

Sermon to the Saints which are at Topeka, Kansas -- Sunday, April 21, 2019

“¶ In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes”. (Daniel 1:1-3)

Jehoiakim was the second son of good king Josiah. The fourth son of Josiah, Jehoahaz, was first placed as king of Judah after his father’s death, but only ruled for three months before Pharaoh Necho of Egypt carried him to Egypt and put Jehoiakim (birth-named Eliakim) in the throne of Judah.ⁱ Three years later, after defeating Pharaoh Necho of Egypt, Nebuchadnezzar king of Babylon initiated the captivity of Judah that was prophesied of by Jeremiah. This time of great distress and transition was prophesied of by Ezekiel as the initiation of ***“the time of the heathen” (Ezekiel 30:3)***, reflecting that the captivity of Judah by Babylon opened an era where Jewry would be fully displaced from their land until the time comes for that to be restored under the millennial reign of Christ. Interestingly the last good king of Judah, young Josiah, was killed by Pharaoh Necho in the valley of Megiddo (2 Kings 23:29) shortly before the Babylonian captivity; the same place where Christ will meet with Antichrist and his armies to fully and finally take His throne and end ***“the time of the heathen”***.

Friends, I am continuing the work in examination of the Jews in eschatology. Specifically, I am furthering the consideration of how the unregenerate Jews will move in providence to take mount Zion, remove the Muslim structures there, and build a false temple. We spent two weeks looking at the metaphor of the wall and the door in articulating the distinction between the coming false temple and the temple made by God, as seen by Ezekiel in his vision. That was a good and substantive beginning of the analysis, but there is still much to do in opening this part of prophecy.

To go deeper into the structure of these prophecies, we must travel a while together with Daniel and examine the visions given to him (and perhaps a bit of what was given to Nebuchadnezzar). When the book of Daniel opens with the passage above, we are to understand that Daniel was one of the children of Israel who was taken by Ashpenaz and made one of Nebuchadnezzar’s eunuchs likely when in his early teens. The first six chapters of the book are a combination of historical accounts of amazing events that occurred during the reign of Babylonian and Medo-Persian kings, demonstrating the sovereignty of God in the affairs of men, and particularly as it pertains to the preservation of His saints during their temporal lives.

Within these first six chapters of the book, Nebuchadnezzar had visions and dreams that were revealed and interpreted by Daniel; one of which was the subject of an edifying sermon by our friend Samuel some year ago.ⁱⁱ That sermon focused on the devolution of human government from the

relative glory and power of the Babylonian monarch to the discordant, weak structure found in the vaunted democratic form of human government. There are eschatological lessons to be drawn from the vision of Nebuchadnezzar as well, and we may find some lesson there that has not been previously mined, as we consider the subject of Jews in eschatology.

The second half of the book of Daniel contains only prophetic visions given by God to Daniel; and cryptic expositions of those visions by the archangel Gabriel. The visions are about the treatment of the Jews through the dark period that opened with the Babylonian captivity, and closes with the taking by Christ of His kingdom. Clarence Larkin, who lived from the mid-19th century through the early 20th, spent several decades as a Baptist pastor. He had an engineering degree, and spent many years in his career with focus on the drafting of complicated structural and technical plans. He applied those skills in making elaborate drawings associated with his preaching and writing. In his short writing *The Book of Daniel* he did a decent bit of work in analyzing the prophecies of Daniel, with a good deal of eschatological emphasis. When he is discussing the analysis of Daniel chapter 11, he makes an observation that I find instructive in consuming *all* of Daniel's writings; but certainly chapters 7-12, involving these prophetic visions:

*"[the angel] Gabriel told Daniel that the Prophecy belonged to Daniel's **PEOPLE**. And as the '**Glorious Land**' (Palestine – verses [11:]16, 41, 45) lay between Syria on the North and Egypt on the South, so the Prophecy narrows down to a description of the wars between the 'Kings of the North' and the 'Kings of the South,' whose marching ground and battlefield would be the '**Glorious Land**,' where for centuries (B.C. 320 to A.D. ?) Daniel's People [the Jews] would be ground between the Upper and Lower Millstones [Syria and Egypt]. Because of the suffering that these wars would bring to Daniel's People, and the desolation they would cause the country, God revealed these wars to Daniel that he might see that it would be '**many days**' (chap. 10:14) before his People would ever become a nation again."*

My own close and continual study of these grand visions causes me to take this point a bit further. I would humbly suggest that Jewry was not only *impacted* by the removing and setting up of kings (Daniel 2:21, 4:17) but was, by God's providential direction, *involved* in those ebbs and flow of power. I believe they were stirring those warring factors up, with the hope and expectation that they could re-plant themselves in Palestine and, or as stated in one of the prophecies "**exalt themselves to establish the vision (Daniel 11:14)**". Naturally, therefore, we can expect to find some amazing details relevant to Jews in eschatology in the mining of the visions of Daniel. An instructive note, however, is that in these visions, Daniel was given far more understanding (Daniel 10:1ⁱⁱⁱ) than he recorded. He was filled to full with visions and understandings, but was restricted in what he shared; as he was instructed in the words found near the closing of the book:

***"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."* (Daniel 12:4)**

So we learn from these words that God determined to reveal to Daniel – and, I would propose for most if not all the prophets – amazing details about eschatology that they would record in cryptic and obscure language; making it difficult for even His saints to fully comprehend until He determines it will be fully known to them what mysteries were woven into those prophecies.

I'm going to take a very deliberate and methodical path in examining the prophecies of Daniel as they relate to eschatology generally. That will be necessary for this body to understand how, within the structure of those visions there are lessons to be learned about Jews, the abominable temple, and the setting up by God the temple within which Christ will be seated during His millennial reign, and thereafter to be replaced with the throne of God Himself in the earth dwelling among those of the earth who will be returned to sinless perfection and the glories of Eden's original light. So, this sermon will not travel that full path. Rather, we will begin examining the key components from the first of the visions that contribute to an understanding of history and eschatology; the vision given to Babylonian king Nebuchadnezzar.

“¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” (Daniel 2:31-35)

Gold, silver, brass, iron, and ***“iron mixed with miry clay” (v. 41)***. This is the succession of kingdoms that are identified in this vision that caused Nebuchadnezzar's spirit to be ***“troubled, and his sleep brake from him.” (v. 1)***. Expositors who enjoy finding spiritual applications to all visions use this dream of Nebuchadnezzar to express general notions of governmental degeneration or spiritual degeneration over time. There is a proper truth in such examinations, as there are layered beauties within all of scripture whether historic, lyrical, parabolic, apostolic, or prophetic writings are being considered. Primarily, however, the language of Daniel's interpretation makes clear that the focus of the dream is the succession of earthly kingdoms that will trace the human experience from Nebuchadnezzar – to whom Daniel declares ***“[t]hou art this head of gold” (v. 38)*** – to Christ in His eternal kingdom.

The history-lensed expositions trace this vision through the Babylonian (gold), Medo-Persian (silver), Grecian (brass), and Roman (iron) world kingdoms. Some discard the distinction in the language of Daniel's interpretation between the ***“legs of iron”*** and ***“feet part of iron and part of clay”***. These expositors blend the legs and feet as expressions of the Roman Empire from its early strength and relative unity through to its degrading and splintering. The Roman Empire, which extended roughly

from 500 BC through 500 AD, had periods of peace and stability and periods of disruption and instability. To force an exposition of this prophetic vision in this way is untenable. The statute had distinction between the legs and the feet/toes, so there should be a treatment of the vision as addressing distinct kingdoms to remain logically consistent.

One of the reasons that expositors conclude the feet and toes of iron and clay represent a splintered Roman Empire is that Christ's first advent occurred during the time when the Roman Empire ruled over Palestine. The argument is that with Christ's first advent came the New Testament Church dispensation which qualifies as the Kingdom of Heaven in the sense that we in this dispensation serve the King of kings in spirit and truth. Since we are servants of the King who dwells in eternity, we indeed are part of a ***"kingdom, which shall never be destroyed"*** and that ***"shall stand forever"*** (v. 44).

I believe the Roman occupation of Palestine, together with the scriptural and historic accounts of the events during Christ's three-and-a-half-year ministry before his death at Roman hands, actually *disproves* the legitimacy of applying this portion of the vision to the Roman Empire. Consider Daniel's interpretation of this portion of the vision:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Daniel 2:44-45)

Each of the other characteristics of this statue represents an earthly kingdom: Gold = Babylonian earthly kingdom; Silver = Medo-Persian earthly kingdom; Brass = Grecian earthly kingdom; Iron = Roman earthly kingdom. Without a compelling basis in the text to transition from literal to metaphorical, we must conclude that both the ***"kings"*** and ***"kingdom"*** of verse 44 must likewise reference an earthly kingdom. There is no such reference in the context of the passage.

Further, the ***"kings"*** of verse 44 are not to be properly understood as regional rulers within a single kingdom (i.e., Roman Empire). The same sentence and verse articulate that the final and dominant ***"kingdom"*** actually ***"shall break in pieces and consume all these kingdoms"***. At Christ's first advent – even if we consider that the New Testament Church is articulated in Scripture as the kingdom of heaven – did not bring with it anything that could be reasonably interpreted as breaking kingdoms into pieces and consuming them. The New Testament Church was anything but kingdom-consuming. It was a fledgling newborn that was put immediately under the cruelest period of tyranny by the Roman Empire up to time of that empire's end; just shy of 500 AD.

The energy of the vision intimates a sudden, violent conquering disposition. It has more of the disposition that is found in the words recorded by John, which he heard from heaven at the sounding of the seventh trumpet; ***“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”*** (Revelation 11:15). That is the energy of a great stone – Christ – smiting the feet of this image and consuming the kingdoms represented by the feet and toes. That taking of the earth’s kingdoms as part of the Messiah’s final return is likewise captured in the Psalmist’s words, discussing the King that God has placed upon his ***“holy hill of Zion.”***:

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” (Psalms 2:8-9)

Nothing about Christ’s first advent had such an energy. In fact, when that wicked Pilate was mockingly scourging our blessed Christ, he expressly asked Him if he was ***“the King of the Jews”***, intimating that he might have some valid cause to put Him to death if He was advancing Himself as an earthly monarch who was present to remove the yoke of Rome from off the neck of the Jews. What was Christ’s plain words?

“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” (John 18:36)

Christ’s first advent was not about setting up an earthly kingdom. None of His behavior or words could justify the conclusion that He was present for that purpose. It was not the time. He was present for the fulfillment of the Covenant of Grace by humbly submitting to the rod of God in answer for the sins of His elect precious. Christ is the Stone; His church is not. Christ is the King; His church is not. Christ is first in receipt of the gift of the kingdom over which He will rule with a rod of iron; His church is only granted that honor through Him if they overcome (Revelation 2:27).

In another critical point of distinction, the recording of eschatology describes that final Antichrist’s kingdom with these instructive words:

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. ¶ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” (Revelation 17:12-14)

The language in Nebuchadnezzar’s vision is one of conflict between the Stone and the ***“toes of the feet”*** (Daniel 2:42) which would be ten in number. This lines up perfectly with the description of

Antichrist's world kingdom that has ten kings expressing his power and authority in the earth, and that will go into Armageddon and do battle with the Lamb of God. In turn, they will be broken in pieces, consumed, and subjugated throughout the period of Christ's millennial reign and then finally and fully ended at the great judgment seat of God. For these reasons, I'm convinced that it is necessary to rule out the Roman Empire as having any relationship at all to the vision regarding the feet and toes of iron mixed with miry clay.

The question this raises, of course, is why? Why does the vision in Nebuchadnezzar's dream stop at the Roman Empire ... skip 1,500+ years ... and land on the kingdom of Antichrist? Does anybody in this body question the ability of God to prepare in providence – and reveal through visions and dreams – a copious examination of every kingdom from every continent in every age? Alternatively, He could keep all the mysteries of the gospel and eschatology secluded from intellectual view and bring cataclysmic events to pass at the delight (for some) and horror (for others) without any capacity in any of human kind to anticipate or prepare. His will be done. So more properly framed, we should be asking what is there to be learned from this expansive break in the years between kingdoms. For the answer, we have to consider other visions within this amazing book of prophecy.

***“¶ And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.”* (Daniel 9:20-23)**

These four verses are the opening of the last oracle of Daniel chapter nine. For the first 19 verses in this chapter Daniel is engaged in a beautiful bit of preaching, as he intimates in the opening language of this oracle; ***“speaking, and praying, and confessing my sin and sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God.”*** This activity of Daniel is at the time that Darius the Mede was taking the reins of the Medo-Persian Empire from his nephew Cyrus. First Cyrus and then Darius was moved by God to open their treasures and give their power to a remnant of the southern tribe of Judah to return to Jerusalem, build her walls and rebuild the temple of Solomon. Daniel had tied the limited earthly deliverance by Cyrus and Darius to the prophecies of Isaiah and Jeremiah.

Having lived through the Babylonian captivity and presently living in the throes of what appears to be a cataclysmic change, Daniel is seeking ***“skill [i.e., wisdom in comprehension] and understanding”*** about what is prepared for his people, the Jews – and specifically as it pertains to the fulfillment of the promise of God to their father Abraham that He will dwell forever with them in Mt. Zion. This is why he makes ***“supplication ... for the holy mountain of [] God”***. Gabriel has

been appointed to provide him the understanding that he seeks, and next begins to provide a vision regarding the relevant timeline:

“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. 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 [i.e., 69] weeks: the street shall be built again, and the wall, even in troublous times. 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. And he shall confirm the covenant with many for one [i.e. 70th] 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 9:24-27)

There is a lot of work in these four verses. Some of you here have heard me expound this piece of Daniel’s work ... perhaps several times. For others, this will be the first. We have to be deliberate here, because in four short verses the whole of relevant Jewish history – from the work of Ezra and Nehemiah through to the slaughter of the unrepentant Jews by Antichrist – is encapsulated. Please remember that what we’re doing in these analyses is increasing our understanding of what God has provided in His Word about Jews in eschatology. More specifically, about their treachery in building an abominable temple where God has determined to dwell with His redeemed of Israel for eternity.

Seventy weeks are *determined* – eternally settled by God’s decree – regarding the subject Daniel prayed and made supplication about; the people of the Jews. So, as the angel Gabriel initiates the “*matter*” he directed Daniel to “*understand*”; the “*vision*” he encouraged Daniel to “*consider*”, he establishes that the comforting (for the righteous) and terrifying (for the damned) truth that both the path and the outcome he is discussing has been eternally fixed. There is no flexibility in the schedule or appeal regarding that outcome. It. Is. Determined.

Dr. Gill provides on this time designation; “*this space of ‘seventy’ weeks is not to be understood of weeks of days; ... but of weeks of years, and make up four hundred and ninety years; within which time, beginning from a date after mentioned, all things prophesied of were [or will be] accomplished.*” The Chaldee word used here for “*weeks*” can be taken for a period of seven days or of seven years. History – though prophecy to Daniel – teaches us that *years* were intended in this particular writing, because we see the identified events – at least those about which history has so far provided information – unfold within the timeframe of 483 years.

The subject of the decree – and therefore the copious vision – is also established in the opening clause; “upon thy people [Jews] and upon thy holy city [Jerusalem]”. It may begin to seem redundant, as I talk about these visions, that I keep emphasizing the global subject matter – that subject within the structure of which the amazing historic and eschatological “story” is told within each vision – is the Jews, Jerusalem and Zion. It informs the whole of the visions and makes them much clearer and comforting to us. More importantly for my sermon series, it will allow us to see some nuanced detail about what will occur with Jews in eschatology. With that clear framework, Daniel’s visions become a strong scriptural support for the proposition I laid down and of which I now work to provide proof.

The remainder of verse 24 articulates six distinct accomplishments ... outcomes ... providence-directing movements that are launched forward by the decree of God respecting Jews, Jerusalem, and Mount Zion. Understanding what each of these is, as well as the point in history or eschatology each is determined upon the Jews, is a necessary part of understanding the more detailed account of the vision. Here is the breakdown from the verbiage of the verse:

1. To finish the transgression;
2. To make an end of sins;
3. To make reconciliation for iniquity;
4. To bring in everlasting righteousness;
5. To seal up the vision and prophecy; and,
6. To anoint the most Holy

This elliptical statement by Gabriel to Daniel presents a classic opportunity to examine how critical it is to be clear on the underpinning of a prophesy when you undertake to expound it. If we had no foundational clue given us by Gabriel here, we might look to these six things to tell us no more than that Christ will come to fulfill the Covenant of Grace by finishing transgression, ending the power of sin, providing reconciliation and, through His blood, bring in everlasting righteousness for His saints. The record would be sealed, and at the appointed hour the Messiah would come to be anointed. I suspect if nothing more was ever gleaned from this six-pointed clause it would be a sufficient treatment of the words. It is these thoughts that dominate the expositions you will find readily available.

However, if you keep your mind disciplined on the opening language from Gabriel to Daniel, it brings a much more nuanced lens to these six beautiful accomplishments. From the lens through which Gabriel announced this “*matter*” and “*vision*”, we must conclude that most of the New Testament Church age expositors – who wrap these six matters into what they refer to as the gospel dispensation – got it severely wrong. Daniel was told that the matter was about his people, and about the Jewish holy city. The New Testament Church dispensation is wholly unrelated to that equation; other than to the extent that the church in existence during the period of the Revelation will be called upon to teach the redeemed of Israel how to properly serve God through their

Messiah, Christ Jesus. So, let us explore what these six items reference with respect to the Jews, Jerusalem, and Mount Zion.

“[T]o finish the transgression”: The transgression here in view is not referencing the general apostasy of unregenerate mankind, but explicitly that of the apostate Jewish people, as Jeremiah expressly puts it:

“The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.” (Jeremiah 2:8)

This is addressing the infidelity of the people of Israel in abiding by the express tenets – together with the spiritual import – of the law of Moses. This transgression must be finished, and by the providence of God and in accordance with the words of God – through Gabriel to Daniel – it will be. It will be when, as this same prophecy later declares, ***“[God] shall confirm the covenant [of Abraham] with many [144,000] for one week [7 years]”*** (v. 27). When the 144,000 redeemed of Israel own Christ as their Messiah, the ***“transgress[ion against God’s] covenant, and trespass[] against [God’s] law”*** (Hosea 8:1) shall be finished. For these will embrace that covenant and those laws, and will rejoice upon Mount Zion in the temple built by God.

“[T]o make an end of sin”: Properly understood, we are here discussing the sins of Israel, Daniel’s people. We are discussing the sins of those people that were perpetuated upon the holy mountain in the temple. They declared ***“we will not walk”*** in the ***“old paths”*** (Jeremiah 6:16), so they went astray after strange gods and separated themselves from God. So, as we look at the next three verses of the prophecy, it is to be understood that events identified will bring an end to ... wholly consume ... destroy ... sum up or seal up the sins of Israel; or as we know well, the redeemed of that race. We read in Paul’s eschatological writings that ***“[t]here shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”*** (Romans 11:26). This helps us to understand that part of God confirming the covenant with the redeemed Jews will bring an end to their open sin, clothing them ***“with change of raiment.”*** (Zechariah 3:4).

“[T]o make reconciliation for iniquity”: Worse still than the sin and rebellion against the essence of the oracles of God that were committed unto the Jews (Romans 3:2), the Jews have twisted and perverted those blessed words into an unrecognizable array of traditions. Yet, they continue to promulgate the deceit that God is with them to protect and preserve them in their open iniquity. As we sit here today, Jewry all over the globe bastardize that blessed type of Christ the Passover by propagating the notion that it is about their personal freedom – translated, of course, to mean they are free to commit every abomination known to the human race.

There must be reconciliation, my friends. Today, if a Jew was to walk into this church and ask the question ***“sirs, what must I do to be saved?”*** (Acts 16:30), we would require him to first and

foremost abandon his claim to the false religion of today's Jewry, because as it is written: ***"[T]he LORD hath laid on him [Christ Jesus] the iniquity of us all."*** (Isaiah 53:6). That Christ is rejected to this very hour by the Jews, which definitionally means that the Jew – Daniel's people – has no reconciliation at this hour for their iniquity! Again, the application of this prophecy cannot have relevance to the New Testament Church, because it is about the Jews ... the Jews' iniquity ... that has yet to be reconciled for. As a nation, Jewry is laden with iniquity. Until the new nation of the Jews ***"be born at once"*** (Isaiah 66:8), there can be no reconciliation. Until the covenant of Abraham is confirmed, by the calling forth of the redeemed of Israel, there can be no reconciliation. This is further evidenced by the words of Ezekiel – speaking about the temple in which these redeemed of Israel will do service to God in the presence of Jesus Christ:

"And it shall be the prince's [i.e., Christ's] part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel." (Ezekiel 45:17)

Reconciliation with God must come through Christ. Daniel, in this vision, is being given to understand that there is a time appointed for that glorious work ... but it is 490 years – 70 weeks – of relevant Jewish providence that must pass before these things will be fully and finally accomplished.

A pause here is of value, because we have so far addressed three terms that articulate a state of apostasy ... ***"transgression, ... sins, ... [and now] iniquity"***. In the realm of practical divinity, we speak of these three interchangeably. If you look up any one of these words in a thesaurus, you will find the other two somewhere mentioned as synonymous. But the Holy Ghost here – and more precisely, Gabriel here – clearly distinguishes them. For that reason, we should distinguish them. In an endnote, I've provided the Chaldean word used, so you can notice that none of the three use the other two as reference points.^{iv} Simply put, they are grades and nuances of departing from God; sin is to miss the target of proper adherence to God, transgression is to rebel or revolt against God and His commandments, iniquity is to show perverseness and depravity in the extreme departure and rebellion against God. Of course, the nation of Israel did – and to this very hour does – commit all three with glee and impudence.

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ... But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jeremiah 31:33)

"[T]o bring in everlasting righteousness": Remembering that we're discussing the subject of ***"everlasting righteousness"*** as it pertains to the Jewish people, there can be no such until transgression finished, sins ended, and the breach for iniquity reconciled. Once these are

accomplished, a new covenant is on this eschatological agenda. New in the sense of refreshed and restored. Paul, in his epistle to the Hebrews, refers to the Jeremiah passage above – and because he does so as the Apostle to the Gentiles, it is given a primarily figurative application to the New Testament Church. That is all fine ... it is a fair secondary application, particularly when it is part of the doctrinal foundation of the New Testament Church that the laws of God are written on our hearts and the Holy Ghost dwells with us – rather than the administration of the types during the Mosaic dispensation.

However, the passage in Jeremiah is talking to – and primarily about – the destruction of and subsequent restoration of the nation of the Jews. This is evidenced by the opening passages of the oracle Paul’s reference bears:

“¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. [i.e., the diaspora] And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict [i.e., desolation of their religion]; so will I watch over them, to build, and to plant, saith the LORD. [i.e., the restoration of the Jews]” (Jeremiah 31:27-28)

It is at the time of this restoration that Christ – the ***“Sun of righteousness” (Malachi 4:2)*** – will take His everlasting kingdom and establish ***“everlasting righteousness”***. This is the time referenced by the words ***“the consummation” (v. 27)*** – i.e., the consummate event – that are found near the close of the vision Gabriel provides to Daniel.

“[T]o anoint the most Holy”: I don’t think this body needs assistance understanding that this is discussing our King of kings and Lord of lords, even Jesus Christ the righteous. The work here, again taking a view of this vision that it is necessary to relate it to Jews, Jerusalem, and Zion, is in understanding why the reference to anointing of Christ as King. We know Christ is the anointed of God (Psalms 2:2) and indeed His very name (Christ) means “anointed”. But He was rejected of this sinful, iniquitous, transgressing nation of Jewry. Worse still, He was crucified and slain by them! He was brought forth to them, and to the world, as the ***“beloved Son”*** of God ***“in whom”*** He said ***“I am well pleased.” (Matthew 17:5)*** but was yet, as prophesied, ***“despised and rejected of men” (Isaiah 53:3)*** – and chiefly by His own brethren the Jews.

So, this cryptic reference to anointing this most Holy King is telling Daniel that among the potent events that will be accomplished in the 70-week period referenced includes both the taking, tormenting and killing of Christ during His first advent as well as the final and amazing owning and loving Christ as the Messiah – the Son of God – the author and mediator of the covenant – as the King of the earth and of the nation of the Jews. He will be fully and finally anointed – both by God and in the hearts of His saints – most Holy!

As you can see, there is much left to understanding and unpacking this amazing vision granted Daniel in the ninth chapter – before we can move on to increase our understanding of the Jews in eschatology. Lord willing, I will undertake – next time I have opportunity to feed you lovely flock of God – to proceed with an accurate understanding of the last three verses in this vision. I can assure you that it is chock-full of amazing sights and events, all of which line up perfectly with our present understanding of eschatology generally, and the what awaits the Jews specifically. We will then proceed to Daniel’s other visions and revelations and secrets. It will be a wonderful time together, and since I love you all so dearly it will be my humble joy to go with you in this good way.

ⁱ This transition of rule between Josiah and Jehoiakim is articulated in this passage:

“¶ Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father’s stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.” (2 Chronicles 36:1-4)

ⁱⁱ See Elder Samuel’s sermon on the vision of Daniel chapter two, called *The Devolution of Human Government* on March 12, 2017, tinyurl.com/Daniel2PDF.

ⁱⁱⁱ This is the passage that opens the whole of the remaining three chapters of the book, demonstrating that Daniel was given a full and horrifying view of what was to come – through the Medo-Persian Empire, the Grecian Empire, and finally the Day of the Lord and the rise of the Antichrist beast of Revelation 11, 13, 14, 17, and 19:

“¶ In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.” (Daniel 10:1)

^{iv} Observe the distinction in the root words for sin, transgression, and iniquity:

Sin = “chata” (“khaw-taw”), which means “to sin, miss, miss the way, go wrong, incur guilt, forfeit”.

Transgression = “pasha” (“paw-shaw”), which means “to rebel, transgress, revolt”.

Iniquity = “avah” (“aw-vaw”), which means “to bend, twist, distort ... pervert”.