

Daniel's 70th Week: Duration & Purpose

sermonaudio.com

Prophecy

By Andrew B. Ray

Bible Text: 2 Timothy 3:1; 1 Timothy 4:1
Preached on: Wednesday, August 12, 2015

Antioch Baptist Church
5709 North Broadway
Knoxville, TN 37918

Website: <http://www.learnthebible.org/>
Online Sermons: <http://www.sermonaudio.com/docdoug45>

If you will please turn in your Bibles to 2 Timothy 4. I do appreciate you being here this evening. Actually, 2 Timothy 3. Normally, I am an outline preacher. I have to have everything bullet pointed or Roman numerated or capital lettered and all that kind of stuff. Tonight, I am preaching off different kinds of notes so please forgive me if I seem somewhat uncomfortable but I'm going to teach on a subject matter, it's something that I have been asked to write on here recently and so I'm going to bring this into play.

2 Timothy 3, let's look at a few verses here and then a couple of other places and then we'll get started. 2 Timothy 3:1 says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness," notice that word, having a form of godliness, "but denying the power thereof: from such turn away."

Now go back with me, if you will, to 1 Timothy 4. This is where the 4 was creeping into my head but 1 Timothy 4. Please note that in 2 Timothy 3, the problem is a problem of sin. It's a lack of holiness; a lack of godliness. There is a form of it but there's no true godliness. Folks are unthankful, unholy, all those things you just saw there. Now 1 Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," now, when people depart from the faith, there is no foundation; there is nothing to anchor people; there is no compass; there is nothing to give direction. None of that stuff, okay?

So the Bible says, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," so when you turn from the truth, you are going to believe something and that something is not going to be holy; it's not going to be righteous; it's not going to be scriptural. It will be doctrine. It will be teaching but it will not be from the Lord. Now, notice it said "seducing spirits," those are spirits that would seduce away from the truth, "and doctrines of devils."

Now look at verse 2, "Speaking lies in hypocrisy; having their conscience seared with a hot iron." Now, never before, at least in my time as a believer, have I seen just some of the outright lies that folks will preach and teach in the name of Christianity, in the name of God. I mean, it's like folks have no conscience whatsoever in what they're saying. So keep those things in mind.

Now verse 3, "Forbidding to marry." You know those things are very much associated with Roman Catholicism and some others but, "commanding to abstain from meats." Now, I hate to say this, but that is causing problems in independent Baptist churches. The thing I just said, that's not just the Catholics anymore and it's come under the names of diets and all that kind of stuff. Be very careful about anybody that tells you you've got to go on a diet and you can't eat something that God has called clean, okay? You can pray about it and thank God for it. You can eat it according to the Scripture. Let's move on.

"Which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables," so there are fables out there that folks are believing. You have got to refuse those things. Here's what he says, "exercise thyself rather unto," what? "Godliness."

So we just read over in 2 Timothy 3 that in the last days what folks believe and the direction folks go is going to be a direction that's going to lead to more ungodliness so folks are not going to become more holy, they are going to become less holy. I think that's fair to say. 1 Timothy 4 basically tells you the same thing, that in the last days of the church, it's going to be marked by people believing things that lead them away from holiness, lead them away from godliness to things that are not holy, not godly.

Now, go with me to 1 John 3. We're probably not going the direction you think I'm going but I want to deal with something that I think is crucial. I'm just going to deal with one aspect of this. I've dealt with this quite a bit in our church. I don't think we have a problem with this but I just felt like it was important to go ahead and go over these things. 1 John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God." Isn't that beautiful? It's not something we're waiting to be one day, we are that now. "And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Now, this is speaking of the same thing that 1 Corinthians 15 speaks of, the same thing that 1 Thessalonians 4 speaks of, the catching up of the church. Okay, the departure of the church before a 7 year period. We're going to talk about all of those things here in just a moment but the departure of the church.

Now, look at verse 3, "And every man that hath this hope in him," what hope is it? Well, it's the hope that I'm going to see Jesus Christ and I'm going to be like him and that hope

for me is that he could come before the end of the service tonight. And when I believe that and when I think along those lines, when that is my doctrinal thought process, then every day that doctrine that I believe will affect what I do, my practice. So I don't have time to go out in this world and use their language, for example, because Jesus might come. Okay, does that make sense? I don't want to be ashamed at his coming.

So it says, "every man that hath this hope in him purifieth himself, even as he is pure." Now, one of the things that the Lord has given to the New Testament church in order to help keep the New Testament church pure is the belief that Jesus Christ could, at any second. That thought, that doctrine, that comprehension, that belief, is meant to keep God's people from being like the world, from running with the world, and so on and so forth. The moment we stop believing that, we lose our hope and when we lose our hope we begin to be just like the world.

Now, it should come as no surprise and we've talked about these things of late and it should come as no surprise, something that you used to think, you used to think this was the case. If you saw independent Baptist on the sign, you used to assume that when you walked through the doors there were certain things they were going to believe. One of them was going to be a King James Bible. That was just something that was going to be the case, okay? But another one of those things was that that church is going to believe that the church will be taken out of here before the time of tribulation comes and then after that you have the second coming and after that you have the kingdom and you used to be able to assume that churches believed that but that is no longer the case. And when God's people, if I told you, look, I'm just going to shoot straight with you here: if I used to believe in the rapture of the church and I no longer believed that, I would resign this church and I'll tell you why. 1. Because this church stands for the rapture of the church before the tribulation. But 2. I have no hope to give you. I cannot comfort you with the words of 1 Thessalonians if that comfort is, "Buckle your seat belts, we're headed for Daniel's 70th week. Be prepared to starve. Be prepared to be naked. Be prepared to be imprisoned. Be prepared to have to figure out what you're going to do to feed your children because if you don't take the mark of the beast, you can't feed them." That's not the message I'm preaching. The message I get to preach to you by God's grace is, "Look up, Jesus is coming," and that is a much more hopeful message than the other.

Now, let me give you a couple of things this evening. I'm going to give you all the details. There is way too much. We could spend a couple of years on this I'm certain of it but interpretation of prophecy can be quite a difficult task and here's one of the reasons why. You know this, hindsight is always what's the statement? Hindsight is always what? 20/20. When we look back on the Old Testament and we see the rock there in the wilderness for example, and we say, "He smote the rock," and then he was supposed to speak to the rock but he smote the rock again. Then we come over to the New Testament and it says, "That rock was Christ," okay? It's easy for us on this side of the cross to look back and say, "Oh yeah, that rock was a picture of Jesus Christ if not Jesus Christ somehow following them through the wilderness." We can look back to the tabernacle and say, "Oh yeah, this pictured him and this is what this part pictured and that part." It's easy to look back on this side of the cross and see those things.

Here's another thing: it's easy to look back from this side of the cross at the virgin birth and the life of Christ and the cross of Christ and say, "Well, why didn't they accept him?" Well, it wouldn't have been as easy to be on the other side of the cross looking at things from their perspective and trying to figure out, "Okay, the Old Testament Scriptures say this and the Old Testament Scriptures say he's going to come from here," and they were trying to figure all this stuff out because they are trying to look at ahead whereas we are looking back. It's much easier to look back than it is to look ahead.

Okay, that's one problem but there's another problem and that is terminology. How many of you believe in the rapture of the church? Raise your hand if you believe in the rapture of the church. All right, how many of you can show me the Bible verse that says "rapture"? It's not there. Now, here's what we do: we say, "Well yeah, but the word 'Bible' is not in the Bible." Well, that's not really...that's like circular reasoning. If the enemy did that we'd say, "Well, you are using circular reasoning," and so we say, "The Bible Trinity is not in there but we believe in it." Well, that's not really the best defense.

Here's another problem: you've got folks going to Revelation 4 and saying "You see there? That's the rapture." But that's not the best chapter to teach on the church being taken out. That's a picture and I do believe there's a layout there but that's not the best passage to use to teach it.

You've got problems like the word "coming" because the word "coming," some Bible teaches have tried to say, "Appearing is always this and coming is always this," but this is a little bit more muddy than that.

Here's another problem: the word "tribulation." Go to Acts 14 with me, if you will. Now, every one of us in this room when we read this verse, we're going to be able to sort out what it means, okay? We've got it figured out. We've got this thing nailed down. But some of the folks that believe that the church is going to go through the tribulation look at this verse and say, "Well see there, you all keep saying were going to miss it, we're going to miss it, we're going to miss it but the Bible says we're going to go through it," and they use verses such as this. Acts 14:22, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." You say, "Well, that doesn't mean..." I know that and you know that but here's what they'll do because we use the term over in Matthew 24, the phrase is "great tribulation." If you were to ask, if you were to go out on the street tonight and say, "Is great the same as much?" Most people would say what? "Is great the same as much?" This is not a trick question. Yeah, I mean, great is much, much is great. So they would say, "It's the same thing." But it's not the same thing. As a matter of fact, I mean, I could show you from Scripture that it's not the same thing but you can see where their minds get, they say, "Well, you all keep saying that you're not going to go through the tribulation and you're trying to tell these people these things and these people are not going to be prepared and it's going to be your fault because the New Testament said that we get to the kingdom of God through much tribulation and then you all go over here and

say that great tribulation is the tribulation period and yet you're saying much tribulation is something different altogether." So you can see how it gets a little difficult.

Now, we ought to stop for just a moment really and thank the Lord that we have been a part of a Bible believing church because we're not sitting here in panic tonight after reading Acts 14:22 but if I went to some churches in Knoxville and I read that verse, people would be sitting in the pews in great fear because that says we're going to go through much tribulation before entering into the kingdom of God. They would panic and they wouldn't have any answers. Now, maybe there are some folks here and you say, "Preacher, I really don't know that I have any answers." Well, I hope to help you as much as I can in a short amount of time this evening.

Here's what I'm going to try to do: first of all, we're going to talk just briefly about the church's catching up, when that's going to happen. Do you notice I'm not using the word "rapture" because they can't pick on me using scriptural terminology. 2. We're going to talk about Daniel's 70th week because that, to me, is the key. It's not tribulation. It's not even Jacob's trouble that's the key for us, it's going to be that phrase, Daniel's 70th week. That's the big deal, okay? And then lastly, and I don't think we'll get to this one tonight, we've dealt with it before: the day of the Lord. That is a big one and we'll come back around to that at some point. Those 3 things, if you can get that: the church's catching up, that's first; Daniel's 70th week. Right on the heels of Daniel's 70th week, before that thing ends, you pick up something else called the day of the Lord and right after the start of the day of the Lord is when Jesus Christ comes, his second coming. Okay, I'm just trying to give you a basic outline.

Now, let me give you something here. Go with me, if you will, to Romans 11. I looked at this chapter before in relation to this. I won't spend a great deal of time here but I do want to make mention of it. Romans 11 does you a great favor and that is this: Romans 11 gives you the order of God's dealings with people. It doesn't give you every single detail but it gives you an order. It tells you, "This is what God did in the past. This is what God is doing right now. And this is what God is going to do in the future." Romans 11 is a great chapter. Now, we know, you look at verse 1, we know what Paul was talking about here, "I say then, Hath God cast away his people?" Who is that? That's Israel. He says, "God forbid. For I also am an Israelite," so you know who he's talking about, he's talking about the Israelites. So that's the context of the passage.

Now, if you move on down to verse 8, it says, "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day." So Paul said, "Look, they are blind right now. They can't hear right now. They can't see right now. They just can't comprehend the truth but you know that God dealt with the Jews in the past." Now Paul is telling us there is a shift and there is a space of time here. As a matter of fact, he quotes David and he says, "David saith," verse 9, "Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid."

Now, I wish I had weeks to go over this concept. There is a teaching out there and it's taught by almost every Protestant, it's taught by Roman Catholicism and it is being taught by some independent Baptists and that is this: replacement theology. If you need to, write that terminology down. The idea is this: there are people out there teaching that the church has replaced Israel. Israel is done. Finished. God has nothing for them in the future so all the Old Testament promises, we can go to the book of Psalms and see promises that God has for them in the future and say, "Nope, that doesn't belong to them. That now belongs to me." But that's unscriptural, okay? Is God going to deal again with the Jews? The answer is yes. We cannot, cannot hate, despise or any such thing the Jews. They are God's people, alright?

Now, look here in verse 11, "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles." That's a blessing. We get into this thing. Notice this, he says this, why? Why are we in now? "For to provoke them to," what? "Jealousy." I think I've used this illustration before and I don't want to overdo it but if I'm trying to provoke somebody to jealousy, if I'm trying to provoke my wife to jealousy, it's because I want to get her back. If God is provoking the Jews to jealousy, it's because he's got future plans with her. Do you see what I'm saying? He's using this space of time to get their attention and to show them, "I'll deal with the Gentiles and I'll show you something, a people who you think are vain and not a people, I'm going to deal with them."

So he says in verse 12, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" So uh-oh, going to have a shift. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." But look at verse 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" He says, "What happens when God receives them again?" Look with me, if you will, at verse 20. He says, "because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Verse 23, "And they also, if they abide not still in unbelief, shall be grafted in." So God says if their hearts turn, he can graft them back in again.

Now, look at verse 25, "I would not, brethren, that ye should be ignorant of this," what's that word? "Mystery." Now that word is a key word in your New Testament because what that word does is that word tells you, "Look, there are some things that we now know that Old Testament saints didn't know, they didn't understand, they didn't comprehend. Isaiah wasn't going out and preaching about these things. Jeremiah wasn't going out and preaching about all these things. These things were mysteries." You say, "Why is that so important?" Because you're going to have somebody come up to you and say, "Well, if the catching away of the church or the catching up of the church was a Bible doctrine, why didn't anybody talk about it in the Old Testament?" And if you don't know why, then you say, "I don't know why." But if you understand the Scriptures that

some things were mysteries in the Old Testament brought to light in the New Testament, they didn't understand it and nobody talked about those things. You say, "But I thought Noah was a picture of the rapture." No. Second coming. We can deal with that in some other point, Lot the same way.

Now, look on here. He says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until," this is not forever, "until the fulness of the Gentiles be come in." Now, look at verse 26. If you just read this and you thought, "Okay, the fullness of the Gentiles comes in," that's the church leaving out of here, then verse 26, "so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer." You can see why some folks...one man said it like this and I don't even comprehend what he was trying to say but he said, "There is a vertical coming where the Lord Jesus comes to get the church and then there is a horizontal coming where the church..." And it's just nonsense but here's why they are thinking stuff like that, you read one verse where "until the fullness of the Gentiles be come in," okay, we're taken out of here and "so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and turn away ungodliness from Jacob." You say, "Well, you know, that says the second coming right there. There shall come out of Sion the Deliverer." Hold on a second and look at that last phrase "shall turn away ungodliness from Jacob." That is a key. God has something in his prophetic plan that is going to purify and prepare the nation of Israel to receive its King, okay Now, the first thing that God has to do is he has to turn from the Gentiles back to the Jews. He says here that the fullness of the Gentiles be come in.

Now look at 1 Corinthians 15. We won't go to 1 Thessalonians 4 but go to 1 Corinthians 15. I want to show you this. You say, "Do you believe they talked about the rapture in the Old Testament?" I do not. Or the catching up or however you want to say it. I don't believe that they talked about it. 1 Corinthians 15, look with me, if you will, to verse 51. 1 Corinthians 15:51, "Behold, I shew you a," what? "Mystery." Show you a mystery. He's getting ready to unveil something to us. We're getting ready to get something that in ages past folks didn't know about. It has been a mystery, now he's going to show you, okay? Now, those of you who grew up in church, you've heard this all your life, haven't you? But the Old Testament saints didn't know what you've known your whole life. They didn't understand this. They didn't comprehend it. Didn't have anything on it. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Now, that is the same event that you read about in 1 Thessalonians 4. There are all sorts of things we could say about the last trump. That's not the trump that's there in the book of Revelation. As a matter of fact, it says "at the last trump" but then it says "the trumpet shall sound." I believe you've got 2 different things going on there. We'll deal with it at some other point.

So these things were mysteries yet some would say, "Well, that's just the resurrection. It's the general resurrection. You've got the righteous are raised to life and the wicked are raised to damnation." But those are things they knew about in the Old Testament. Those things weren't mysteries. Those were things they knew well of. Look at Acts 24 and I'll

show you this. Paul even says, "This stuff, you know, I believe just like they have always believed. This is nothing new here." Acts 24:14, the Bible says this, he says, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written," where? "In the law and in the prophets." He said, "The things I believe, they were written there." He says, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." So he's talking about there, "This is something that I can show you from the law and the prophets that there is a resurrection of the just and the unjust." But then over in 1 Corinthians 15, he says, "This is something different. This is a mystery. I'm showing you something they didn't know about. Something that wasn't necessarily recorded in the law and the prophets. I'm showing you a mystery that has been hidden before now." So that's an important truth for us to get.

Now, this is a common teaching and, boy, everybody is coming up with their own little flavor of this but more and more folks are saying, "Well, that time that is commonly called the tribulation, maybe it's 3 1/2 years. Maybe it's a shorter period or maybe it's just something that's going to take place at a different time." All manner of things are being said. Go to Daniel 9. I want us to try to get as much of this as we possibly can. Daniel 9. I just read you in Romans 11 that the Lord is going to, once the fullness of the Gentiles has come in, the Lord is going to do something to turn away ungodliness from Jacob. He's going to do something to prepare them, to purify them, so on and so forth. Daniel 9 tells us something that works that prophetic plan. Look at verse 24, Daniel 9:24, the Bible says, "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 look at the last part, "and to anoint the most Holy." Seventy weeks. Now, here comes the really difficult thing: if you're new to the Scriptures and you are reading that you're thinking, "Okay, 70 weeks, that's 7 days so that you take 70 weeks times 7 days," and you're figuring out how that works. Here's the problem: the first 69 weeks you can prove historically they're not days, they're not weeks of days, they are weeks of years. If I'm not mistaken, I'm going off the top of my head, I've got it in my notes, I think it's 483 years from the going forth of the commandment to the cutting off of Messiah. That's the crucifixion of Christ. 483 years. So those first 69 weeks are not 7 days each, it's 7 years each. Man, that can be complicated, can't it?

Then you think about the day of the Lord and we say, "the day of the Lord is as a thousand years and a thousand years is one day," and you say, "Well, a day is 24 hours." Well, sometimes prophetically it's not and this gets a little tough but if you put Scripture with Scripture, it all clears itself up. 69, the first 69 weeks, it goes to the cutting off of the Messiah. It tells you that in Daniel 9. After the 69th week, it says 62 and 7 and you add them together and that $62+7 = 69$. All right, we're going to do a little math here. So 69 weeks Messiah is cut off. That's an obvious breaking point. That's when Jesus Christ was crucified.

Now, in the midst of that week, if you read here in the passage and let me try to get the exact verse here. Let's look at verse 25 and we'll get reading down through and I'll find it.

Oh here it is, verse 27. No, we've got to move up. Verse 26, "And after threescore and two weeks shall Messiah be cut off, but not for himself." If you look back up in the previous verse it shows you that it is 62+7. Verse 26, "Messiah be cut off." Notice that capital "M." Who are we talking about? Who is Messiah? Jesus Christ, okay? "But not for himself." Now notice this, "and the people of the prince." Now, notice that's not a capital "P." That prince is not the Messiah you just read about. This is a different prince. This is his enemy, okay? This would be probably the antichrist. But he says, "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," talking about that prince, lower case "p," not Jesus the Messiah but the prince. "He," the prince, "shall confirm the covenant with many for one week." So he's going to set up a covenant and say that we're going to do this for this full length of time but "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." Now, here's what we know: the first 69 weeks historically you can prove were 7 year periods. Now, it would be odd, although it could happen, it would be odd for the first 69 weeks of that prophecy to be 7 year periods and then all of a sudden the last one he says, "Well, now we're just going to make this 7 days." Okay? It would be odd but we'll just say maybe the Lord could do that. But he tells us something in that passage that in the midst of that week something is going to take place as the turning point.

Now, here's what you have going on around and I'm going to have to bring it to a close. I wish I could spend a whole lot more on this right now but I can't. Here's what you have going around: a lot of folks are saying that this time period is only going to be 3 1/2 years. But here's something that folks miss: the first 3 1/2 years, remember it is a 7 year period, in the midst of the week, something takes place to turn it. Before that, do you know what we have? We have peace. We have an antichrist that has made a covenant with Jews. "Hey, y'all make your sacrifices. Y'all can worship the Lord. Do whatever you want to do. I'm your friend. You're my friend. We're together on this thing." And in the midst of that week, he breaks his covenant. There are other things, I believe he stands up in the temple claiming to be God. There are other things that take place. He cancels and the sacrifices are over. When he does that, Jews are taking off for their well-being. They are going off to the mountains. They are going off into the wilderness. Let me say this, here again, there is so much I need to say. Matthew 24, the rapture of the church is nowhere in there, okay? It is not there. I know but you say, "But I've heard preachers..." I understand and they are well-meaning and they love the Lord and they love the Bible but Matthew 24 is not the catching away of the church. It is tribulation, the latter part of Daniel's 70th week, is mentioned there quite a bit. You've got the day of the Lord mentioned there and you've got Jesus Christ coming, second coming, he's coming with angels. When he comes to get us, it's him and him alone and we go out to meet him. In Matthew 24, he is coming and angels are gathering the elect. That's not you, okay?

So let me give you just a couple other numbers and we'll stop, okay? I told you that in the midst of the way, that latter part is going to be a time of great trouble for the Jews. Let's look at this, look at Daniel 12:7. I'm going to give you just a couple more verses and then I've got to stop. Probably biting off more than I could chew this evening but I'm trying to

give you some things to think about here. Daniel 12, look at verse number 7, "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half." Now, you say, "Well that, that doesn't make any sense. I don't know what a time, times and a half." That phrase is also used, go with me, if you will, to Revelation 12. You'll find several similarities between Daniel 12 and Revelation 12 but Revelation 12, look at verse 14. The Bible says this talking about the dragon cast on the earth, he is persecuting the woman, the woman is Israel in Revelation 12. If you want proof of that, the first verse says "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars." You go back to Joseph's dream and you find you are dealing with Israel here. But look at this verse number 14, "And to the woman were given two wings of a great eagle, that she might fly into the wilderness," she is running for safety, "into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now, I have already told you that the week is 7 years. The midst of the week is when basically the antichrist turns on the Jews, so from the midst to the end would be 3 1/2 years. Now, let's think about this: time, one year; times, 2 more years. That makes now how many? 3 years. And an half is what? 3 1/2 years. So you find that there.

Now, let me give you one other place here. Actually, we're in Revelation 12, go to Revelation 12:6. Now, the calendar for the Jews, you've got 30 days in a month, okay? 360 days in a year. If you go to verse 6, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." That's 1,260 days or if you divide that out it is 3 1/2 years. Okay?

Look at Revelation 11 and there is another place that uses this phraseology. I'm just going to give it to you here. Am I trying to say Daniel's 70th week is 3 1/2 years? No, it is 7 years. Where does it come? It comes after the church is taken out of here. What is going to happen the first 3 1/2 years of Daniel's 70th week? There is going to be a covenant made with the Jews and it is going to seem like a peaceful, happy time for everybody and then it all breaks loose, okay? You say, "Oh goodness, are we going to be there the first 3 1/2 years?" We're not going to be there for Daniel's 70th week. There was no New Testament church in the first 69 weeks. There will be no New Testament church on this earth in the 70th week. It is not determined upon the church, it is determined upon thy people and thy holy city, that is Daniel, which is the Jews and Jerusalem. It's not us.

Here we go, Revelation 11:2, just trying to show you that you can prove that 70th week is 7 years, half of it is 3 1/2 years. Revelation 11:2 says, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Do you know what that is? 3 1/2 years, okay? You say, "Are we going to go through that time?" And I could talk to you about how the horrible things that are going to take place. They are going to be running for their lives naked, hungry, all those things. Some folks are going to help Jews. The vast majority of people are going to turn on the Jews. I could try to show you all that this evening but here's what I want to leave you with, okay? The next thing we're looking for is not the antichrist. You say, "I think he's alive today. It's President Obama. He's the

antichrist." I am so sick and tired of hearing people tell me who the antichrist is. I don't care. I'm not looking for the antichrist. My hope, the hope that is supposed to purify me on a daily basis is that I'm looking for Jesus. That's the next thing that's going to happen. I'm going to be taken out of here. You're going to be taken out of here if you're saved. We're going to go up to be with the Lord and so shall we ever be with the Lord. So whatever he's got going on, I'm with him. You say, "Well, are we going to be in Revelation 19 coming back?" So shall we ever be with the Lord. It seems to me like wherever he goes, I'm going, okay? You say, "Well, what if we get hurt?" Joel 2, go read Joel 2. You won't get hurt. If somebody stabs you, shake it off, it's all right. I promise you. Joel 2 is your chapter.

But we'll come back with the Lord but while we're gone, the Lord is turning his focus again, that clock that paused when Jesus Christ was crucified, when those Jews, I know Romans were involved, but when those Jews killed their Messiah, the clock paused and here comes a mystery: Jew, Gentile, one body. They just can't comprehend it. And when that church is taken out, we're gone. Do you know what's going to happen? Start the clock, Daniel's 70th week starts. It's a week of years. 7 years. In the midst of that thing, the covenant is broken. Trouble breaks loose on this earth. It's going to be a horrible sight toward the end of that. If you ever read in your Bible about the day of the Lord, it's going to come right on the edge of that time period and then Jesus Christ is going to come, we're going to come with him, Revelation 19, Matthew 24, Zechariah, I believe, 14 is the other chapter, Joel 2. We're going to come back with Jesus and we're going to rule and reign with him for a thousand years on this earth. Jesus Christ is going to set up his kingdom and fulfill his promises to those Jews because he's going to have a time where he purifies them and prepares them to receive their King. I don't need preparation to receive the King, I received him by faith and if you're saved here tonight, you've done the same thing. We don't need the preparation. We need to be looking for him.

Let's stand.

Father, I pray that you would help with things that were said tonight to make sense. I pray that it would be profitable. Lord, I pray that I have not done a disservice as I have taught these things this evening. Perhaps I tried to cram in too much but, Lord, I just pray that it would be helpful. I pray that you would protect our church. Lord, we pray that you protect our children from the doctrines that are out there where folks are trying to deceive others into believing they're going to go through Daniel's 70th week. Lord, thank you that we're a mystery. Thank you that our departure is a mystery. Thank you for bringing us in when the Jews rejected you and we know that we stand by grace. We boast not against the Jews. Lord, we thank you. We're thankful that Gentile dogs could be born again by the grace of God just like Jews can and, Lord, we're thankful that we know you, that we are bone of your bone and we are thankful, Lord, that one of these days very soon and we would love to see it tonight, we're thankful that our Savior, your Son, will soon come and call us up to meet him in the air and we will go to be with you, Lord, and so shall we ever be with the Lord. We're looking forward to it. Until then, Lord, help us to occupy until you come. Help us to do what you want us to do. Help us to be faithful. Help us to purify ourselves on a daily basis because the hope that is within us. Lord, help

us not to allow anybody, any Bible teacher, so-called Bible scholar, to rob us of that hope and thank you, Lord, that your Son is indeed coming to take the church out of here before Daniel's 70th week. We pray that you would speak to our hearts, encourage us to serve you knowing that our time on this earth is short. We ask these things in Jesus' name and for his sake. Amen.

Heads bowed and eyes closed. The Lord dealt with your heart tonight. Maybe you've been living for yourself. Maybe you've been living as though the Lord is not going to return soon. Maybe you've given up hope but he is coming and he could come tonight. Why don't you come as Brother Sam sings if the Lord spoke to your heart this evening.