

Behold  The Lamb
Publications

*The Messiah
the Prince*

The seventy weeks prophecy

by Leroy Surface

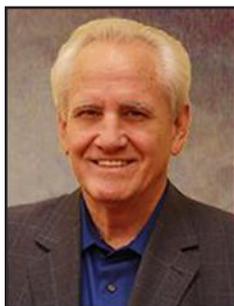
The Messiah the Prince

The seventy weeks prophecy

“...the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” II Corinthians 4:4

For this month’s Behold the Lamb I have chosen perhaps the greatest prophecy of redemption in the bible. It is one, however, that has been twisted by human understanding under the influence of our adversary to say something that was never spoken by God. This prophecy, though totally dedicated to “The Messiah the Prince” to foretell the wonderful salvation that would be wrought at Calvary, has been perverted into a prophecy about antichrist.

In this message, we will go line by line through the words of the angel Gabriel which he brought to Daniel from God. We will use the KJV bible because most of the modern translations have been so changed that the truth of this prophecy cannot be seen in them. We will see “mathematical perfection” in this prophecy as it pinpoints the very year Jesus Christ (The Messiah the Prince) appeared in ministry, as well as the very year He died on the cross. Of most importance, however, this prophecy foretold over five hundred years before exactly why Christ came into the world; He would “...finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness...” Daniel 9:24. This prophecy



Leroy Surface

is “the record which God gave of His Son” I John 5:10, which He gave hundreds of years before Jesus was born to Mary.

We at “Behold the Lamb” are well aware of the fact that the majority opinion today is that the seventieth week of this prophecy was prolonged until the end of time and given to “The antichrist.” If this were true, God lied to Daniel. God is



Keith Surface

not a liar. Everything He told Daniel through the angel Gabriel about the mission of “The Messiah the Prince” was fulfilled right on schedule when Jesus Christ died on the cross. The only thing remaining to be fulfilled is “...the consummation, and that determined,” which awaits at the end of this age. For “the rest of the story,” read this message closely, along with your KJV bible.

The Messiah the Prince

Message by: Leroy Surface

The Prophecy of the Messiah the Prince

(spoken by the angel Gabriel in the 9th chapter of Daniel)

v24: *“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.”*

v25: *“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 threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”*

v26: *“And after threescore 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.”*

v27: *“And he shall confirm the covenant 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 overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”*

These four verses from the book of the prophet Daniel are among the most important, and perhaps the most misunderstood of all Old Testament prophecies. Many people today, perhaps a majority, use this prophecy as a foundation text for their end time doctrine, and especially for “The Great Tribulation” and the reign of “The Antichrist.” The reality is, however that this prophecy pertains one

hundred percent to Christ (the Messiah the Prince), and His coming into the world to “*finish the transgression*” and to “*make an end of sins*” ^{verse 24}. It details His purpose for coming, and how He fulfilled that purpose through His death on the cross. This prophecy is of such importance that God did not entrust it to Daniel through a dream or a vision, but sent His messenger angel Gabriel to personally tell Daniel of the redeemer and the redemption that was to come. Just as Satan often hindered the messengers of God when delivering a message ^{Daniel 10:12-14}, he also hinders the people from understanding the message when it comes. The apostle Paul said, “...*the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them*” ^{II Corinthians 4:4}. One of the chief ways the enemy blinds the people is to reinterpret the message of the scriptures into something that is not true. In the case of the prophecy of “*seventy weeks*,” the KJV is the only bible I have found to do justice to verse 27 of the prophecy. All others use language that would indicate the verse is not about Christ, but about “*antichrist*,” which serves to blind the people to the truth of why Jesus Christ died on the cross at Calvary. This message is a line by line study of the prophecy that if understood, reveals the wonderful purpose of God in sending Christ into the world to die for us. My prayer is that many will see “the truth” which Jesus said “*will make you free*” ^{John 8:32}.

Four Hundred and Ninety Years

“Seventy weeks are determined upon thy people and upon thy holy city...” The ancient Hebrew calendar had both “weeks of days” and “weeks of years.” This prophecy is about seventy “weeks of years,” which in our understanding of time is four hundred and ninety years. The simplest and best way to understand this prophecy is to think in terms of years instead of “weeks of years,” hence, “*Four hundred and ninety years are determined upon thy people (the Jew) and upon thy holy city... (Jerusalem)*”

The children of Israel had been held in captivity for almost seventy years at the time of this prophecy. The cause of their captivity was their rebellion against both God and the Law of Moses. The length

of their captivity was determined according to the terms of the law they broke, which was the “law” of the sabbatical year.

*“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But **in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard**”* Leviticus 25:3-4.

The children of Israel obeyed the law of the Sabbaths for as long as they were judged by the judges which God set over them. It was about the time they rejected the government of God and chose to have a king over them that they began to neglect the seventh year sabbatical. This continued for almost five hundred years before God’s anger against His people rose to the point of judging and punishing them. The judgment of God against His people was based upon a warning which was given in the law to help enforce the law of the Sabbath year. It was a very severe warning indeed:

*“I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. **Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it**”* Leviticus 26:31-35.

At the time of God’s judgment against the children of Israel, they had broken the law of the sabbatical for 490 years. Seventy weeks of years had passed without giving the land its rest according to the law of the sabbatical year. God’s judgment against the nation was to remove the people from the land for seventy years, until the land had received its rest as required by the Law of Moses. If the people did not repent and turn to the Lord with all their hearts during the time of their captivity, there was yet another judgment awaiting them, which was given in the twenty sixth chapter of Leviticus:

“And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins” Leviticus 26:23-24.

Under the Law of Moses, if the people did not respond to the judgments of God against them with repentance and contrition, the next judgment would be increased by seven times. Daniel was well aware of this as he prayed in repentance for the nation while seeking God for understanding of what would come to the children of Israel at the end of the seventy years captivity. He repents for the sins of the nation as though they were his own, knowing that according to the Law of Moses, they as a nation were not worthy of restoration:

“As it is written in the law of Moses, all this evil is come upon us: 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” Daniel 9:13-14.

“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” Daniel 9:19.

While Daniel was still praying, the angel Gabriel appeared with a message for the future of the children of Israel. It was wonderful in the end, but not exactly what Daniel had hoped for. They would continue under the dominion of heathen nations for another four hundred and ninety years, which was exactly seven times as long as God’s original judgment of seventy years in captivity. At the end of the seventy years, King Cyrus of Persia allowed those who would to return to Jerusalem to rebuild their temple and the city. Cyrus proved to be a true friend to the children of Israel during His reign, but when the kingdom passed to the Greeks, and finally to the Romans, the children of Israel lived their entire lives under the sometimes cruel oppression of those nations. As it turned out, they would be under subjection to Gentile nations for almost twenty five hundred years before they were restored as a free nation by the decree of the United Nations in 1948.

Why the Messiah the Prince Came

“...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.”

The prophecy gives six things which would be accomplished before the end of the 490 years.

1. “...to finish the transgression...” The “transgression” began at Mount Sinai when God promised Israel, saying, “...*if ye will obey my voice indeed, and keep my covenant...*” Exodus 19:5-6, they would be “*a kingdom of priests,*” a “*holy nation,*” and God’s own “*peculiar treasure*” (special people above all people). When the special day came that God would speak to the children of Israel out of the fire on Mount Sinai, they drew back in fear, and refused to even listen to the voice of God. They said to Moses, “*Speak thou with us, and we will hear: but let not God speak with us, lest we die*” Exodus 20:19. This was their transgression that brought in the Law of Moses. Less than two months later, they had rejected both God and Moses to worship a Golden calf, saying “*This is the god that brought us up out of Egypt*” Exodus 32:4.

The Law of Moses would never have been given if the children of Israel had obeyed the voice of God at Sinai. The apostle Paul said, “*Wherefore then serveth the law? It was added because of transgressions, till the seed (Christ) should come to whom the promise was made*” Galatians 3:19. The children of Israel would suffer the judgment of God against their transgression at Sinai for as long as the Law of Moses was in place. Before the four hundred and ninety years expired, however, Christ would come to “*redeem them that were under the law*” Galatians 4:4, and thus He would “*finish the transgression.*”

2. “...to make an end of sins...” Sin entered into the world and polluted the heart and nature of every person born into this world because of “*the disobedience of Adam*” Romans 5:19. The first promise in this text deals with the “*transgression*” of the children of Israel at Sinai, but this second promise deals with the transgression of Adam

in the garden. Something would happen before the four hundred and ninety years expired to *“take away the sin of the world”* John 1:29, which came into the world when Adam disobeyed God. *“The Messiah the Prince”* would *“make an end of sins.”*

3. “...to make reconciliation for iniquity...” Everything God created was absolutely perfect until the entrance of sin, which contaminated everything God had made. *“Iniquity”* was first found in one who was perhaps God’s most trusted angel. God said of His *“anointed cherub that covereth”* Ezekiel 28:14, *“Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee”* Ezekiel 28:15. This “anointed cherub” was “Lucifer,” of whom the prophet Isaiah said, *“Thou has said in thine heart...I will exalt my throne...”* Isaiah 14:13. “Self-exaltation” was the iniquity that was found in him, and brought about the fall of God’s original creation. Something would happen before the four hundred and ninety years expired that would *“make reconciliation for iniquity.”*

4. “...to bring in everlasting righteousness...” To *“bring in everlasting righteousness”* into a world in which it was said, *“there is none righteous,”* would first require the “removal” of that which destroyed the righteousness of the first man, and bring the righteousness of God into its place. Before the four hundred and ninety years expired, something must happen *“to bring in everlasting righteousness.”*

5. “...to seal up the vision and prophecy...” There were dozens, if not hundreds of promises, beginning with the promise of *“the seed of the woman”* Genesis 3:15, who would *“bruise the head of the serpent;”* a promise which was given by God in the same day sin entered into the world. Abraham prophesied, *“God will provide Himself a lamb for a sacrifice”* Genesis 22:8. Isaiah said *“a virgin will conceive and bring forth a son, and shall call his name Immanuel”* (God with us) Isaiah 7:14. Isaiah spoke of that same Immanuel being brought *“as a lamb to the slaughter”* Isaiah 53:7, and His soul made *“an offering for sin”* Isaiah 53:10. Before the four hundred and ninety years had passed, something would happen to fulfill every *“vision and prophecy”* written in the scriptures of redemption to come.

6. **“...to anoint the most holy.”** Before the passing of the four hundred and ninety years, a child would be born to a virgin, and His Father would be God. When He came of age, God Himself would approve of His Son, and anoint Him with the Holy Ghost, fulfilling the promise that before 490 years passed, *“the most holy”* would be anointed Acts 10:38. This was fulfilled when the Holy Ghost came upon Jesus of Nazareth at John’s baptism service.

Messiah the Prince

“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 threescore and two weeks: the street shall be built again, and the wall, even in troublous times” Daniel 9:25.

“Know therefore and understand...” The first words Gabriel spoke when he appeared to Daniel were, *“O Daniel, I am now come forth to give thee skill and understanding...”* Daniel 9:22. After outlining the six things which would be fulfilled within the four hundred and ninety year period, Gabriel began with this verse to explain the mystery of the *“seventy weeks.”*

“...that from the going forth of the commandment to restore and to build Jerusalem...” This commandment had not been given at the time of Gabriel’s visit with Daniel. When given, it would signify the beginning of the four hundred and ninety years (seventy weeks of years). It would set a marker from which the children of Israel could know the exact time to expect the promises to be fulfilled. The commandment was given in the form of a decree made by king Artaxerxes of Persia in the year 457 B.C. The decree was issued in a letter written to Ezra, the high priest of Israel at the time. It began as follows:

“I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; And to carry the silver and gold,

which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem...” Ezra 7:13-15.

The decree was not concerning the actual construction of the temple or the city so much as it was to restore the government of the people to govern according to the laws of the true God of Israel. He restored the magistrates and judges of Israel, and commanded them to judge according to the laws of God, and to teach those laws to those who did not know them Ezra 7:25-26. He returned the “holy vessels” of the temple, which had been carried away in the captivity to Babylon Ezra 7:19. He restored the right to offer sacrifices in the temple Ezra 7:16-17, and the right to receive freewill offerings from the people to purchase the lambs and bullocks for the offering.

It is true there were other decrees given concerning the actual construction of the temple, the city, and the walls of Jerusalem, but none of them did so much to “restore Jerusalem” as this decree. It is as the difference between a “house” and a “home.” A “house” can sit empty, vacant for years, or be filled with angry, hateful occupants, and never be a “home.” To turn a “house” into a “home” is to have a loving mom and dad with their well-disciplined children, who work and play together. This is in brief what it takes to have a “home.” With the decree of Artaxerxes, Jerusalem became once again, the “home” of the Jews, if they would serve the living God.

“...unto the Messiah the Prince...” This is the first mention in the scriptures (KJV) of the Messiah. He has previously been prophesied as *“the seed of the woman”* Genesis 3:15, *“the lamb of God”* Genesis 22:8, 14, *“Immanuel”* (God with us) Isaiah 7:14, *“the man of sorrows”* Isaiah 53:3, *“the redeemer”* Isaiah 59:20, and many other prophetic terms too numerous to mention. The Jews knew the prophecies of the scripture, but there is no possible way they could understand these would be fulfilled in one man. How could He be both *“the seed of the woman”* who would *“bruise the head of the serpent,”* and *“the man of sorrows,”* who was *“acquainted with grief?”* The title, *“The Messiah the Prince”* was a fit title for the one the Jews expected to come; how could they receive the *“meek and lowly Jesus?”* Matthew 11:28-30. In their mind, he would come to deliver them from the

oppression of the heathen nations, and restore the glory and the kingdom to Jerusalem. They believed his purpose would be to establish Jerusalem as the capital of the entire world.

The Greek word “*mâshîyach*,” which was translated “*Messiah*,” simply means “*anointed*.” The term “*the Messiah the Prince*” could well have referred to “*the anointed Prince*,” but for thousands of years He has been known simply as “*The Messiah* (the anointed one).” The fact that He is also “*the Prince*” is an important key to understanding the rest of this prophecy.

“...shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

The terms “*seven weeks, and threescore and two weeks*” reveal the timeline from the decree of King Artaxerxes until “*The Messiah the Prince*” would make His appearance. Seven “weeks of years” is 49 years, which is the actual time of restoring the city, beautifying the temple, and rebuilding the wall during very troublesome times. During this same period of time was the ministries of the prophets Haggai, Zechariah, and Malachi. What followed was “threescore and two weeks” (62 weeks of years, or 434 years) until the year “the Messiah, the Prince” would be revealed to Israel.

Jesus was thirty years old when God anointed Him “*the most holy*,” which means He was born to Mary a little over four hundred years after the prophet Malachi finished his prophecy. According to Malachi, God was not pleased with His people, and especially the priests of Israel, because of their half-hearted service to God while going through all the forms of service commanded by Moses. The last words of God to Israel through Malachi was a promise which was fulfilled in the ministry of John the Baptist. The prophecy said, “*And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse*” Malachi 4:6. The “curse” which would come was “*the curse of the Law of Moses*,” which Jesus Christ took upon Himself. Paul said, “*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree*” Galatians 3:13.

The King of the Jews

Shortly after Jesus was born in Bethlehem, wise men came from the East to Jerusalem, inquiring, “*Where is he that is born king of the Jews?*” Matthew 2:1-2. When King Herod heard of this, he was greatly troubled, because he knew the prophecy of Daniel which indicated “*the Messiah*” would be an “*anointed Prince.*” Daniel 9:25. Another well-known prophecy of this “child” which would be “born” is that of Immanuel (God with us) Isaiah 7:14, of whom it was said “*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever*” Isaiah 9:7.

King Herod had no doubt in his mind as to who this child was. He called the chief priests and the scribes of the Jews together and “...*demanded of them where Christ should be born*” Matthew 2:4. Herod believed the prophecies, but thought to circumvent God’s purpose for sending Christ into the world. His position was in danger if the “anointed Prince” should be allowed to grow into manhood. When the scribes told him from the scriptures where Christ would be born Micah 5:2, Herod ordered every boy child from two years and younger in Bethlehem to be killed. Gabriel, who was given to watch over baby Jesus, warned Joseph in a dream to take the child Jesus and flee into Egypt.

Expectation

Thirty years passed and it was the very year the angel Gabriel had said “*the Messiah the Prince*” would come. There was great excitement in Israel that year. The entire nation was expecting their “*Messiah (Christ)*” to come. Luke described the excitement as great expectation, saying, “...*the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not*” Luke 3:15.

John the Baptist was gathering great crowds of people to his baptism services, preaching repentance to the people. Surely, John must be the Messiah. The excitement reached such a pitch that the leaders of

the Jews sent a committee of priests and Levites to question John, “*Who art thou?*” John 1:19. The scripture says John “*confessed*” and said, “*I am not the Christ.*” When they continually pressed him as to who he was, John answered, “*I am the voice of one crying in the wilderness, Make straight the way of the Lord*” John 1:23. He was the “*forerunner*” of Christ, whose ministry was described perfectly by the prophet Isaiah almost seven hundred years before Isaiah 40:3.

If this committee of priests had arrived at John’s baptism a little earlier in the day, they would have been witness to the wonderful events that surrounded the baptism of Jesus of Nazareth. This was the same day Jesus was baptized, only later in the day that John told the priests, “*...there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose...*” John 1:26-27.

This event marked the beginning of the seventieth week of the prophecy, or the last seven years of the four hundred and ninety years. Of the six things the angel Gabriel said must be fulfilled before the end of four hundred and ninety years, the last one (“*to anoint the most holy*”) was the first to be fulfilled. God anointed Jesus of Nazareth with the Holy Ghost Acts 10:38, and declared Him to be “*...my beloved Son, in whom I am well pleased*” Matthew 3:16-17.

Messiah: “Cut off but not for Himself”

“And after threescore 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” Daniel 9:26.

“...after threescore and two weeks shall Messiah be cut off, but not for himself...” The term, “*after three score and two weeks*” does not mean the Messiah would die immediately. The prophecy timeline was of seventy “weeks of years.” Jesus was anointed by God and introduced as the Son of God in the very beginning of the seventieth week. He was crucified in the exact middle of the seventieth week of years, after only three and a half years of ministry. This term, “*cut off*” speaks of His rejection by Israel and

death by crucifixion. The term *“but not for Himself,”* is so very precious, because it was for us that Christ died on the CROSS Romans 5:8.

The Prince that shall come

“...and the people of the prince that shall come...” It is at this point in this prophecy that we must pay close exact attention to what the angel Gabriel actually said to Daniel. We must keep in mind that this prophecy was given to foretell the coming of Christ as a great **“anointed Prince,”** whom Gabriel called **“the Messiah the Prince.”** Please lay aside for this time anything you might have been told about the last two verses of this prophecy and see exactly what the scriptures (KJV) say. Someone, at some time in the past made an erroneous decision that *“...the prince that shall come”* must be Titus of the Romans, and *“the people of the prince”* must be the roman soldiers that destroyed Jerusalem in 70 A.D. This cannot possibly be the meaning of this verse. Consider that in the previous verse Gabriel tells the exact year *“the Messiah the Prince”* would come. When this verse says *“...the people of the prince that shall come,”* it obviously speaks of the Jews as *“the people,”* and Christ as *“the Prince.”* The apostle John said of Christ, *“He came unto his own, and his own received him not”* John 1:11. Those who *“received Him not”* were His own people. It was the Jews, and not the Romans, who rejected Jesus Christ.

“...shall destroy the city and the sanctuary...” The word “destroy” in this verse has been a stumbling stone to understanding this verse for many. The prophet Isaiah tells us to *“...gather out the stones; lift up a standard for the people”* Isaiah 62:10. This I will seek to do with this phrase.

The word “destroy” in this verse was translated from the Hebrew word *“shâchath,”* which means *“to decay, that is, to ruin.”* This word is found 166 times in the scriptures, and while it is true that in the majority of the cases, it was translated as “destroy” or “destroyed,” in 29 instances it was translated as “corrupt” or “corrupted.” Two examples of how this Hebrew word was used is found in the prophecy of Hosea: *“They have deeply corrupted themselves...”* Hosea 9:9, and *“O Israel, thou hast destroyed*

thymself... ” Hosea 13:9. It was not possible that any enemy nation could destroy Jerusalem unless she first “corrupted” herself.

After the first destruction of Jerusalem, the prophet Jeremiah wept in the book of Lamentations, *“The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem”* Lamentations 4:12. Jeremiah knew that if Jerusalem pleased God, there was no nation so powerful as to overthrow her, but when the citizens of Jerusalem *“corrupted themselves”* with idols, God Himself planned their destruction Ezekiel 8:1-9:6. Moses spoke of this in a prophetic song, which he sang to the children of Israel in the last day of his life with them. God told Moses this *“song”* would be a continual witness against the children of Israel Deuteronomy 31:19.

*“O that they were wise, that they understood this, that they would **consider their latter end!** How should one chase a thousand, and two put ten thousand to flight, **except their Rock had sold them, and the LORD had shut them up?**”* Deuteronomy 32:29-30.

Jeremiah gave no credit to Babylon for the destruction of Jerusalem. He said, *“The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: **He hath destroyed his strong holds,** and hath increased in the daughter of Judah mourning and lamentation. And **He hath violently taken away his tabernacle,** as if it were of a garden: **He hath destroyed his places of the assembly:** the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest”* Lamentations 2:5-6.

When Jesus entered into Jerusalem for the last time, only days before His death on the cross, He wept over the city Luke 19:41.

*“If thou hadst known, even thou, **at least in this thy day,** the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one*

stone upon another; because thou knewest not the time of thy visitation” Luke 10:40-44.

The judgment against Jerusalem was determined exactly as Jesus foretold it. The people had so corrupted the city and the sanctuary that nothing remained but utter destruction. The final cause of God’s judgment against them was “...*because thou knewest not the time of thy visitation.*” Their fathers had killed the prophets and messengers of God of old, and now, “*in this their day,*” they would reject and demand the crucifixion of Jesus of Nazareth, who was God’s “*only begotten Son*” and their “*Messiah the Prince.*”

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matthew 23:37

This cry from the mouth of Jesus was not from the man from Galilee, who had spoken with them for only 3 ½ years. This cry was from “*the Spirit of Christ*” who also spoke to the children of Israel through the prophets I Peter 1:10-11. Jerusalem had killed the prophets, and now, they would kill the Son of God, exactly as Jesus had said in His parable Matthew 21:33-43. They “*destroyed themselves*” almost forty years before Titus and the Romans destroyed them in 70 A.D.

“...and the end thereof shall be with a flood...” The end result of their rejection of Christ was the absolute destruction of Jerusalem and the Temple in 70 A.D. as the enemy came through their gates like a flood to massacre them by the tens of thousands, until the brook Kedron ran red with their blood.

“...and unto the end of the war desolations are determined.” This phrase almost certainly pertains to the “end” when Jesus Christ will return to earth again. The “desolations” of Jerusalem would continue until that time. More will be spoken about this in the final verse of this prophecy.

The Seventieth Week

“And he shall confirm the covenant 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 overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:27

This verse, concerning the seventieth week of Daniel’s prophecy, is perhaps the single most important verse in the Old Testament to correctly understand. In this single verse, as translated by the KJV, we see a clear prophecy of the ministry and the atoning death of Jesus Christ. We see the immediate aftermath of His crucifixion, and the ramifications that would continue until the end of this present age. An erroneous interpretation of this verse is the foundation for the most popular end-time scenario which has become the “orthodox position” during the twentieth and twenty first centuries. Only two hundred years ago, almost every bible scholar rightly understood this verse to speak of Jesus Christ. Remember, all four verses of this prophecy are dedicated to understanding “*when*” Messiah the Prince would come verse 25, “*what*” His purpose would be verse 24, and how the children of Israel would respond to His coming verse 26.

When Jesus of Nazareth asked His disciples who they believed He was, Peter answered “*Thou art the Christ, the Son of the living God*” Matthew 16:16. Jesus told Peter this knowledge is a “*revelation from the Father,*” and said “*...upon this rock (the revelation that Jesus is the Christ I John 5:1) I will build my church, and the gates of hell shall not prevail against it*” Matthew 16:18. The apostle John wrote, “*Whosoever believeth that Jesus is the Christ is born of God*” I John 5:1. He also wrote, “*Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son*” I John 2:22.

Modern religious thought and almost every revision of the bible in the past century, strips Christ, “*the Messiah the Prince,*” out of the seventieth week of Daniel’s prophecy, and gives it to one they call “the antichrist.” It has always amazed me that more people are expecting the coming of “the antichrist” than are expecting the return of Jesus Christ. It is a sad testimony on the condition of the modern church.

The apostle John is the only one to use the word “antichrist” in the scripture (KJV). He spoke of “*the spirit of antichrist,*” which he said

“doeth already work” 1 John 4:3, and he spoke of *“many antichrists”* 1 John 2:18 which were already in the world in the first century church. The *“many antichrists”* which John spoke of were false teachers and false prophets which came into the churches to deceive the people. Jude, though he did not call them “antichrists,” spoke of them as *“ungodly men”* who *“crept in unawares (secretly)”* to *“turn the grace of our God into lasciviousness”* Jude 1:4. These were such as Jesus spoke of His parable of the sower: *“...while men slept, his enemy came and sowed tares among the wheat...”* Matthew 13:25.

The title, “the antichrist” is never mentioned in the scriptures (KJV); not by John, nor by any other. John never spoke of antichrist as a world leader. Certainly many world leaders have been “antichrist,” but not “the antichrist.” The continued use of the title “the antichrist” only serves to blind the people to the *“spirit of antichrist”* and the *“many antichrists”* which are in the world of religion today. When I was a child, television was only being discovered. I heard men of God say television would be the means for “the antichrist” to speak to all the world at the same time. I saw depictions of huge television screens with “the antichrist” speaking to the people. I often think of those childhood images of antichrist when I see a present day “prosperity preacher” on television pretending to be a man of God and using deception and lies to “fleece the sheep” of their money.

Martin Luther and many of the reformers during the reformation believed the Pope was “the antichrist.” Certainly, some were “antichrist” while claiming to be “the vicar of Christ,” but none of them were “the antichrist.” Many world leaders throughout history have been “antichrist.” Hitler was certainly “antichrist,” but he would have denied such a charge with the claim he was *“doing God’s service”* John 16:2 when he murdered millions of Jews. I can remember the many different “candidates” for “the antichrist” which I have heard of during my lifetime, beginning with Hitler, Mussolini, Roosevelt, John Kennedy, and Lyndon Johnson; some for no better reason than the sum of the letters in their name (666). *“He’s going to be an Arab..., he’s going to be a Jew..., he must come out of Asia..., no, he must come out of Europe;”* it seems everyone has their private interpretation of who “the antichrist”

must be, and where he must come from. A twisted interpretation of “the seventieth week” in this great prophecy of “*the Messiah the Prince*” is the foundation for the “the antichrist” deception, which has blinded untold millions of professing Christians to the wonderful truth of who Christ is, what He came into the world to do, and how He did it through His death on the cross. All these things are clearly shown in this amazing prophecy of only four verses. It is with the entrance of so many modern translations of the bible during the past century that the true message of the gospel in this verse has been hidden from the people. In order to see the truth in this verse Daniel 9:27, we need to study it from the KJV bible.

Christ Confirms the Covenant

“And he shall confirm the covenant with many for one week...”

In verse 25 of this prophecy, there were two time periods given “*unto the Messiah the Prince*” Daniel 9:25. There was a period of “*seven weeks (49 years)*” and “*three score and two weeks (434 years)*,” which is a total of six and two thirds weeks, or 483 years out of the 490 year prophecy. The beginning of the seventieth week was indicated when the Holy Ghost came upon Jesus of Nazareth at John’s baptism service. This was when God anointed Jesus as “*the most holy*” Daniel 9:24, and spoke from heaven to say, “*This is my beloved Son, in whom I am well pleased.*” Matthew 3:18-17. Those who believed John’s preaching knew “*the Christ* (the Messiah the Prince)” had come. The next day John the Baptist saw Jesus and cried aloud, “*Behold the Lamb of God, which taketh away the sin of the world*” John 1:29. These things marked the beginning of the “*seventieth week*” of Daniel’s prophecy, which is 100% about Christ, and nothing about “antichrist.” The covenant would be confirmed for “one week of years,” which is seven years.

“...He shall confirm the covenant...” Notice, the scripture does not say, he shall “make a seven year treaty with the Jews.” No! That is the perverted interpretation of this verse. When “*the Christ (the Messiah the Prince)*” came into His ministry, He would “*confirm the covenant,*” which means exactly what it says. He would not “make a treaty” as is commonly taught; instead He would “*confirm*

the covenant” which the children of Israel had rejected when they refused to hear and obey the voice of God at Sinai.

“*The Covenant*” spoken of in this verse is not “*the Law of Moses*” or even “*the Ten Commandments.*” Instead, this speaks of the covenant of promise which God gave to Abraham immediately after he offered his son Isaac on the altar to God.

“By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” Genesis 22:16-18.

The apostle Paul is the first apostle to receive the “full revelation” of Jesus Christ. He clearly shows this promise to Abraham is the covenant which Christ would confirm, and that Christ is “*the seed of Abraham*” which is spoken of in the promise.

*“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to **thy seed, which is Christ**”* Galatians 3:16.

The “proof” this is “the covenant” which Christ confirmed, and not the “Law of Moses” is in the next verse:

*“And this I say, that **the covenant, that was confirmed before of God in Christ,** the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect”* Galatians 3:17.

The apostle makes it clear that the “*covenant,*” which Christ confirmed in the seventieth week of Daniel’s prophecy, was given 430 years before the Law of Moses was given. It is strange but true, that our “New Covenant” is much older than “the old covenant.” Notice also that the covenant of promise to Abraham and his seed was “*confirmed before of God in Christ,*” proving the eternal nature of Christ. Further proof that the Law is not the covenant which Christ confirmed is in the next two verses:

“For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made ...” Galatians 3:18-19.

The Law of Moses began when the children of Israel rejected the voice of God at Mount Sinai Exodus 20:19. It was “*added because of transgressions,*” which transgression was their refusal to listen to God when He spoke Exodus 20:19. The “law” was time limited. It would be in effect only “*...till the seed should come to whom the promise was made...*,” which is Christ. When Christ came into the world, the end of the Law was at hand. When He died on the cross, He became “*the end of the law for righteousness*” Romans 10:4 to everyone who believes the gospel, because **He is our righteousness.**

“...for one week...” This “*one week*” of the prophecy is “*one week of years,*” or seven years. This would be the time allotted for Christ to “*confirm the covenant,*” but He was crucified in the exact middle of the “*seventieth week*” of Daniel’s prophecy. Verse 26 of this prophecy says, “*And after threescore and two weeks shall Messiah be cut off, but not for himself...*” Daniel 9:26. Count the “*threescore and two weeks*” and the preceding “*seven weeks*” of verse 25, and we come to the “*seventieth week*” of the prophecy, the “week” in which Messiah would be “*cut off, but not for Himself.*” This clearly speaks of the crucifixion of Jesus, who is “*the Messiah the Prince.*”

The “antichrist theory,” (which is almost universally believed in the churches of the 20th and 21st centuries, but not before), says the “seventieth week” of the prophecy was moved to the end of time and given to “the antichrist” for his reign on earth during what is commonly called “*The Great Tribulation.*”

Consider that God sent Gabriel to Daniel with a wonderful promise of redemption to come within 490 years, yet men say God decided not to fulfill the promise until after over 2500 years have passed. Would that not make God a liar? The apostle John dealt with such as issue when he said, “*...he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son*” I John 1:10. This prophecy is “*the record that God gave of His Son.*”

Consider again if you started a new job on Monday, and the boss said payday would be on Friday. If Friday came and you went to the boss for your paycheck, suppose he said to you, *“This is not Friday. In fact, Friday has been postponed for six months.”* Would you continue to work for that person, or would you know that he was a deceiver and a liar?” God is not a liar! He did not lie to Daniel, and He will never lie to you. Paul said, *“...let God be true, but every man a liar”* Romans 3:4. If there is a “liar” involved it is certainly the devil, whom Jesus said is the father of liars and their lies John 8:44. The simple truth is, the seventieth week of the prophecy began immediately after the sixty ninth week. It seems so foolish that such a simple thing should have to be pointed out to good and intelligent people who have been deceived by those who profess to be experts on endtime theology.

The End of the Law

“...and in the midst of the week he shall cause the sacrifice and the oblation to cease...”

Jesus’ ministry lasted only 3 ½ years, and ended in the exact middle of the 70th week when He was rejected by the Jews and delivered to the Romans to be crucified. The words *“in the midst of the week”* reveal the very year Jesus was crucified. No prophecy has ever had a more perfect fulfilment than this one, telling over five hundred years before, the exact year Christ would come in ministry, and the exact year He would die.

“...he shall cause the sacrifice and the oblation to cease...” The word “oblation” in this verse should have been translated as “offering.” While it is true that the offerings of animal blood were instituted almost immediately after Adam disobeyed God, if the children of Israel would have obeyed His voice at Mount Sinai, God would never again have required burnt offerings and blood sacrifices of His people. They would have been *“a kingdom of priests,”* whose *“sacrifices”* would have been *“offerings of praise”* unto God Hebrews 13:15. God Himself confirmed this great truth to the prophet Jeremiah, saying, *“Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor*

commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you” Jeremiah 7:21-23.

Animal sacrifices were never the will of God for the children of Israel. They were instituted under the Law of Moses because of the people’s refusal to hear the voice of God at Sinai. David understood this in his repentance to God for adultery and murder. He prayed, “*Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart...*” Psalms 51:16-17.

Three hundred years later, God spoke to Israel through the prophet Isaiah, saying, “*He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations”* Isaiah 66:3.

Through the prophet Amos, God said, “*I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols”* Amos 5:21-23. All these things were commanded in the Law of Moses, which Paul said was “*added because of transgressions, till the seed (Christ) should come to whom the promise was made”* Galatians 3:19. The apostle Paul spoke of “*the weakness and unprofitability”* Hebrews 7:18 of those sacrifices which were offered under the law, when He said, “*For it is not possible that the blood of bulls and of goats should take away sins”* Hebrews 10:4. It was not possible that these could even “cover sins,” because there was no “*broken and contrite heart”* Psalms 51:17 in those who offered them.

The first two promises God gave to show the purpose of the seventy weeks of years (490 years), were “*...to finish the transgression, and*

to make an end of sins...” Daniel 9:24. The promise was, before the end of the allotted four hundred ninety years, these would be accomplished. The Law of Moses “*was added*” Galatians 3:19 because of the transgressions of the children of Israel at Mount Sinai when they refused to listen to the voice of God Exodus 20:19. Moses’ law was not intended as a blessing on the children of Israel; it was their punishment, even a “curse” Galatians 3:10 upon them. When his “law” was complete, Moses commanded those Levites who were charged with the care of the Ark of the Covenant to “*Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee*” Deut. 31:26.

The apostle Paul said, “*For as many as are of the works of the law are under the curse*” Galatians 3:10. Again, the apostle said, “***Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree***” Galatians 3:13. The “*curse of the law*” was “*the law*” itself. It cursed everyone under it for the slightest transgression. In fact, the Law of Moses went so far as to curse Jesus Christ, the Son of God when He was “*hanged on a tree* (crucified).” Thus the Law came to its end.

Jesus Christ died on the cross as a lamb without spot or blemish, to “*take away the sin of the world*” John 1:29. For those who believe the truth and trust in Him, He both “*finished the transgression*” and “*made an end of sins*” through His death on the cross. With “*the transgression ended,*” there was no more need for the Law which was “*added because of transgressions,*” thus it was abolished when Christ died for all who believe. With the Law “*abolished,*” the sacrifice and offering “*ceased,*” and the prophecy was fulfilled that said, “*He (Christ) shall cause the sacrifice and oblation to cease.*”

The following scriptures confirm the fact that the law was abolished.

*“Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of **that which is abolished** (the Law of Moses): But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in*

Christ. But even unto this day, when Moses is read, the veil is upon their heart” II Corinthians 3:12-15.

*“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **Having abolished in his flesh the enmity, even the law of commandments contained in ordinances** (the Law of Moses); for to make in himself of twain one new man, so making peace”* Ephesians 2:13-15.

*“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; **Blotting out the handwriting of ordinances that was against us** (the Law of Moses), **which was contrary to us, and took it out of the way, nailing it to his cross**”* Colossians 2:13.

*“For there is verily **a disannulling of the commandment** going before for the weakness and unprofitableness thereof. **For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God**”* Hebrews 7:18-19.

When Christ died on the cross, He accomplished everything He came into the world to do. He came into the world as “*the seed of the woman,*” who was “*born of a virgin*” Isaiah 7:14, to “*bruise the head of the serpent*” Genesis 3:15. Did He do it? The apostle Paul writes, “*Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil***” Hebrews 2:14. The “*seed of the woman*” prevailed through His death on the cross.

Having “*destroyed the devil*” (for everyone who believes), *he also “destroyed the works of the devil”* I John 3:8, which “*made an end of sins*” Daniel 9:24 in “*whosoever believeth*” John 3:16. It is only for the one who knows and believes the truth that these things are effectual. The scoffer will say, “*I don’t believe Christ did what you say,*” and they will never enjoy the fruit of what He did through His death on the cross. He “*made an end of sins*” by “*taking away the sin of the world*” which come in with Adam’s transgression. He “*finished the*

transgression,” and “abolished the Law of Moses,” which was “*added because of transgressions*” Galatians 3:19. With sin taken out the believer, and transgression ended in the believer, there was no longer a need for Moses’ Law, which could only restrain the sinner, but could never “*make the sinner free from sin*” John 8:32.

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these (sins and iniquities) is, THERE IS NO MORE OFFERING FOR SIN” Hebrews 10:16-18.

Can you see it? When Christ died to “*take away our sins*” I John 3:5, He “fulfilled” what the Law could never do Romans 8:3, Hebrews 10:1. The Law of Moses was “*abolished*” II Corinthians 3:12, Ephesians 2:13-15, “*blotted out*” Colossians 2:13, and “*disannulled*” Hebrews 7:18-19. The Law of God was “*established*” Romans 3:31, written in the “*new heart*” Ezekiel 36:26 of everyone who is “*born of God*” I John 5:1. Since these things were accomplished through the death of Christ on the cross, “*there is no more offering for sin,*” thus, He “*caused the sacrifice and oblation (offering) to cease*”

Abominations in Jerusalem

“...and for the overspreading of abominations he shall make it desolate...”

The Hebrew word that was translated “*overspreading*” in this verse is “*kânâph,*” which is defined by “Strong’s Hebrew Dictionary” as “*an edge or extremity.*” It speaks of the “wings” of a bird, the “fringe of a garment, or the “flap” of a bed covering, and the “borders” of a land. Ninety out of 110 times this Hebrew word was used in the scriptures it was translated as “wings,” or something pertaining to wings. Two times in the book of Job, it was translated as “*the ends of the earth*” Job 37:3, 38:13. The prophet Isaiah used this Hebrew word to express “*the four corners of the earth*” Isaiah 11:12, and “*the uttermost part of the earth*” Isaiah 24:16.

“...the overspreading of abominations...” The “*abominations*” of the children of Israel and the city of Jerusalem were “spread out”

like the wings of a great eagle. They were “spread” from border to border, to the extreme ends of the nation. They were also “spread out” over many generations of the children of Israel. It was for the sins of many generations that Christ “*made them desolate.*” Their fathers had killed the prophets of God, but this generation would kill the Son of God. Jesus spoke of those past abominations when He wept over Jerusalem for the second time in the last week before He was crucified.

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matthew 23:37.

It was not only during His three and half year ministry that Christ would have “*gathered thy children together.*” Peter said “*the Spirit of Christ*” was “in the prophets” who foretold “*the sufferings of Christ and the glory that should follow*” 1Peter 10-11. Christ would have gathered the children of Jerusalem under the protection of His wing in the days of Isaiah, Jeremiah, Ezekiel, Amos, Hosea, etc, but they “*would not.*” Instead, they killed the prophets and stoned the messengers of God, who would have “gathered them” to God. These were among the abominations which caused Christ to “*make it desolate.*”

The final abomination of the children of Israel before their desolation was their rejection of their “Messiah the Prince.” Jesus wept over them during His “triumphal entry,” only days before His death, “*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes*” Luke 19:42. Nothing remained for those who rejected Jesus but the utter destruction which would come upon them.

*“Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: **That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between***

the temple and the altar. Verily I say unto you, All these things shall come upon this generation” Matthew 23:24-26.

Desolation

“...he shall make it desolate...” There can be no question remaining that it was Christ who made them desolate. He told them of their desolation as He wept over them for the last time.

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” Matthew 23:38-39.

When Christ is not in the house, the “house” is desolate. When the Spirit of God departs from a church, that “church” is desolate. The Temple in Jerusalem, which Jesus called “*my Father’s house,*” is the “house” which Jesus spoke of when He first drove the money changers out: “*Take these things hence; make not my Father’s house an house of merchandise”* John 2:16. The “merchandising” grew worse during the three years of Jesus ministry. In the last week before His death on the cross, He drove the money changers out a second time, saying, “*It is written, My house shall be called the house of prayer; but ye have made it a den of thieves”* Matthew 21:13.

God gave a wonderful promise through the prophet Haggai when he said, “...*the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts”* Haggai 2:7. Christ is “*the desire of all nations*” who came, and His presence was “*the glory*” that filled the temple. Haggai’s prophecy continued, “*The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace”* Haggai 2:9.

The prophet Malachi also spoke of Christ’s coming: “...*and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap...”* Malachi 3:1-2.

Christ came, and His glory filled the temple. It was the glory of their creator. John said, “*He was in the world, and the world was made*

by him, and the world knew him not. He came unto his own, and his own received him not." John 1:11-12. The angels had announced at His birth, "*Glory to God in the highest, and on earth peace, good will toward men*" Luke 2:14, but they killed "*the Prince of Peace*" Isaiah 9:6, Acts 3:15. When Christ died, their "temple" was "*left desolate.*" Never again would a building of wood or stone be rightly called "*The Temple of God.*" While the temple was yet standing in Jerusalem in the service of the Jews, the apostle Paul questioned the believers three times, "*...know ye not that ye are the temple of God?*" I Corinthians 3:16, I Corinthians 6:19, II Corinthians 6:16. Every child of God should understand that the "*church*" which Christ purchased "*with His own blood*" Acts 20:28 is forever "*The Temple of God.*"

As Jesus approached Jerusalem for the final time, many people of the city heard of His coming and went out to meet Him. They rejoiced over Him, laying palm leaves in His path, and shouting, "*Hosanna: Blessed is the king of Israel that cometh in the name of the Lord*" John 12:12-13. It was during this joyous time, as they descended from Mount Olivet, that Jesus looked upon the city and wept, saying, "*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation*" Luke 19:42-44.

Their fathers had not known the time of their visitation when the Spirit of Christ spoke to them through the prophets I Peter 1:10-11. They refused to hear the voice of God at Sinai; they refused the voice of the prophets; and now, they refused the voice of the Son of God Hebrews 1:1. The past would have been forgiven and forgotten if Jerusalem and the children of Israel had "*in this their day*" recognized Jesus of Nazareth to be "*the Messiah the Prince.*" It was with great sorrow that "*the eternal Spirit*" Hebrews 9:14 spoke through the tears of Jesus Christ, the Son of God, to pronounce the destruction and desolation of Jerusalem, which was fulfilled in 70

A.D. and continued until June, 1967, when Jerusalem returned to Jewish control. The greater desolation, however, is the spiritual desolation which was determined upon Jerusalem when Jesus Christ said, *“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord”* Matthew 23:38-39. These words of Jesus are an exact fulfilment of the words of Gabriel in our text, *“...he shall make it desolate.”*

The Consummation

“...even until the consummation, and that determined shall be poured upon the desolate.”

The word *“consummation”* in this verse was translated from the Hebrew word *“kâlâh,”* and is simply defined as *“completion,”* with the added connotation of *“destruction.”* In this verse, it refers to the time of *“great trouble”* Daniel 12:1, which Gabriel said will come to Israel just before the return of Jesus Christ to earth. The same Hebrew word was translated two times as *“consumption”* in the book of Isaiah. About two hundred years before Daniel’s time, Isaiah foretold the final judgment of God which was already determined to come, not only upon Israel, but upon the entire world.

*“For the Lord GOD of hosts shall make a consumption, even determined, **in the midst of all the land**”* Isaiah 10:23.

*“Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined **upon the whole earth**”* Isaiah 28:22.

God had already determined what the final conflict on earth would be at least two hundred years before Gabriel came to Daniel. The event which is called *“the consummation, and that determined”* in the book of Daniel is called *“a consumption, even determined”* in the book of Isaiah. These are the same event, which Daniel saw coming upon Jerusalem, but Isaiah said would be *“in the midst of the land (Israel), and **“upon the whole earth.”*** This event will be the final destruction in the land of Israel, which will come just before the return of Jesus Christ to earth.

The angel Gabriel called it “...*a time of trouble, such as never was since there was a nation even to that same time*” Daniel 12:1, which according to Gabriel would take place just before the first resurrection, which occurs at the return of Jesus Christ. Jesus called it “...*great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*” Matthew 24:21, which would be known by the great slaughter of people worldwide Matthew 24:22, and the arising of many “*false Christs and false prophets*” Matthew 24:24.

According to word of God to the prophets, two thirds of the inhabitants of Israel will be slain Zechariah 13:8, along with one third of all the inhabitants of earth Revelation 9:14-15, and five sixth (5/6) of all the nations who fight against Jerusalem Ezekiel 39:2. It will be the greatest bloodshed the world has ever seen. This is the horrible “*consummation*” that is determined against the “*desolate* (those who are without Christ)” in all the world.

“For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness” Isaiah 10:22.

The final destruction in the land of Israel had been determined long before God revealed it to the prophet Isaiah. It was “*determined*” by the “*Law of Moses,*” which the children of Israel chose to serve under rather than to hear and obey the voice of God Exodus 20:19. The horrible end-time scenario was determined by the curses which were written into the Law of Moses.

The Song of Moses

On the last day of His life, Moses sang a song to the children of Israel of things to come. God gave the song to Moses and commanded him to teach it to the children of Israel. God told Moses, “...*put it in their mouths, that this song may be a witness for me against the children of Israel*” Deuteronomy 31:19. This was Moses’ final message to the children of Israel. It was a sad song indeed, singing of Israel’s turning away from God to worship devils, and God’s turning away from them.

“They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation” Deuteronomy 32:5.

“...he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God” Deuteronomy 32:15-17.

“I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation” Deuteronomy 32:20-21.

“For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!”

Deuteronomy 32:28-29.

“For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection” Deuteronomy 32:36-37.

In verse 21 of Moses' song, God said, ***“I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith”*** Deuteronomy 32:21. This seems to be their plight from 70 A.D. until God began gathering them back to the land of Israel early in the twentieth century, a span of over 1800 years.

The Determination

The Law of Moses is a covenant of curses, while the New Covenant is a covenant of blessings, with the Law of God written in the hearts of those who are *“born of God”* I John 5:1. Paul said, *“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not **in all things** which are*

written in the book of the law to do them” Galatians 3:10. There are 613 commandments and ordinances in Moses’ law. Obviously, there are even more curses. It is the curses of the Law of Moses, the law in which the Jews continue to trust, that has determined their lot in the last days.

Our God is one who “*declares the end from the beginning*” Isaiah 46:10. The “*consummation, and that determined,*” was actually brought upon the children of Israel when they refused to hear and obey the voice of God at Mount Sinai, and the Law of Moses was given to them instead. The “*consummation*” which is “*determined*” is nothing more or less than “*the curse of the Law of Moses.*” Daniel recognized this when he was repenting for the nation just before the angel Gabriel came to him. Daniel prayed, “*Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice...*” Daniel 9:11. This speaks of the incident at Sinai when the Children of Israel “drew back” from God and refused to hear or obey His voice when He spoke to them from the mountain Exodus 20:18-19. “*...therefore the curse is poured upon us...*” The “curse” that was poured upon them was the Law of Moses, which is a “curse,” and not “a blessing,” upon all who trust in it Galatians 3:10. “*...and the oath that is written in the Law of Moses the servant of God...*” All the curses of Moses’ law came upon them because of their sins against God. “*...because we have sinned against him*” Daniel 9:11.

Christ came into the world to “*redeem us from the curse of the law*” Galatians 3:13, 4:4. If the children of Israel had received Jesus as their Messiah, the “*curse of the law*” would never have come upon their generation. Jerusalem would not have been destroyed in 70 A.D., and the entire world would be a much better place than we see today. We would not be facing the greatest time of trouble and tribulation the world has ever seen. This coming “*tribulation*” is actually described and explained in the last verse of the Old Testament.

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” Malachi 4:6.

This verse is a prophecy of *“Elijah which is to come”* Matthew 11:13-14, which was fulfilled by John the Baptist, the “forerunner” of Jesus Christ. If John failed in his mission to *“turn the hearts”* of the people, there was nothing left but a curse, which was *“the curse of the Law of Moses.”* John did fail in his mission! Jesus said, *“...they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them”* Matthew 17:12. There was nothing remaining but to *“smite the earth with a curse,”* which was *“the curse of the Law.”* Jesus Christ took that “curse” upon Himself when He suffered the death of the cross, but upon all who refuse Him, whether Jew or Gentile, *“the curse of the Law”* remains until the end of this age.

The curses of the Law were clearly spelled out against those who would not *“hearken unto the voice of the LORD thy God”* Deuteronomy 28:15-68. Consider these fifty three verses which are filled with “curses” that are horrible to even think of, yet the children of Israel have been afflicted with every one of them during the times of their backsliding. The curses will increase in intensity until the day a remnant in Israel *“...look upon Him whom they pierced, and mourn for Him as one mourneth for His first born son...”* Zechariah 12:10. This will fulfill the words of Jesus, *“Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord”* Matthew 23:39. The “remnant of Israel,” in a state of absolute despair of life, will consider Jesus, realizing for the first time that the one they crucified was in fact *“the Messiah the Prince.”* The scripture says, *“they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”* Zechariah 12:10. In the midst of their mourning over the death of their Messiah, the scripture says, *“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness”* Zechariah 13:1, and the remnant of Jews will be saved. This event will bring the second coming of Jesus Christ to earth to reign over His enemies.

“Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives” Zechariah 14:3-4.

TIMELINE

The Messiah the Prince

Although the exact time of Jesus' birth is not known to us, historical evidence places his birth sometime around 6 B.C. - 4 B.C. Using this evidence and Gabriel's prophecy as a guide we have the following timeline:

- 457 B.C. Artaxerxes issues decree
- 409 B.C. End of first seven weeks (49 years)
- 408 B.C. Beginning of sixty-two weeks (434 years)
- 4 B.C. Birth of Jesus
- 25 A.D. End of sixty-two weeks (434 years)

“The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:15

- 26 A.D. Beginning of seventieth week (7 years)
- 26 A.D. Jesus baptized by John the Baptist
- 26 A.D. Jesus anointed the Most Holy Luke 4:18-21
- 30 A.D. Midst of seventieth week (3½ years)
- 30 A.D. Jesus crucified and resurrected

“It is finished!” John 19:30

Four Ways to Receive

Simply Christ

Gospel Newsletter
Sharing the simplicity that is in Christ

Simply Christ is a weekly digital Newsletter dedicated to sharing the simple precepts of the gospel of Christ. Each week in **Simply Christ**, Keith Surface and Leroy Surface share simple yet powerful insights concerning the gospel of Christ. Visit our website at cochurch.org and register online to receive **Simply Christ** each week by email.

Gospel Foundations

Foundational Gospel Preaching

Register for **Gospel Foundations** and receive anointed gospel sermons ministered by Leroy Surface or Keith Surface and sent to you via email. Each month you will receive without charge a download link to a special mp3 audio message. These are not just sermons, but messages preached as God anoints us to share the glorious gospel of Jesus the Christ. Visit cochurch.org and register to receive **Gospel Foundations** today.

Behold the Lamb PDF Ebooks

Register for **Behold the Lamb PDF Ebooks** and receive each new issue of Behold the Lamb sent to you free of charge as a PDF Ebook via email. Visit cochurch.org and register to receive **Behold the Lamb PDF Ebooks** today.

Behold the Lamb Printed Books

Register to have each printed issue of **Behold the Lamb** mailed to you free of charge. Use the Behold the Lamb **SUBSCRIBE** form on cochurch.org and register to receive **Behold the Lamb Printed Books** or write to:

Behold the Lamb P.O. Box 750 Porter, TX 77365