

Daniel Told to “Seal up the book,” Dan 12:4; Anderson’s “The Coming Prince”: Prophecy for Messiah’s 1st Advent, Dan 9:25; Neh 2:1, 7-8; the Lord Warns the Negative, Luke 10:10-16

- 58) Daniel knows nothing about the Church Age. He ignores it and its terminus at the Rapture. He begins his discussion with the Tribulation and ends it with a description of the resurrection of Jewish saints who enter into the “kingdom of God” at the Second Advent.
- 59) Daniel was ignorant of the intercalated Church Age but he was revealed much more of the details about the Tribulation and the events that transpire during its final three and one-half years. However, he was told by the Lord to reveal nothing more at this time. The Holy Spirit would unveil the rest of the prophecy to the Apostle John on Patmos some six centuries later.

**Daniel 12:4 -** “But you, Daniel, cease to communicate any further and seal up the book, even to the end time; many will learn this by searching for knowledge, and knowledge will increase.”

- 60) This is exactly what occurred during the Incarnation. Jesus Christ revealed Himself to be Messiah but the ruling Jewish authorities refused to associate the prophecies of Daniel and others with Jesus of Nazareth.
- 61) Consequently, the Lord recruited seventy evangelists to move out into the province of Galilee to deliver the message, “The kingdom of God has come near to you.”
- 62) Psalm 22:1-21 presents clear prophecies of the suffering Messiah. Those to whom the seventy approach should have been aware of David’s prophetic message and recognized Jesus as the One Who must first die for their sins, not enter into the power politics that caused Jewish leaders to be blinded to the fact that the Messiah had come. Nevertheless, the kingdom of God was indeed near to them.
- 63) The translation of our passage as far as we have gone reads this way:

**Luke 10:1 -** After this, the Lord appointed seventy others and sent them two by two, into every town and place where He Himself was about to go.

**v. 2 -** He said to them, “The harvest is abundant, but the workers are few. Therefore pray to the Lord of the harvest to send out workers into His harvest.

**v. 3 -** “Go! Behold, I am sending you out as lambs in the midst of wolves.

**v. 4 -** “Stop carrying a swag, a tucker-bag, and shoes in your Matilda; and do not greet anyone along the way.

**v. 5 -** “Whatever house you enter, first say, ‘Peace to this house.’

**v. 6 -** “And if a son of peace [ υἱὸς εἰρήνης, *huios eirēnēs*: one who has believed in Messiah and possesses the same inner peace as the evangelists ] is there, your peace will rest on him. But if not, it will return to you.

**v. 7 -** “Now stay in that same house, eating and drinking what they give you; for the worker deserves his pay. Do not move around from house to house.

**v. 8 -** “And into whatever town you enter and the people should welcome you, eat what is set before you.

**v. 9 -** “Heal the sick that are therein and say to them, ‘The kingdom of God has come to you.’”

- 64) In the next two verses the Lord gives instructions on how to deal with those who have no inner peace and thus reject the message:

**Luke 10:10 -** “But into whatever city you might enter and they should not welcome you, go into the streets and say,

**v. 11 -** ‘Even the dust of your town clinging to our feet we wipe off against you. Nevertheless, know this: the kingdom of God has come near to you.’”

- 1) The evangelists are given two ways to identify those who are positive to the message: (1) are they receptive to the peace that accompanies the souls of the messengers and (2) are they receptive to the message they bring?
- 2) The phrase, “the kingdom of God has come near to you” should be a red alert to any who know the Scripture and are familiar with the prophecies of the Old Testament that clearly forecast the arrival of Messiah.
- 3) Daniel 9:25 presents the time schedule for His arrival at the 483rd year following the decree of Artaxerxes recorded in:

**Nehemiah 2:1a -** And it came about in the month Nisan \nī-san\, in the twentieth year of King Artaxerxes.

- 4) Sir Robert Anderson, who served as chief of Scotland Yard’s Criminal Investigation Department during the reign of Queen Victoria, did extensive study of the Scripture and took up the task of determining what year was the twentieth of King Artaxerxes. We learn the following from his book:

**Anderson, Robert. *The Coming Prince*. (Grand Rapids: Kregel Classics, 1957), 122-23:**

The Persian edict which restored the autonomy of Judah was issued in the Jewish month of Nisan. It may in fact have been dated the 1st of Nisan, but no other day being named, the prophetic period must be reckoned, according to a practice common with the Jews, from the Jewish New Year’s Day. (“On the 1st of Nisan is a new year for the computation of the reign of kings, and for festivals.”—*Mishna*, treatise “*Rosh Hash.*”) The seventy weeks are therefore to be computed from the 1st of Nisan B.C. 445. Now the great characteristic of the Jewish sacred year has remained unchanged ever since the memorable night when the equinoctial moon beamed down upon the huts of Israel in Egypt, and there is neither doubt nor difficulty in fixing within narrow limits the Julian date of the 1st of Nisan in any year whatever. In B.C. 445 the new moon by which the Passover was regulated was on the 13th of March. And accordingly the 1st Nisan may be assigned to the 14th of March. (For this calculation I am indebted to the courtesy of the Astronomer Royal, whose reply to my inquiry on the subject is appended.)

Royal Observatory, Greenwich

June 26th, 1877

Sir,

I have had the moon's place calculated from Largeteau's Tables in Additions by one of my assistants, and have no doubt of its correctness. The place being calculated for—444 ... appears that the New Moon occurred at 4 hours, 47 minutes A.M., March 13, Paris time.

(Signed) G. B. Airy

The new moon, therefore occurred at Jerusalem on the 13th March, B.C. 445 (444 Astronomical) at 7 hours, 9 minutes A.M.

5) The record of the issuing of the decree is found in:

**Nehemiah 2:7** -And I [ **Nehemiah** ] said to the **king** [ **Artaxerxes** ], "If it please the king, let **letters** [ **decrees** ] be given me for the governors of the provinces beyond the **River** [ **Euphrates** ], that they may allow me to pass through until I come to Judah."

**v. 8b** - And the king granted them to me because the good hand of my God was on me.

6) The period of time from the issuing of these decrees until the end of the 483rd year occurs, according to Anderson's calculations, on Palm Sunday, the literal week that, according to Daniel 9:26, the Messiah will be "cut off."

7) Anderson's calculations are based on the following equation:  
69 weeks (heptads) x 7 years (per heptad) x 360 days (in a Jewish lunar year) = 173,880 days. Anderson proves the equation as follows:

**Anderson, The Coming Prince, 128:**

The 1st Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jerusalem) was 14th March, B.C. 445. The 10th Nisan in Passion Week (Christ's entry into Jerusalem) was 6th April, A.D. 32.

The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with the Jewish practice).

But 476 x 365 =	173,740 days
Add (14 March to 6th April, <i>both</i> inclusive):	24 days
Add for leap years:	<u>116 days</u>
	<u>173,880 days</u>

- 7) This information should have been at least generally known to the Jewish theologians who in turn should have alerted their people of the arrival of the Messiah.
- 8) It should have also been understood from Daniel that He would be "cut off," and the specific details described in both Psalm 22 and Isaiah 53 recalled to mind.
- 9) Therefore, when the Seventy went out into the cities of Galilee announcing "the kingdom of God has come near" the people, if informed, should have responded. Most did not, to which the Lord had the following assessment:

**Luke 10:12** - "I say to you, it will be more bearable on that day [ **the great white throne judgment** ] for Sodom than for that city.

**v. 13** - "Woe to you, Chorazin \kō-rā'-zin! Woe to you, Bethsaida \beth-sā'-e-da! For if [ **1CC: and it's true** ] the miracles [ **the healings by the Seventy** ] had been performed in Tyre and Sidon, they would have repented [ μετανοέω, *metanoēō*: **to change their minds about Jesus as the Christ** ] long ago, sitting in sackcloth and ashes.

**v. 14** - "But it will be more bearable for Tyre and Sidon in the judgment than for you!

**v. 15** - "And you, Capernaum \ka-per'-na-um\, will you be exalted to heaven? No, you will be brought down to Hades [ **Torments compartment** ]!

**v. 16** - "The one who listens to you [ **the Seventy** ], listens to Me. And the one who is rejecting you is rejecting Me. And the one who is rejecting Me is rejecting the One who sent Me."