

FBC - 3/27/83  
Pastors Class  
From Tape/mc

DANIEL -

LESSON #10

ISRAEL'S DAYS ARE NUMBERED!

(Jewish Fellowship Sunday)

Chap. 9: 20-27

Today we're speaking on Israel's Days are Numbered. Or Israel has only seven yrs. left. Now we're going to expound the latter part of Dan. 9 : 20-27, but especially 24 through 27. WE're gonna spend most of our time on V. 24, 25, 26, 27 - four verses. This is the backbone of all prophecy. This is the key to ~~EXXN~~ Gods' End Time Prophetic Program.

You know our billboards have said 'Daniel: the Key to all prophecy'? Maybe you've wondered why. This is primarily the reason. If you understand what I'm gonna say today, you will always have a plan around which you can organize all prophecy. If you fail to understand it, or mix this up, you will be hopelessly confused. Sometimes, I pick up a book that confuses Gods time table with the Jews and that's the biggest hodge-podge of confusion I've even run across in my life.

Sometimes somebody will start through the Book of 'Rev. without an understanding of what I'm gonna say today and there's nothing in the Book of Rev. except just a general message that God is Sovereign and He's gonna have the last word. I had a friend who several months ago, announced he was gonna teach through the Book of Rev. Someone said 'well, how're you gonna teach it? Pastor of a large FBC. A friend of mine, in kind, said 'well, I tell you one thing I will not teach it like Bill Bennett teaches it'. Well, the only way he knew how I taught it was - he gets our church paper.

Pastor of a large, rich FBC. Well, I was back in the city/just a few days or few weeks later and I said 'well, how is the brother getting along with Rev.?' They said 'oh, he's already finished it'. He spend just two months

on it. I said 'well, what did he say?' Said 'nothing. He had nothing to say'. You have nothing to say about Daniel or prophecy, if you fail to understand what God says about His dealing with the Jews.

So we're dealing with something very, very important in understanding the entire prophetic message of the Bible. Now let me say this, in the way of introducing the message: in the first part of DAN. 9 (and we'll cover every verse of it - but not today) in the first ~~part~~ part of it, in V. 2, look at it there - Dan. is reading the prophecy of Jeremiah and he discovers from reading Jere. - certainly Chap. 25 and 29 - that the Jews were gonna be in captivity for seventy yrs.

He's almost to the end of that seventy yrs. He's writing about 535; they were taken in captivity 605 B.C. so Dan. realized from-reading Jere. - 'well, we're near the end of the seventy yrs. of captivity'. You see, DAN.'s in captivity. So he says 'Lord, show me and reveal to me when all this is gonna conclude' and then it is - beginning in V. 20 - the Lord says 'Daniel, you've got your mind on seventy yrs. of captivity. I got news for you, DANiel the plan of God for your people will not be completed in the seventy yrs. of captivity. But will not be completed until there shall be seventy times seven yrs.' And that's what we have. Let's look at it, beginning at

V. 20(read) DANiel had been doing this in the preceding verses. Now IV.21 (read) by 'speaking' he means he was ~~making~~ talking to God in prayer. See, Gabriel has already appeared to Dan. in last Sunday's lesson - Dan. 8. 'fly swiftly' - he came to me in swift flight, indicating Gabriel was on the scene very, very quickly, at the time he prayed. 'Oblation' is offering.

Though they were in Babylon, they did not forget at 3 P.M. in the evening

or afternoon, or 6 P.M., they gave offering, in that Temple. So he says it was about this time Gabriel appeared to me.

V. 22(read) that is, to give you insight and understanding as to really what's gonna happen to your people, the Jews and your city, Jerusalem.

V. 23(read) that is to say 'as you began to pray, Daniel, an answer was given, at the moment you began to pray. What a word this is on prayer. In other words, Dan., you didn't even have to finish your prayer. I answered your prayer before you ever got through with your prayer. Did you know it's often that way? God, many times, answers our prayer before we even say the words.

He says 'as you began to pray, an answer (notice he says 'commandment' but that really is 'word') went forth'. He says I began to answer it and determined to give you the answer when you prayed your first sentence. What is the word He gave him? It's in V. 24, 25, 26 & 27. That's the answer. But let's go on - he says 'I am come to show thee' - says I've already decided to answer but I've come to ~~show thee~~ reveal to you'. 'For thou art greatly beloved' and he certainly was.

The Hebrew means 'you are very, very precious'. When something or someone is precious to God, that means 'of rare and unusual value'. Dan. was one of the most precious men who ever lived, to the heart of God. He says 'therefore understand the matter and consider the vision'. And here it is! Here it is:

V. 24 (read) Very first part - let's just look at this: Seventy weeks. It really is seventy 'heptads' or seventy sevens, in Hebrews. Actually, seventy

weeks of years. Now we, of course, do not express time like this, but the Hebrews did. Seventy weeks of years. Seventy heptads. What would that be? Four hundred and Ninety Years. Seventy weeks of years are determined (or decreed or literally, cut off) upon thy people (Dan. people) who would be the Jews and upon the Holy city (that's Dan. city, which is Jerusalem).

We KNOW this refers to Jews. Some have said 'oh, this is church'. No, its not the church. The Bible does not confuse Israel and the church. It does not confuse Jews and Gentiles. Sometimes people/Israel <sup>call</sup> the Church - The Church, Israel. Not true. They are distinguished. So the four hundred and ninety years are decreed (that means by God from all Eternity. Or set apart from all of history) upon the Jewish people and upon the city of Jerusalem.

Then he goes on to say during these 490 yrs. and we will show you exactly when they began and how it falls together, but before he does that, he tells you there are six great things that are gonna happen to the Jews, during the 490 yrs.

First: TO MAKE AN END (or to finish) THE TRANSGRESSION. What ~~words~~ that mean? To put an end to the terrible sin of the Jews or really the apostasy of rejecting the Messiah. Is what he's saying. Second To make an end of sin. During this 490 yrs., Christ will come, is going to make an atonement for their sins, but not only that, they're gonna turn to Him. No longer are they gonna be in sin, as they are today. But during this time, He's gonna put an end to their sins.

Third Second: TO MAKE RECONCILIATION FOR INIQUITY. The word 'reconcilliation' here is atonement. It's the same word as 'pitch' in Genesis 7, that Noah used in his ark. But it means through the atonement of Christ the end

of sin is gonna take place. That the Jews are gonna be a purified people.

Fourth

Third: TO BRING IN EVERLASTING RIGHTEOUSNESS or to cause to bring in everlasting righteousness. This, of course, is the Eternal Kingdom, the Millennium Kingdom of the Jews. The Jews had had times when they turned to the Lord, but here he's saying the time's coming that it's gonna be a permanent righteousness.

Fifth

Fourth: TO SEAL UP THE VISION AND PROPHECY. 'Seal up' doesn't mean what we would think it means. It means to fulfill all the vision and all the prophecy concerning the Jews. AND next

Sixth

Fifth: TO ANOINT THE MOST HOLY. Really it should be Holy Place. This refers to the Temple that is ~~going~~ going to be built during the Millennial reign of Christ which is going to be anointed and used of God, in a great way. So what you have there, in those six things, you ~~xxx~~ have a general statement of what God is gonna do for the Jews in the way of delivering them from their sin. Their terrible apostasy, idolatry, which they'd been committing against the true God, but also to deliver them from earthly oppression, when they ~~xxx~~ will come into the Kingdom and, indeed, the promises of Abraham will be literally ~~fnfx~~ fulfilled in the Jews.

So the first statement, he says God, the Eternal God, has decreed seventy weeks of years, or He has set aside, He has set out of history, four hundred and ninety yrs. in which He will complete the work in the life of the Jews, which He has determined from all Eternity.

Now having stated this - and we might say V. 24 would cover both the first and second comings of Christ - because doing away with sin, that would have

to involve His cross and His resurrection. Bringing in the everlasting kingdom would have to do with His second coming. So in this verse, you have both the first and second coming of Christ and it's influence upon the Jews. It's what's gonna be accomplished.

You say 'now when is this gonna take place'? All right, we have this 490 yrs. divided up into two sections and then later (v.27) we find the final section of the ~~fixxxx~~ 490 yrs. Now listen real carefully and look at

V. 25(read) 'seven weeks' or seven weeks of ~~xxxx~~ years. All right, it says 'now you begin the 490 yrs. from the time the commandment was given, to rebuild the Temple'. When was this? In round numbers and so it will be utterly simple to you, Artaxerxes, the Persian king issued the command to rebuild the city of Jerusalem. Now the Temple had been rebuilt in 515.

But the commandment to rebuild Jerusalem was issued by Artaxerxes in 450 B.C. So that's where we begin to count Jewish time, from 450 B.C. He said 'know therefore and understand that from the going forth of the commandment (that would be 450 B.C.) to restore and build Jerusalem until the Messiah, the Prince, shall be seven weeks - to begin with. That's the first category he mentions. Seven weeks. Can you see this? Seven weeks of years. You multiply seven by seven - you get 49 years. Or approximately 401 B.C.

From 450 to 401 B.C. What happened during that period of time historically? They rebuilt Jerusalem. You say 'how do you know?' We read about it in Nehemiah and Ezra. It took about 49 or 50 yrs. to rebuild the city of Jerusalem. So that's the first period of the 490 - is seven weeks of years or 49 yrs. So you've got 49 of the years already taken up of the 490 that was ~~fixxxx~~

given. All right, let's continue.

It says: AND threescore and two weeks.... now we have another category of time. It goes on to say 'the street shall be built again and the wall, even in troublous times'. That's referring to the first period of time - the 49 yrs. It says the streets shall be built and the wall - really the mote around the city - and he says it'll take place in troublous times. You read Neh. you read Ezra and you find the tremendous opposition the Jews had in rebuilding the Temple or the city of Jerusalem.

The walls and the city. All right. He goes on to list another time. He says 'there will be the 49 yrs. but not only the 49 yrs..... but, he says in the next place, there will be threescore and two weeks. What's threescores? Threescore would be sixty yrs. twoscore - two yrs. - that's sixty two weeks of years. Sixty two times seven is 434 yrs. Which would be approximately from four hundred B.C. to 33 A.D. You can, of course, figure that out, mathamatically.

Why 33A.D.? Because that's when the Messiah will be cut off. It says 'until Messiah, the Prince, is cut off'. That is said in V. 26. Of course, that would be the crucifixion of Christ. Now if you add ~~the~~ these first figures - if you add 434 yrs. and you add 49 yrs. you've got 483 yrs. Or if you add the seven weeks of yrs. and you add the sixty two weeks of yrs., you get sixty ~~xx~~ nine weeks and there are seventy in all. I hope you can follow this.

Let's keep looking at it.

V. 26(read) threescore and two weeks (that's the second category). 'Cut off' speaks of violent death or execution - that's the crucifixion of Jesus. When

did that occur? A.D. 33. You see, if you add 450 and 33 you've got 483. Works out absolutely mathamatically, according to the way it states. It says, after this period, Messiah shall be cut off (crucified) but not for himself. Indeed, He was not crucified for Himself. He was crucified for us. I recently preached a message entitled 'The Only Person Jesus Ever Refused to Save'. That was HImself. Matt. 27:40(read).

But actually this word here, which says 'and not for Himself' also means 'and have nothing'. This indicates after the crucifixion, as far as the Jews was concerned, He was nothing. They had rejected Him; the Kingdom was rejected; and He has nothing, as far as they are concerned. Now continuing in V. 26, look what he says there: 'and the people of the prince that shall come shall destroy the city and the sanctuary'. Now notice in V. 25, he has spoken of a Prince.

But the Prince in V. 25 is Jesus, the Messiah, who's cut off. He's already been crucified. But in V. 26, he says 'the people of the prince that ~~saka~~ ~~haxixx~~ shall come'(which is not the same prince at all). The prince in V. 26 is the antichrist. You say 'well, why would he be called prince and Jesus be called Prince?' Because he imitates Jesus, indeed. He's the imitator of the Christ. He took the same titles as Jesus.

'People of the prince shall destroy the city (that would be the city of Jerusalem) and the sanctuary (that's the Temple). It doesn't say the prince will destroy it. It says the people. Who's the people of the prince? We know. The Roman people. The people will come out of the old Roman Empire - out of the revised Roman Empire. That's exactly the people who destroyed Jerusalem and the Temple. This was 43 yrs. after the crucifixion, approximately.

When Titus, the Roman general, completely destroyed Jerusalem and the Temple/



It's very interesting to note, at this point, that Titus told his people not to destroy the Temple. But the prophecy had to be fulfilled and against the General's order, they just destroyed it. These, of course, are the Romans and the 'people of the prince shall come and destroy the city and the sanctuary'. That was in A.D. 70 or just a little over a generation after Jesus was cut off, or crucified in 33 A.D.

Now notice what it says: 'and the end thereof (that is, the end of Jerusalem) shall be with a flood and unto the end of the war, desolations are determined'. Here is describing the terrible wars between the Jews and the Romans over Jerusalem. Notice it says 'and the end thereof (that is, the end of Jerusalem) shall be with a flood.' This is describing the overwhelming destruction that came upon the city of Jerusalem.

But not only in A.D. 70, Jesus says in Luke 21:24(read) up until 1948, Jerusalem was in Gentile hands. Trodden down. It changed hands, it's just moved from one nation to another for 2000 yrs. Here's a prophecy that was given to Dan. in 536. A prophecy of what has happened to Jerusalem. And will continue to happen. The Jews have Jerusalem today, but they will lose Jerusalem. They're gonna lose Jerusalem to the antichrist. They may not lose it before the Rapture of the Church.

Assyria is not gonna take it from them, but they're gonna lose Jerusalem again. Jesus said 'until the end of the Gentile age' and the end of the Gentile age will not be until the antichrist is destroyed. And 'the end thereof, shall be with a flood', (the final destruction of it will come with a mighty flood of destruction) 'and unto the end of the war desolations are determined'. That is to say: until the very end of this continuing war, it's been determined by God that great destructions will come upon Jerusalem. We stand

amazed today that Jerusalem would be such a center of contention. It has to be. God has so decreed. You turn to the minor prophets; you turn to Zechriaah 13:14 and you see the tremendous conflict raging around Jerusalem.

Now, this takes us up to 70 A.D. or really to 33 A.D. or a total of 69 of the seventy weeks of yrs. or a total of 483 yrs. There are yet, seven years. Where are the seven years. There's some mathmatics to deal with. All right, between V. 26 and V. 27, there is a tremendous gap. There's nothing unusual about this in the Bible. Many times in the same Scrip. you will jump from an event here and go a thousand years, in the very next sentence.

For instance: in ~~XXXX~~ Isaiah 9:6 (read) that's the birth of Christ. Then it says 'and the government shall be upon His shoulders'. That's His reign. That's His eternal Kingdom; that's His Millennial Kingdom. The birth was 2000 yrs. ago, the very next part of that verse has not, yet, been fulfilled. You find this here. In between 33A.D. and this final seven years, is going to be a tremendous gap. Now he doesn't talk about the gap. Why doesn't he?

He's talking to Jews. The gap concerns you and me. When God's plan for the Jew was not accepted, and when the Messiah was but off and been rejected by Israel, God ~~sxxx~~ no longer dealt with Israel, as a nation. As it were, the Jewish clock stopped ticking in A.D. 33 and it's not ticked since. You say 'well, it's ticking today, isn't it?' No. It's not ~~ticking~~ today. We're still in the Gentile age. God is not counting time with Israel. That does not mean individual Jews cannot be saved.

The great Jewish convert, Gartenhouse (I was reading him this week) he says many, many Jews are coming to the Lord now. I'm lead to believe more than has come to the Lord in many, many years. But God is not dealing with the

Jews as a ~~xx~~ nation. He ceased to do that at the end of the 483 yrs. for a time. What is God's plan now? The Gentile church. God turned to the church. For almost 2000 years, the work of God has been centered in the Church. Don't ever forget this. Many times people try to bypass the church because they say 'well, the church has imperfections'. Of course it does.

It does have imperfections but it's through the church God is doing His work today. I don't mean a denomination; I'm not talking about Baptist. I'm not talking about Pentecostals - I'm talking about God's people in the church and the expression of that church is local and visible. It's people just like you and I, meeting at a given place, carrying out the great Commission. Doing the work of God. This was not known in the O.T.

In Eph. 3, Paul says this mystery of the church was hidden from the prophets. But has been revealed to us during our time. All right, the Gentile is going to come to a close one of these days and when it does, God will deal with Israel again. And He will deal with them for this final seven yrs. promised to Dan. of the 490. 483 have already passed, but there's seven still to come.

Now you'll notice, in V. 27 (read) 'he' is referring to the prince up there. 'He' is the antichrist. He (antichrist) shall confirm - really shall make firm - a covenant with many (that's Jews - they'll be in the land). They'll be back in Palestine. 'With many for one week'. Now notice - you have the first seven weeks of yrs. or 49 - they're set off. And then you have the second category - 62 weeks or 434 yrs. follows immediately. But the seven yrs. are set off. Why are they set off?

Because they stand off at a specific, definite time in history. They do not follow the 69th week and the 484th yr. does not follow the 483d year. There

is a gap and that is where you and I are, now. So he says the antichrist shall make a firm covenant ~~at~~ with many (that's the many Jews) for one week or one week of years. That's your latter category. One week of years - that's seven years.

You've heard me talk about the time of the Great Tribulation, of the antichrist many times. Here's where it is. That's the seven years. That's where we get it.

'In the midst of the week (in the midst of the seven years) he (antichrist) but what would be the 'midst'? That word means 'middle'. What's the middle of seven yrs.? Three and a half years. So the Great Tribulation is divided into two parts: the first part is 3½ yrs., called 'Tribulation' and the last part is called the Great Tribulation. Which lasts for 3½ yrs.

There's a great difference in the two periods. During the first 3½ yrs., the antichrist will appear as the great friend of the Jews. They will not know he is not the true deliverer. I believe they will believe He's the true Messiah. ~~XXXXX~~ During this time, they're gonna build the Temple. I think he's going to help them build the Temple. He's gonna give them permission to reinstitute sacrifices. Remember Israel is under tremendous pressure of the Arab world.

Remember Russia is to the North and by this time, Russia may well be on their borders. They may have occupied Suria, JORDAN, taken over Iraq, Iran. Remember here is Israel surrounded, probably, by the enemy. Here comes the antichrist saying listen, I'll give you peace, I'll help you rebuild your Temple, re-establish the sacrifices, I'm your saviour. They're gonna turn

TO the antichrist. And he's gonna make a firm covenant with them at the outset of the ~~xxx~~ seven yrs. but then, it says, 'in the midst of the week - that is, after 3½ yrs., he shall cause the sacrifice and the oblation to cease'.

Now people ask me sometimes, 'now you talk about the Temple (and the time of the Great Tribulation) and the Temple being rebuilt, where do you get that?' Here's exactly where I get it. We read, in V. 26 the people of the city are going to destroy the city and the Temple. So there's no Temple, after 70 A.D. But here it talks about a Temple. It says 'in the midst of the week, he shall cause the sacrifice (that was made in the Temple) and the offerings to cease'. There's been a Temple built.

But the antichrist says 'no more offerings'. As a matter of fact, according to II Thess. 2 - he's gonna move right in the Temple and say 'I'm God'. And that's gonna be the cue to the Jew that your the false messiah and a phoney and that's when the great war is gonna begin. The war of all ages. The battle or war - the Greek says - of Armageddon. Armageddon not being just one battle - it's ~~gonna~~ going to rage - Armageddon is going to rage for 3½ yrs. climaxing in that final battle when Jesus will come and destroy the antichrist

But it says 'in the midst of the half of the ~~seven~~ week of seven yrs., the antichrist shall cause the sacrifice and the offering to cease and for the overspreading of abominations he shall make it desolate (now I'm gonna come back and translate it so you can understand it) even until the consummation (and of course, that would be the second coming of Christ) and that determined shall be poured upon the desolate'. Here is describing the tremendous desecration ~~of~~ the antichrist is gonna bring upon the Jews; upon the Temple until it will be so desolate that no Jew will want to go about it.

You see, desolation means 'abandon' or 'without people'. Look at

V. 27 and let me try to translate the whole verse in a little plainer English from the Hebrew. (READ) 'And he shall ~~confirm~~ make a firm covenant with many for seven yrs. and in the middle of the seven yrs., he shall cause the sacrifices and the offerings to cease, even unto the overspreading of the abomination of desolation'. What will be the abomination of desolation?

Jesus, in Matt. 24:15 (read) What is the abomination of desolation? It's going to be when the antichrist just moves into the Temple, says 'I am god I am the messiah; there's not gonna be any more offerings here' and probably he will offer a pig as Antiochus Epiphanes did. In other words, he's gonna desecrate and he's gonna bring low the Holy things of God until it's called the abomination which means that which is filthy and that which is detestable and ~~that~~ which is literally, the Greek or Hebrew says, the abomination which desolates.

In other words, the abuse and the blasphemy against the Temple and the people of God will be so great, until it will desolate the whole thing until the Jews will have nothing to do with it, that it will be a place of abomination in their eyes. And the language, of course, is heavy indeed, but we cannot miss what he is saying. Then he says 'until the end even what has been determined shall be poured out upon the desolate'.

That is, up until the very ~~consummation~~ consummation, (up until Jesus comes) there shall be poured out upon the Jews the terrible persecution, blasphemy, abuse and wrath of the antichrist.

Now, at the end, of course, of the seven yrs., Jesus, the True Christ, will

come and we read about His coming in Rev. 19 - who will put down the antichrist. That will end the Gentile age. Now when the Rapture of the Church occurs, the Gentile church will ~~xxxxxxx~~ be filled up - that is, the last Gentile that's gonna be saved - basically - although there will be Gentiles, in the time of the Great Tribulation - but, in the main, the Gentile church will be complete at the Rapture.

But, that is not the final close of the age of the Gentile. The antichrist will be a Gentile. The antichrist is gonna trod down Jerusalem, as V.25, 26 said he would and warfare and desolation and the most terrible things are gonna happen, even unto the end. But at the end of it, Jesus, the true Christ, is going to come and deliver Israel. Paul says in Rom. 11:26 (read) now I do not interpret this to mean all Jews are gonna be saved. But he IS teaching there will be so many of them saved until it will be a national revival.

They're gonna go in to the millennial Kingdom and they're gonna have a special place in the Kingdom of God, upon the earth, which was promised to Dan. in 535 B.C. Now looking back at this: to make it real simple, Dan. is living in 535; he's thinking about seventy yrs. of captivity about to end and the Lord says 'listen, the seventy yrs. is gonna end, but my plan for your people and your city will not be completed until 490 yrs.

'When will they begin, Gabriel?' They'll begin when the command to rebuild the walls and city of Jerusalem is issued and that was about 450. The first period of this time will be a period of seven weeks of years or 49, which takes us to about 400. Then he says 'there's a second period of sixty two weeks of yrs. or 434, which takes us up until the time of Messiah is cut off. Then finally, he said, there's gonna be seven yrs. That has never

taken place. That'll be when the prince - the antichrist - makes the covenant for peace for 3½ yrs. In the middle of which, he'll break it and all hell - holocaust upon holocaust will come upon the Jews.

Side 2 of Tape

....'The Place of the Seventy Weeks of Yrs. in Gods Prophetic Program':

1. RAPTURE OF THE CHURCH.

2. GREAT TRIBULATION WILL FOLLOW. Now the G. Tribulation is the seven yrs. that we've just been talking about. That's the last seven years of the 490 we've just been talking about. Read it up there. It represents the remainder of the seven yrs. of the 490. During this period, God deals with Israel as a nation. The Jewish clock starts ticking again.

That will be a time of the reign of the antichrist. That will end the age of the Gentiles. Now you're still following me? Then, at the end of that age of the Gentiles, there will be the

3. RETURN OF JESUS WITH THE CHURCH. He's already taken the church up in the Rapture, seven yrs. before. Then there will be

4. DESTRUCTION OF THE ANTICHRIST. That's vividly described in Rev. 19. Really that's V. 20 of Rev. 19.

5. SATAN WILL BE BOUND IN THE BOTTOMLESS PIT, FOR A THOUSAND YEARS. That's Rev. 22.

6. THE THOUSAND YEAR REIGN AND ISRAEL WILL HAVE A SPECIAL PLACE.



The Kingdom will come and the Jews will receive it. They will repent; they will believe. They will not be saved by Jewish sacrifices. They're gonna trust the Messiah. That's what's so wonderful.

BE

7. SATAN WILL/CAST INTO THE LAKE OF FIRE. Following the thousand years.

8. THE JUDGMENT OF THE WICKED DEAD. That's in Rev. 20 and then

9. THE NEW HEAVEN AND THE NEW EARTH.

Now I think you can see that unless you unravel this mathamatical puzzle of the seven years, that you would be hopelessly confused, in your interpretation of Daniel, of Rev. and of Gods Prophetic Program. There are those who have said, for instance, the seven years is simply the ministry of Christ. That the first 3½ yrs. is His ministry on earth and the last 3½ yrs., His ministry in Heaven.

Now how in the world can you put that together? Did Jesus intercede in Heaven only 3½ yrs.? And when you spiritualize it and try to interpret it as being the church and happening with the FIRST coming of Christ, you run into an endless mess of confusion. That is very false in my opinion.

Now here are some questions in closing:

1. WHY DO WE SAY ISRAEL'S DAYS ARE NUMBERED?

Well, they are! They were numbered from 450 - 483 of them have already passed. That does not mean Israel is gonna be blotted out, ~~ix~~ Israel is going to continue to exist. But Gods not counting time with Israel now. After the

church is raptured; Tribulation begins, the Jewish time will start ticking again. For seven years. Israel has only seven years left of real time of Gods dealing with them. That doesn't mean that God doesn't save the Jew, now, individually. But as a nation, He's not dealing with Israel. He's dealing with the Gentile church.

2. WHY DOES ISRAEL HAVE JUST SEVEN YEARS LEFT? I've just explained that. That's the seven years of the 490.

3. WHEN DID THE JEWISH CLOCK STOP TICKING? A.D. 33. Really, on Palm Sunday, in my opinion, when Jesus presented the Kingdom for the last time and they said 'Hosannah!' but changed their minds before the sun set. And they said 'crucify Him'.

4. WHEN WILL THE JEWISH CLOCK START TICKING AGAIN? At the Rapture of the Church. AT the beginning of the Great Tribulation.

5. DOES THE ESTABLISHMENT OF THE STATE OF ISRAEL MEAN THE LAST SEVEN YEARS ARE ABOUT TO BEGIN? Well, I don't think we can dismiss the fact that Israel, in gathering in the land, indicates the clock is about to start ticking ~~XXXXXXXX~~ but we can't say 'when'. Can't count time with God. But Israel MUST be re-gathered and in the land before the Rapture of the Church and before God deals with Israel again, as a nation. This is a pretty good indication the Rapture is at hand and the clock is about to tick again, that the Gentile age is coming to an end.

6. WHY ARE THE FINAL SEVEN YEARS SHUT OFF FROM THE 69 YEARS? Because (well, really, it should be 483 years - the 69 is weeks) why is it set off? Because it's in a category all to itself. It does not follow the 433 yrs.

The last week of years is not following the 69th year. There's a great gap - that's the church - that's the period in which we're living. It's set off in V. 27. God knows EXACTLY what He's doing. When you see it in this light, it's make wonderful sense.

7. HOW IS GOD DEALING WITH ISRAEL TODAY? He's dealing with them, individually. Is there somebody here today who is a Jew by blood? The blood of Abraham in your veins? How does God deal with you? Through the Gospel of JC. He is your Messiah. You can be saved, just like I'm saved. You don't have to wait until the clock starts ticking. He's saving Jews all the time and through the conviction of the H.S., He's called YOU to accept your Messiah, if you are a Jew.

Of course, the FIRST call is to our hearts, the Gentiles. This is the age of age for the church of JC to evangelize and get out the great message of Jesus.

Now before I close, let me share with you this afternoon or this evening at 5:30, I am going - as a part of Jewish Fellowship Sunday - to expound Isah. 53. Let me just share this with you and then we've got to close. Today, we celebrate the one thousand nine hundred and fiftieth anniversary of the crucifixion of Jesus. But do you realize that seven hundred and fifty yrs. before Christ was actually crucified, God permitted Isaiah to have an eye witness view of the cross? He got a view of the cross that those who saw J. die, did not even have. That's what I'll be dealing with at 5:30.

I really hope you can come back at 5:30. I'll not deal with the same thing at 5:30 because this is Jewish Fellowship Sunday. Please come and see this eye witness. Is. saw things that Peter, Mary, the Centurian or no one could

see. It's a marvel, in my judgment, of all Scrip. and all prophecy. We'll deal with this at 5:30. Not Daniel, but something that's more relevant today than even Daniel.

Thank you so much for coming. ~~Let's stand~~ Let me just flash back again, if I can find it here, just one more time for you to see this. Did you get this in your head today? How many of you understand this? Raise your hand. How many of you don't understand it? Raise your hand. Well, there it is:

there's 490 years. It's divided three ways : seven weeks of yrs. or 49 yrs. 62 weeks of yrs. or 434 - that brings us up to 33 A.D. Then there's one week of yrs. - that's seven yrs. - yet to be fulfilled. The time of the Great Tribulation.

Shall we stand and pray?