

DANIEL (DARE TO BE GOD'S MESSENGER)
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SERIES: Daniel (Dare To Be God's Messenger)

TITLE: Program 35 – God Weeps

FRIDAY

OPEN

Have you ever thought about God sobbing? Have you ever thought about Jesus weeping, not just silent tears coming down His face, but have you ever thought about Him wailing? Do you know that there was a day when He rode into Jerusalem on the back of a donkey and He literally wailed? He wailed because His people did not recognize the time of His visitation. O beloved, they could have known and they missed it.

PART ONE

I'll never forget beloved, when I read Luke 19 and all of a sudden it hit me, why Jesus was wailing; He was wailing because they did not recognize the time of their visitation. And you think well how could they have recognized the time of their visitation? And as I read that passage, all of a sudden, the cymbals clashed, the cymbal of the truth of Daniel, chapter 9 and this prophecy that we're studying and I saw the meeting of truth. And I saw, O if

only they had paid attention to this prophecy in Daniel, chapter 9, they could have said that's, that's Messiah. This is the One that Daniel has talked about. Quick, quick, get a pen, let's go, let's see; let's go back over that prophecy. Let's count the years in Jewish reckoning and see what happened. Let's look at it. Daniel, chapter 9, verse 24 to 27, the most incredible, incredible prophecy. Well as we saw in our last program, in Daniel, chapter 9, in verse 24 he tells us that in 490 years six things are going to happen, six things; three of them deal with the completion of sin, bringing sin to an end by making atonement for iniquity. We know that atonement for iniquity can only be made through the death, burial, and resurrection of Jesus Christ. Because the gospel is this: That Jesus died for our sins. He died for your sins beloved. He died for my sins. He died and He was buried. You only bury dead men or you should only bury dead men. He was buried, but the third day He rose again from the dead. And that resurrection, Romans, chapter 4 says He was raised again because of our justification. He was raised from the dead and God could literally and justifiably raise the Son of Man, who was the Son of God from the dead because His blood paid for your sins and my sins in full. So He was raised again because of our justification, which means that He has declared us righteous. So those first three things that are going to happen within this 490-year period of time deal with sin. Then you come to the last three. And the last three is to bring in everlasting righteousness, to seal up vision and prophecy. It means that every prophecy, everything that has to do with all of time and every prophecy, the Old Testament will be sealed up. It will be done. The visions will be complete. The prophecies will be complete and finally then he says to anoint the most holy place. Now we know from Ezekiel that there is going to be a millennial temple, that there again is going to be a holy of holies. And that most holy place is going to be anointed. All those things will happen in a period of 490 years or within a 490-year time frame. Now verse 25: So, since all these are going to happen, so you are to know and discern that from the issuing of a

decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and 62 weeks. All right now, let's stop and see. Seven weeks, if a week is seven, seven sevens is forty-nine. All right, now add seven weeks and sixty-two weeks and what do you get? You get sixty-nine weeks. This is a prophecy about seventy weeks or seventy sevens. So what you have here is you have four hundred and eight-three years of that prophecy fulfilled. So four hundred and eighty-three years of that prophecy fulfilled leaves only seven years to go and you've got the four hundred and ninety years complete. So he's talking about a period of time that lasts for four hundred and eighty-three years. It's divided into two segments. It's seven weeks and then it's sixty-two weeks. When does it start? It starts with a decree to restore and rebuild Jerusalem. Now in Ezra you can read about a decree to go back to Jerusalem and to rebuild the temple. But rebuilding the temple and rebuilding the city and rebuilding the walls is another story. So three things are going to happen to the Jews when they get back to Jerusalem and we're going to look later on at this decree of Cyrus. We're going to see who Cyrus was. We're going to see some awesome and prophecies, but right now I just want us to concentrate on Daniel, chapter 9, verse 26, right now, okay, verse 24, 25, 26 and 27. So I want us to focus on that. So there was a decree to go back and rebuild the temple. There was a decree to go back and rebuild the city and the walls. Because you see the walls, if you read through the scriptures you'll find out that if a city does not have walls it is a disgrace to that city. Why? Because the walls are their protection; the walls are their fortress; the walls are what separate them from the enemy and keep the enemy from coming in. And that's why you have watchmen on the walls. They walk the walls or they have towers just like in a prison; you know when you see that guard tower up there and you see that barbwire and those walls around those prisons. Well a city had walls. They had watchmen on the walls to see who was coming, to sound a trumpet, to find out if the one coming was coming in peace or if the one coming was coming as an enemy.

Now when a king or a ruler was coming in peace, just so he wouldn't be mistaken as coming as a conquering man, he rode a donkey. Now when Jesus came into Jerusalem, He was riding on a donkey. He was coming to bring peace between God and man because man, in his sin, had moved away from God. And so He was coming in as the One to reconcile us to God by paying for our sins because our sins separate us from God. So He was coming into Jerusalem on a donkey. When Jesus Christ comes the second time; I love stuff like this. When Jesus Christ comes the second time, in Revelation, chapter 19 He's riding on a white horse. Now when they came on a white horse they're coming to show that they are coming to conquer. All right, so, here's a decree to restore and rebuild Jerusalem. All right, now when was that decree given? Well there was a decree given in 445 B.C. by a king, Artaxerxes. You know who he was? He was a Persian king and so you can read about him in the book of Nehemiah. And I want you to go to that Old Testament book of Nehemiah. And Ezra, Nehemiah and Esther all come right after the book of Chronicles. So if you would go to Nehemiah, chapter 1. And it says the words of Nehemiah the son Hachabiah. Now it happened in the month of Chislev, in the twentieth year, while I was in Susa the capitol, that Hanani, one of my brothers, and some of the men from Judah came; and I asked them concerning the Jews who had escaped and had survived the captivity, and about Jerusalem. He was coming back from Jerusalem because the seventy years of captivity were over and a remnant of the Jews had left Babylon and gone back to Jerusalem to rebuild the temple. And they said to me, the remnant there in the province who survived the captivity are in great distress and reproach and the wall of Jerusalem is broken down and its gates are burned with fire. And it says it came about when I heard these words that I sat down and wept and mourned for days and I was fasting and praying before the God of heaven. And he was weeping and fasting and praying because of the shame that this brought to the city of God. The walls were broken down and the gates had been burned. So you know what? As he

prays and as he fasts he goes then to stand before the king Artaxerxes, a Persian king. And it says in chapter 2, verse 1: And it came about in the month of Nisan, in the twentieth year of King Artaxerxes, that wine was set before him, and I took it up and gave it to the king. Now I had been, not been sad in his presence. So the king said to me, why is your face sad though you are not sick? There is nothing but sadness of heart. And he says I was very much afraid because you were not allowed to be sad in the presence of the king because sadness spreads. And I said to the king, let the king live forever. Why should my face not be sad when the city, the place of my father's tombs lies desolate and its gates have been consumed by fire? Then the king said to me, what would you request? So I prayed to the God of heaven. And Artaxerxes said you go back; you rebuild the walls of Jerusalem and I'll give you the material that you need. What was the year? It was 445 B.C. Whew, the clock has just started ticking. We'll look at it after this break.

PART TWO

I'm so glad you're back. Isn't this exciting! I love it, seeing how scripture interprets scripture and seeing the benefit of studying the way we are so that we can discern truth for ourselves. Now you know that when we do this it takes time, and it takes concentration. I love it. So from the decree to restore and rebuild Jerusalem, and we saw that, and we saw that we needed to read Nehemiah, chapter 1 and Nehemiah, chapter 2 because that's when the decree, decree goes forward. We know it's 445 B.C. So under that first line that you have in front of you, put 445 B.C. And then go from there, seven weeks, we saw that, and it's saying that it, that the city will be rebuilt again with plaza and moat. We think that that's what that seven-year period was all about, was this rebuilding. Now we know that the walls were rebuilt much quicker than that, but we know that, that there was a lot of rebuilding. And then there will be sixty-two weeks. So seven weeks and sixty-two

weeks make sixty-nine weeks. There's only one week left to be fulfilled of that prophecy. And one week is seven years, because one seven; remember the word week is seven. So one seven, so there's only seven years left to be fulfilled. But let's find out what he says here because it's very, very important. All right, verse 25: So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah, the Prince there will be seven weeks and sixty-two weeks. It will be built again with plaza and moat even in times of distress. Now listen; rebuilding that city was a real time of distress and sometime we'll study it. Verse 26: Then after the sixty-two weeks, the last segment, after the sixty-two weeks the Messiah will be cut off and have nothing. And the people of the prince who is to come will destroy the city and the sanctuary. It's end, the end of the city will come with a flood, even to the end there will be war. Desolations are determined. And he, verse 27, will make a firm covenant with the many for one week. So there's the final seven years, one week. And in the middle of the week he will put a stop to sacrifice and grain offering. Now we're just going to take that one part, that last seven years, that last final week of Daniel's seventy weeks and we're going to set it aside for a minute. Because what we want to do is we want to look at the gap of time between the sixty-ninth week or after the sixty-second week, you know, because you have the seven first, and the sev, the last seven years that is coming. There's a gap of time. Now what does God tell us is going to happen in that gap of time? And by the way this is why this prophecy has not yet been fulfilled, we're living in that gap of time. We know that Messiah has come. So he says after the sixty-two weeks Messiah will be cut off and have nothing. So we know that Messiah has had to come and that Messiah will be cut off after those sixty-nine weeks, that last sixty-two weeks, He will be cut off; He will have nothing and one other thing will happen. The people of the prince who is to come will destroy the city. What city? Well the prophecy is about Jerusalem. So there is a people who are coming who are going to destroy Jerusalem

again. That's bad news. All right, the people of the prince who is to come will destroy the city and they will destroy the sanctuary. They will destroy the temple that Ezra started building. They will destroy that temple that was refurbished by Herod the Great. They will destroy it. So let's stop and let's look at it. We know that Messiah's coming. Now at the beginning of this program I told you about Luke 19. And I told you about Jesus coming into Jerusalem. He is coming by the way, into Jerusalem because He is going to be sacrificed as the Lamb of God that takes away the sins of the world. He's coming to die. He was born to die. He is coming to make atonement for iniquity, as we saw in Daniel, chapter 9, verse 24. Now, in verse 41 it says and when He approached He saw the city and wept over it. Now that weep there, that word is not silent tears streaming down a face. It is wailing, wailing. Here He is coming down the Palm Sunday road. You know when we go to Israel we sit on the temple steps. And we sit on those southern steps where Jesus would walk up and the people would walk up to go to the Temple Mount, to go into the temple and there to worship God. And when we sit there I say to the people; I'm facing the Temple Mount and I'm saying to them, look to your left. They look to the left and I say do you see that wall coming down? Do you see the trees on the other side? Do you see that road? That's the Palm Sunday road. That's the road that Jesus was coming down on, on a donkey and they were laying palm branches down in front of Him as He rode on this donkey and they were shouting Hosanna in the highest, blessed is He who comes in the name of the Lord. They were saying this is the King, this is the Prince, this is the Messiah. And the Jews were saying tell them to be quiet. And Jesus said, listen; if I told them to be quiet, the stones would cry out, because God didn't want them to miss the fact that this was the Messiah. This was Messiah that was coming that was prophesied by Daniel. But it says when He approached the city He saw and He wept over it saying, if you had known. Just imagine Him wailing. If you had known, even you the things which make for peace, but now they've been hidden

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from your eyes, for the days will come upon you when your enemies will throw up a bank before you and surround you and hem you in on every side and they will level you to the ground and your children within you. They will not leave one stone upon another because you did not recognize the time of your visitation. What did He just say? Here I am and I'm weeping because you haven't recognized Me. I'm telling you that someone's coming. He's going to destroy this city. Not one stone will be left upon another. The temple will be torn down. Immediately those, Jews if they had known the scripture, they would have realized beloved, they would have realized that this was a prophecy of Daniel being fulfilled. O beloved, God weeps when you and I are too busy to study His Word. God weeps when you and I are walking in our adulterous ways, having a friendship with the world and not developing our friendship with God. It makes Him weep. Determine in your heart beloved, that you are going to be a man, a woman who wants an intimate relationship with God through His Word.