to verse 27, just 8 verses this evening. And yet these 8 verses bring before us one of the greatest prophecies in this whole bible of ours. In fact Dr. Ironside and Dr. Schaeffer and Sir Robert Anderson and many other great prophetic scholars all stand together believing that this is the greatest prophecy in this whole bible of ours.

And I stand there this evening too because I am sure that when we finish we'll be thrilled with wonder and love and praise because of the greatness of this prophetic word. And I want to bring this great paragraph before you on the six headings this evening, just look at your notes, the angelical vision of the weeks. This wonderful prophecy is called by all prophetic students Daniel's seventy weeks.

And it was an angel that brought this great vision to Daniel, the angel Gabriel. And then we shall take a moment or two to think about the scriptural calculation of the weeks, just how these weeks should be counted. And that's very important and we'll take a lot of time at that this evening.

It's important that we see the national congregation of these weeks. See verse 24, the angel is speaking to Daniel and saying seventy weeks are determined upon thy people and upon thy holy city. I don't think you should have any trouble seeing the people that's being spoken about here.

It is Daniel's people, it is Jews, it is Israel, it is the holy city of Jerusalem. And when we are thinking about the weeks tonight, we're thinking about what is determined by God of course upon this Jewish nation and upon this Jerusalem of theirs. Then we shall go on to look at the chronological introduction of the weeks because this is the crux of the whole matter.

The whole counting of these weeks begins from the going forth of the commandment to restore and to build Jerusalem, verse 25. Know therefore and understand it from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince and then we'll start the counting proper. But that's the chronological introduction to the weeks.

Then the special revelation of these weeks not only tells us the moment when the Messiah would come to earth, but that when he would come he would be cut off. And I don't think any of the Israelites down through the ages seem to get the hold of that. And then the chapter ends with another prince appearing.

There are two princes in this passage. There's Messiah the Prince, capital N, capital T in verse 25. And then in verse 26 there's the people of the prince that shall come.

And of course the prince that shall come shall destroy the city and the sanctuary. In fact the last word of our chapter this evening is the word desolate. But if you look your margin you'll find the word should be desolato.

It's a noun. It's a title of the Antichrist. He's the other prince.

Very often he's like Christ in this book but he's Antichrist. And it's the desolator who will be judged at the end of the chapter. And so under these headings we're setting off on the exposition of one of the greatest prophetic passages in your whole Bible.

Now to get it properly let's remember the first part of chapter 9. You remember from verse 3 right through to verse 19 last week we had this very thrilling picture of Daniel on his knees praying, confessing, supplicating before God. And it was while he was in this position of supplication it says in verse 20 and we're commencing just now. And while I was speaking and praying and confessing my sin and the sin of my people Israel.

And in case anybody was questioning his people down the chapter there a little bit you can see what he says himself. My people Israel. And presenting my supplications before the Lord my God for the holy mountain of my God.

Yea while I was speaking in prayer even the man Gabriel and you're quite aware that Gabriel wasn't a man. You know that he was an angel. You remember it was Gabriel that brought the message to Mary.

But he came in the appearance of a man. And that's why Daniel's allowed to put it just like this. But while I was speaking in prayer even the man Gabriel whom I had seen in the vision at the beginning.

Because to fly swiftly. And that would teach you that Daniel knew exactly what he was talking about. He knew he was an angel.

But the angel Gabriel touched me about the time of the evening oblation. And he informed me and talked with me and said oh Daniel I am now come forth to give thee skill and understanding. And that's a great thing for all the young folks to just take note of.

That you know the angel Gabriel was sent from the heights of glory to touch this prophet of the Lord to give him two things. To give him skill. And to give him understanding.

Let me say this very carefully. A skill that you can't find in college. And an understanding that you won't get in university.

Don't forget that. And all God can take up ordinary men. And he can make them threshing instruments of his chief.

We must never forget that Peter, the great Peter was an unlearned and ignorant man. That's what the bible says. Let me tell you that in the hands of God he was a mighty skilled workman with an understanding far above many.

It was Peter who wrote you know that the elements at the end of the day will melt with servant heat. And they questioned this for years that the stars, because the word elements are stars, that the stars should melt. Now they know now they can melt.

But it took them a long time. But Peter got skill and understanding from the Lord. And so the angel is come to speak to Daniel to give him both skill and understanding.

Verse 23. At the beginning of thy supplications the commandment came forth and I am come to show thee. You know I think it's a great thing to understand in your heart deeply that God answers prayer.

At the beginning of your supplications the commandment came forth. It seems as Daniel got down on his knees to supplicate about his nation that God commanded the angel Gabriel to go and give him a bit of understanding. Sometimes I see a little card in prayer meetings it says prayer changes things.

I don't think that's correct altogether. I have every sympathy with those who put it up. I think you should change it to God changes things in answer to prayer.

I don't think you should give prayer all the glory. Why? Because so many people just think that prayer is almost God. Or let's get it just the way it should be.

It is God that changes things in answer to prayer. And don't forget that. Because God does hear and answer prayer.

Verse 23. At the beginning of thy supplications the commandment came forth and I am come to show thee for thou art greatly beloved. That's a very affectionate term.

Because God takes some of his children in his arms at times and sort of gives them a special squeeze. And I think he squeezed Daniel more than once. He says for thou art greatly beloved therefore understand the matter and consider the vision.

And then we come to this great prophetic statement. It runs from 24 right down to 27. I want you to watch the reading very carefully.

70 weeks are determined upon my people and upon my holy city. 70 weeks. The word weeks here is a very old-fashioned Hebrew word and it's translated weeks.

It's the word Shavuha. And I know there are one or two Hebrew scholars here and the moment I say Shavuha I know that you know immediately that it means seven. Translated by our translators with the English word weeks.

Of course you can see what they were getting at. Weeks are made up of seven. You see if I said to you tonight that one week from now we're going to do so.

You would know in your mind what the word week means. You would know it means in seven days. I wouldn't need to come down to explain to you.

You would know immediately that seven days have to run the course. And the moment that the angel came with this word Daniel knew that he was talking about 77s. 77s are determined upon my people.

And you know what 77s are don't you? It's 490 periods of something. 490 could be 490 days. Could be 490 weeks.

Could be 490 months. It could be 490 years. Well you see from the whole context of the prophecy we shall determine whether it is moments or days or weeks or months or years.

But there are 490 periods of something and we'll leave it at that just now but we'll clear it up in a moment. And you will find out of these 77s when the 490 periods of something have run the course something will happen to the Jewish nation. 77s are determined upon my people and upon my holy city to finish the transgression.

And in the Hebrew Bible the indefinite article stands like us. It is the transgression. Would you like to tell me what the transgression of the Jewish nation is? I think you would know wouldn't you? It's the rejection of their Messiah.

And at the end of these 77, 490 something, this will be gone. This will be gone. The transgression will be over.

You see 77s are determined upon my people and upon my holy city to finish the transgression and to make an end of sins and to make reconciliation. You know the whole Jewish nation as a nation will be reconciled to God and sinning will depart and the great transgression will be gone. My, this is the mighty prophecy and at the end of these 77s this nation is going to be brought back to God.

And then something more is going to take place. At that moment will be brought in for this nation of course everlasting righteousness. You know at a glance that the Jewish nation is not there yet.

It's something we need to look into very carefully here. Because they still disown Christ as their Messiah. And you know that they're not reconciled to God this evening and cannot be while they reject Christ.

And you know that everlasting righteousness has not come to this nation. And then when these 77s are finished not only will everlasting righteousness be brought in but at that time the seal will be upon the vision and prophecy. This nation will know that all their old testament prophets were true.

Just about that. And there'll be another thing happen. There'll be an anointing of a new holy place.

And it's strange that the new english bible puts it just like that. You see these 77s are determined upon this Jewish people and this city Jerusalem. And these things, six things will happen when these 77s have run their course.

And now he seems to draw nearer to Daniel in verse 25 and say know therefore and understand, making the plea through, know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince. Now there's a period of time for you. From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks.

Three score and two are 62 and seven are 69. So out of these 77s, 69 of them will be from the going forth of the commandment until Christ came to the nation. 69 sevens.

I want you to keep the numbers in your mind so I did them like this. You see 70 77s is 490 and then 69 sevens is 483. Now if we think for a moment very carefully, we're way back in the book of Daniel and the angel is coming and the angel is saying you're in Babylon here Daniel but there's going to come a commandment to go back and restore the city of Jerusalem.

Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem. And we must get this quite clear because there were other commandments that came. Some were to build the wall.

Some were to build the temple. But this is to build the city. So don't get any of the other decrees mixed up.

So we must seek for this when did this decree go forth? Because from the time that that decree goes forth 490 something must take place before the Messiah comes. And you would know right away wouldn't you that it couldn't be 490 minutes because the Messiah came a long time after this book of Daniel. You would know it wouldn't be 490 days and you would know it wouldn't be 490 months.

In fact it's quite clear and we shall prove it is 490 years. You see I want you to get that it's 483 from the beginning of the commandment to Messiah come. Now this could be worked out very carefully and some of the great scholars have said about it.

You know the thing that you must establish first of all is where the going forth of the commandment came. And can I show you that? That's in the book of Nehemiah and we're at chapter 2. And you know that Nehemiah was a prisoner before our text Erechtheus. And I want you to notice this chapter carefully now.

Verse 1. It came to pass in the month Nisan. You know that's that's all March. Came to pass in the month Nisan in the 20th year of Artax Erechtheus the king that wine was before him and I took up the wine and gave it on to the king and I had not been before time sad in his presence.

Wherefore the king said unto me why is thy countenance sad seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid and said unto the king let the king live forever. Why should not my countenance be sad when the city the place of my father's sepulchre lies waste? And you can see he's talking about the city.

Then the king said unto me for what dost thou make request? So just with a breath so I prayed to the god of heaven in between the conversation and I said unto the king if it pleased the king and if I serve him to find favor in thy sight that thou wouldest send me unto Judah onto the city of my father's sepulchre that I

may build it. And the king said unto me the queen also sitting by him for how long shall my journey be and when wilt thou return? So it pleased the king to send me. Now that's the time that the commandment went forth to build the city.

Now that's a date that we can come pretty near to. Now I know of course that bible dates and bible chronology is not just infuturized you know and there's sometimes a year or two that well one cannot be absolutely certain but you would not be very far out. You know all the great chronological scholars have got down to this and some of them have said that this was the year 460 before christ of course 450 years before christ.

Some of them have said that this is 448 BC. Now the man who did the most research on these dates and the one that I think who did best was Sir Robert Anderson. Sir Robert Anderson of course was a great christian.

He was a man who loved the lord with all his heart. He was a great prophetic scholar. In fact one of the greatest prophetic books ever written was a book written by Sir Robert Anderson called the coming prince.

And as ever you lay your hands on it no matter what it costs you buy it. Sir Robert Anderson was the man who founded Scotland Yard for the British government. He was the brain of getting this great detective force going.

He was the one who laid the foundations. He was knighted for this. He was the man who could speak nine languages.

Now he took up the research for these dates and he did it in a very wonderful way. You know he got the time when christ rode into Jerusalem. You remember that time Sunday.

That of course was the beginning of Easter week and you know that the lord was crucified in that holy week and you know that at every Easter there is the full moon. So he began a great laboratory. You can see the brilliant mind he had.

He got the date the exact date of that full moon when christ was crucified. And then he began to work backwards over every moon. Every moon.

And he was going back 483 years. This was his figure. And he came to this figure and it's accepted by all in sundry today that the year that the commandment went forth was 445 BC.

Now you know what that means don't you? It's 445 years before christ was born. You know how the old testament dates go. 445 then it goes 400 years before christ then 300 years then 200 then 100 and then it comes on down and we get to the year of our lord.

And you know our calendar changes there don't you? Because all the dates coming that way they're BC they're before christ. And then we start AD. Our year tonight is 1972 AD.

And there is Anno Domini. You know the wording. It means the year of our lord.

And so he comes right down this way. And he comes to the year of our lord and then he's got to go on now because our lord lived on this earth for 33 years. Maybe 33 and 6 months.

You see we can get problems into this. We think that christmas day the 25th of december every year is christ's birthday but i'm sure he wasn't born then at all. I think that there are things stirring up us in the scripture shouldn't because we think this.

You see the shepherds were out in the fields at night with the sheep. You know that the angel came to the shepherd on the Judean hills. Let me tell you that in Judea on december the 25th there are neither shepherd nor sheep in the fields.

Let me tell you that. So it might be that we would have to shift it up the year a little bit. I wouldn't know where to now.

But don't let's get into little intricacies that's going to puzzle us more. But the plain fact is here that our lord was on this earth for 33 and a half. Maybe 33 in five months maybe 33 in six it doesn't matter.

We don't want to get too near it. But you see sir robert anderson he gets this date and he works on down and he went from 4 4 5 bc and then instead of taking 32 he took instead of taking 33 he took 32. Because he said this that when they came down to one year before christ's then when christ was born they began 180.

Well maybe it shouldn't have been 180. Maybe they were losing with the 2-1 so he believed. And you see he got 4 4 5 and you put 32 to that and you get 4 7 7. Now you can see immediately that the figure we should get is 4 8 3 and when you get 4 7 7 against 4 8 3 you are six out.

But that's coming pretty close isn't it? Coming pretty close. That would nearly do for us you know. You see if the jews had only taken any thought to their book and they had examined this prophecy and they had gone back and they had noted the time that the commandment came to build the city they would have known almost to the year when the messiah would have come.

They could have told. They were too slow. They didn't do their sums properly.

But you know this is very wonderful. Yet sir robert anderson wasn't absolutely pleased with this. This just didn't please him.

There's six years out here. So he had another go at it and he got down to think about it. He must have got down before god because in a flash he saw this.

I'm counting these years before christ and these years after christ. I'm counting them by the old astronomical calendar. The astronomical calendar has 365 days and a quarter.

That is our calendar. We don't work with a quarter. We just give one extra day and four.

365 days. Is this how the bible counted years? And he began to think again. Are prophetic years and astronomical years and solar years all the same? No they're not you know.

And he found something and i'll show you where he found it. He found it in the book of genesis. Let's get back there.

He found it in genesis chapter 7. Genesis chapter 7. I'll take your time and find the place. Verse 11 and it's about the flood. It's talking about the flood.

In the 600th year of Noah's life in the second month and they want you to mark the month. The 17th day of the month. In the second month.

In the 17th day of the month. The same day where all the fountains of the great deep broken up and the windows of heaven were opened. That's the day the flood began.

You've got the month. The second month. You've got the day.

17th day of the month. Now go to chapter 8 and the flood is over now. And it says here in chapter 8. Look down the chapter.

Verse 3. The waters returned from off the earth continually and after the end of the 150 days the water were abated and the ark rested in the seventh month. On the 17th day of the month. It's the same day.

You see the it began on the second month. It's resting on the seventh month. It's five months.

That's correct. To a day it was five months. See the last verse of chapter 7. And the waters prevailed upon the earth a hundred and fifty days.

Did you get that? Because the many days does that make you per month? That makes you thirty days per month. Five thirties is a hundred and fifty. So Sir Robert Anderson came to the conclusion that a prophetic year is made up of three hundred and sixty days.

Now he went further in his studies and he came to the book of revelation. Now watch what he found in revelation. Revelation and we're at chapter 11.

Revelation 11. Verse 1. And there was given me a rod like a reed like unto a rod and the angel stood saying rise and measure the temple of God and the altar and then that worship therein. But the court which is without the temple leave out and measure it not for it is given unto the Gentiles and they shall tread they and the holy city shall they tread on their foot forty and two months.

Along is forty and two months. It's three and a half years. For many days would you say.

Now if you count it in your calendar sense you'll get the wrong answer. Look at the third verse do you see. And I will give power unto my two witnesses and they shall prophesy.

Watch the figure now. A thousand two hundred and three four days multiply thirty. So three and a half.

Three and a half for every month. Thirty for every month. For three and a half.

What do you get? Thirty per month is 360. Multiply the 360 by three of the half and there's your figure. One thousand two hundred and three four days.

It's exact. So Robert Anderson had found something. He had found that the prophetic year was 360 days.

Now when he starts to multiply instead of having six hours he said on to the very second. Not a day out. Not an hour.

And if you geniuses who are going to count when you go home tonight start it. I want you to do this. To remember that you have to put your late year days in and that will mean 119 of them.

And you have to put your 24 days in that is part of the month of Nizam and the part that was the month of Nizam when Christ was crucified. There are 24 days here. But when they're all put in and there are at often days it's exact to the day from the day that the commandment was given to the day that Christ went in through the gates of Jerusalem to present himself as the prince.

And remember he hadn't done this to the nation before. He had hidden. He had gone away.

He didn't want them to take him. But now he's coming as a Messiah. And this is the day.

And to the very day. It is 483 years exactly. And so Robert Anderson by finding out the prophetic year solved the problem that a many scholars had never got over.

Now there's a bigger problem than that there. Let's go back to where we were. You see read up Daniel chapter 9 and read it verse 25.

Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince shall be seven weeks and three score and two weeks. Six be nine weeks. And then it says at verse 26 and after three score and two weeks shall Messiah be cut off.

You know this is one of the most interesting things in the scriptures. You know when I was in Palestine I was staying away up at the great hotel in Tiberias. And the owner of this great hotel was a Polish Jew.

He had had to run from Poland during the war and that was very good of him to get out. And he built this great massive place. And I always left the cloud and got away out early in the mornings to wander about.

I can nose around on my own best of all. And sometimes I'm misunderstood because of that. But I was up about half past four every morning and came down the stairs and this gentleman was going about on his own and he knew I was from Ireland and he always called me Paddy.

Good morning Paddy he would say. For a moment or two I thought he was calling me Padry and I was all pleased and then when he called me Pat I got the message. And he would say to me come on we'll have coffee together.

And many times we would get round to talking about the Messiah. Now I don't want you to think that I'm a great person and worker because I'm the worst in the world. And I could ride from here till you found land with you in the plane and if you didn't speak to me I would scarcely speak to you.

It isn't because I don't want to it's because I can't do it. I don't get any credit for that because I'm a preacher. But he got talking to me and I remember saying this to him one morning.

Will your Messiah be born in Bethlehem? And he smiled and said yes. You see it says in the Old Testament in the book of Micah thou Bethlehem is not out of thee shall he come forth. And he knew where it was.

And I knew where it was. And I said will your Messiah be of the tribe of Judah? And again he smiled. He said he will have to be of the house and village of David.

And he had said way back in Genesis that out of Judah shall Shiloh come and unto him shall the gathering of the people be. And again he was quite right. And then I said to him will your Messiah be despised and rejected of men? He didn't ask me.

And I looked. I said will he be wounded and bruised? He said you're talking from Isaiah 53 and that's talking about another man altogether. He knew where I was you know.

And I accepted what he said to me. I didn't argue with the man. I knew he was wrong but I had to go my way about fishing.

And I said you know that your Messiah will come through Bethlehem. You know he will be of the tribe of Judah. You don't believe that he will be wounded and bruised and you don't believe he will be despised and rejected.

Tell me this will your Messiah be cut off? Now I had him really in the neck now. Because he can't tell me that this is about another man because it already says Messiah the Prince. And he knew you know.

He said you're at Daniel chapter 9. I said that's right. He said I don't understand it. I said I know you don't.

I said you know there's a time when your Messiah will come to the nation and it's the way at the back of the book and it's Zechariah in case you think I don't know. And your nation will say to him what are these wounds in my hand when your Messiah have wounds in his hand. And he said cut.

You're really tightening me up aren't you? And that's what I intended to do of course. You see when you talk to a Jew who's blind to the great fact that Jesus Christ is his Messiah. When you talk to him you must understand this that he can see all the glory of the King.

But he can't see the sufferings of the Savior. The Jews don't differentiate between the sufferings and the glory that should follow. But here's the Messiah cut off.

Now that's very interesting because that brings us to a theological point tonight that I want to make a whole lot out of. You're not in any very home sir. Now that's good.

You see the doctor's saying no hurry. There must be no surgery tonight or they're going to wait a while. Well let's get this bit quite clear.

You know some of my friends who argue with me about these prophetic things. They call themselves a millennialist and so on and so on. You know they have to bow to this that this is the literal way to come to these things.

Because they don't go any other way. Because from the going forth of the commandment to the Messiah it's just 69. And it's just 69 sevens and it can be proved to the day.

So that is the literal way for in fact these scriptures. Because you see when they come to the other seven they don't want to go literal now. They want to go spiritual now.

Because their whole teachings are upset if they go on literal now. But you see they want to do this. They say to me this is true that the commandment went forth.

This is true that it's 483 years to the day until Christ walked in and was cut off on the cross. That is true. But the next seven years brought transgressors in this world and sinners in this world to be reconciled to God and give them everlasting righteousness.

I'll tell you that the book is not talking about sinners in this world. It's talking about Jews. They don't want to accept this.

They don't want to say it's your nation Daniel. It's your city. Oh no.

They want to spiritually apply it now. I don't think a man is honest who takes 69 weeks literal and he has to run to spiritualize the other one to get out of trouble. I don't think he's an exporter at all.

I think he's a cook. I don't give that for your doctrines. I don't even think you're honest.

You see because they know what I'm going to say now. You see if 69 of those weeks comes from the commandment to the Messiah being slain. What happens to the 70th one? Where does it go? What are we going to do with the last seven years? Oh well that's very easy you see.

Because when the Jewish nation rejected their Messiah and put him on the cross and tried to crucify him. Then God dropped dealing with the Jewish nation. They were cast away not forever, not forever.

God began to take in the church now. God began to call out a people for his name. Is there any man away from Czechoslovakia called out the same as we are by the same gospel knowing the same thing.

Why you could rejoice in the way he talks just because he's saying the things we know. Because God has called people out all over the world. And the moment is very near when the Lord is going to take the church right out.

Just like he said. The Lord could enter this building and if some of you are not saved you can have it. You'll find the digs in the bank keep it because we'll be gold.

Believe him. Yes do what you like with it. Painted red white and blue or green white and gold whatever you want.

Sure we go tonight. I'll tell you this if the Lord came now and took the church right out. At that second the prophetic clock would start again under seven years to go.

Did you get that? Because this is going to work out exactly the way God wants it. And you know we're nearly at the spot where the last seven are going to start the remodeling. And I'll tell you this.

There's another man of sin going to appear at the same moment. The moment the church goes then shall that man of sin the son of perdition be revealed. He'll be this other prince that will come.

Pretending to be Christ. You know I want you to get the hold of this. Do you see verse 27? He, that's this other prince he's talking about.

He shall confirm the covenant with many. Watch it now. For one week.

For one seven sir. Seven years. You know when the church is taken out and the antichrist is revealed? And I believe that he'll be the great president of the common market.

Say hello Mr Heath is all heathen about these days because he's got the common market going. And I can tell you they're going to have this great wonderful parliament of Brussels. And I can tell you they've got to get the president.

And I'll tell you this. He'll be the man of sin. I'm telling you friends that we're on the verge of disbelief in this world.

You're on the verge. We're going to go make you no mistakes about it. You can debate it whatever way you like but I'll tell you I can prove it from a thousand angles.

We're going. And you know this man will make a covenant with whom? With Israel. And I'll tell you if he makes the covenant with Israel it'll upset the middle east a bit.

He'll make it for seven years. Now just watch exactly what it says in your bible because it's a great book you have. And he shall confirm the covenant for one week.

And in the midst of the week. What's the half of seven? Three and a half. What did we read when we were back at revelation chapter 11? That the holy city shall they tread in two months? Did you get that now three and a half? You see as the church went tonight this last seven will begin.

You know somebody said to me once you know this great gap theory of yours. This is nowhere else in the scripture is it not? I said you haven't read this book. I'll tell you God has worked in this gap theory right through.

They'll only do one to prove it. Let's go to Luke's gospel chapter 4. Luke's gospel chapter 4 verse 16. Verse 16 and he that is the Lord Jesus came to Nazareth where he had been brought up and as his custom was he went into the synagogue on the Sabbath day.

Went to church every Sunday you know. He stood up for to read. And there was delivered unto him the book of the prophet Isaiah.

That's the Greek way of saying the Hebrew word Isaiah. And when he had opened the book he found a place where it was written. The Lord knew the Old Testament very well.

And he's at Isaiah 61. The spirit of the Lord is upon me because he has commanded me to preach the gospel to the poor. He has sent me to heal the brokenhearted.

To preach deliverance to the captives and recovering of sight to the blind and set at liberty them that are bound to preach the acceptable year of the Lord and he closed the book. If you go back to Isaiah, did he finish the sentence? Let's have a look at Isaiah 61 do you see? Prophecy of Isaiah and it's chapter 61. This is the place he found and he opened the book and he began to read in the synagogue at Nazareth.

Watch it now. He read from the first verse the spirit of the Lord is upon me because the Lord has commanded me to preach good tidings unto the meek. He has sent me to bind up the brokenhearted to proclaim liberty to the captives and the opening of the prisons of them that are bound to proclaim the acceptable year of the Lord and it was there he closed the book and he stopped at a comma.

Now why did he do that? You see the next phrase, because the next phrase is to proclaim the day of vengeance. How will there be a great gap between the day of the Lord, the acceptable year of the Lord and the day of vengeance? You see we're in the acceptable year of the Lord. Now is the accepted time.

Now is the day of salvation and it has run for nearly 2,000 years and the moment that Christ comes and takes the church home then the day of vengeance begins and there's a long gap between the two phrases but our Lord knew about it. In Paul these gaps are no gaps in his book. My Lord knew where the gaps

were and there's a gap of 2,000 years there and the day of vengeance is separated from the acceptable year of the Lord by a big gap.

Look I want you to get the hold of this let's go back to Daniel again. You see the antichrist will come he shall confirm the covenant with many for one weekend in the midst of the week he shall cause the sacrifice and the oblation to cease. It's the morning and the evening sacrifice and for the over spreading of abominations he shall make it desolate.

You know some of these scholars come to me and say you see these 69 weeks? You see this 70th one? It's all over because Antiochus Epiphanes that's the way back in the days of Daniel and afterwards he came along and he profaned God's house. In fact he brought a pig into the house and sacrificed it and poured out swine's blood. They say that's all past you know they're the historicists.

Well I said I'll tell you we see that 200 years after Antiochus Epiphanes had died Jesus Christ came and let me tell you he's worth listening to and he gathers his own around them in Matthew 24 and he said to them when thou seest the abomination of desolation spoken of by Daniel the prophet and to him it was still future and it's still future tonight. The abomination of desolation is still future. I'll tell you the church is leaving this world one of these days and the desolator is going to appear and he'll make a covenant and he'll block Israel and let me tell you he will block the Roman church as well because he will let the woman ride the beast for the moment or two.

That's another subject. So I'll tell you this at the end of the seven years the Lord will come back and slay the desolator. What a prophet.

What a book he is. Now just before you run I want to say to you that next week's chapter chapter 10 I believe it's the greatest chapter in Daniel. I think I called it chapter 11 one night by mistake but it is chapter 10 and don't miss it.

I'll tell you this there are 21 days of prayer here and it's an old man of 86 years of age down on his feet for 21 days and he takes no food. The bishops don't know a thing about this you know. I only argue half time.

Friend this is something that's very important. Next week also we're having a thanksgiving night. You don't know how many hours are put in for you here.

You don't know that I was up this before six this morning and I was still there at six tonight but that doesn't matter the Lord knows. But once every year we have a thanksgiving night and there's a lot of young folks here and they're just left school and they're thinking of getting married and they have no money. Okay all right we're looking past you.

Save up for your wedding that's all right. And there's a lot of old age pensioners here and all that heat has given you very much but very little and this will give you less. There must be a hundred of you in the middle there somewhere and you have an old rusty five pound note lying about somewhere.

It's there you have it in the sock. You'll need to dip into the sock next week. And if a hundred of you give us five pounds a piece it's five hundred pounds and it's not for me.

I'm giving it to two missionaries. We have a wee lass way out in Chile tonight Dorothy Foster and she's under the communistic rule in Chile. We have a wee fella in France doing his best to see man and woman saved.

Now I'm halving the offering between them. Lord will come you know. You need to give to the Lord now.
God bless you. God part us in thy fear and with thy blessing for thy holy name's sake. Amen.

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