

Lucan: Happy Sabbath to everyone. 😊 The meeting time has arrived; let us pray. Dear heavenly Father. We thank you for the blessing of this sacred time of rest and fellowship, appointed from before creation. We are blessed as we come into the fellowship that You and your angels have enjoyed for unknown ages. As we prepare ourselves to take part for countless more, we ask for your Spirit to be upon us and guide our study. In Yahshua's name we pray, amen.

Elyna: Amen.

daphna dee: Amen

Adriel: Amen

Barb: Amen

Pastor Chick: Amen.

Zahakiel: Amen

Gloria: Amen.

Naraiel: Amen

Lucan: This week I have been reading some of the prophecies of Daniel, and I would like to begin by sharing a verse that should be somewhat familiar to most within Adventism:

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. (Daniel 9:24)

The prophecy continues to describe the timing of the first advent of Yahshua, which is a study that, while a blessing to review, is not where I would like to focus just now. As a refresher, however, we understand that the 70 weeks of Daniel 9 equal 490 days, as $70 \times 7 = 490$. We also understand from Scripture that Yahweh will at times use a day in place of a year, and particularly in prophecy. And so following this, we have a period of 490 years which were allotted to the Jewish nation; often called their "probation." We understand that when this probation closed, the message of Yahweh went out to the gentiles, and the kingdom of Yahweh was taken from them, and given to a nation that would bring forth fruits in their season. Because of this, we have generally found little reason to review the nature of the probation itself; we know that Israel did not fulfill its terms, and from that point, our lessons generally begin. When this message was given to Daniel, however, that was not the case. Rather, the prophecy was one of many that offered a roadmap to how the then-people of Yahweh might correct their course, and welcome the Messiah when He arrived.

Understand - this was Yahweh's "Plan A." Many of the prophecies of the Old Testament, such as Zephaniah and some portions of Ezekiel, go into detail about the manner in which Yahshua would have been offered up had Israel not failed where they did. Here in Daniel 9, however, we see that a series of conditions was set for what Israel needed to do within those 70 weeks which were allotted, or cut off, for them. They are, from the verse above: To finish the transgression. And, what else with finishing, or putting an end to, transgression? And to make an end of sins. And, what else with making an end of sins? To make reconciliation for iniquity. And, what else with making reconciliation - the ministry of which is given to us? To bring in everlasting righteousness. And, what else with bringing in everlasting righteousness? To seal up, or complete, or finish, the vision and the prophecy. And what else with sealing up vision and prophecy? To anoint the most holy.

We see six conditions here for the probation of Israel. But not only probation; Yahweh does not deal in ultimatums without offering the power to complete them. The oak tree, as we are told, is in

the acorn. We see here the mission that Yahweh had designed for His people; the purpose for which He had called them that they had a set time to complete.

What I find interesting about this list is, with the particular exception of anointing the Most Holy, none of these has changed. In every incarnation of the people of Yahweh, from the time they were called "the Sons of God", to Israel, to Christian, to Protestant, to Seventh-day Adventist, to Creation 7th Day Adventist, this list of requirements, duties, and mission is largely unchanged. We are to make an end of transgressions and sins, and particularly now, in the midst of the Day of Atonement. We are to make a reconciliation - not only the reconciliation for our own selves, but for those who have yet to be reconciled to Yahweh.

How does Paul say it in his day? "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." (1 Cor 15:34)

And again, in his next letter to the same congregation: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:19)

We are to bring in everlasting righteousness, and how is this to be done? By the same means as the former three; by the message we receive, and that we bear. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21)

Adriel: Amen

Lucan: We are to seal up the vision and the prophecy; from the days of Paul until now, the power to hasten or delay the coming of Yahshua has rested upon His people. The second coming of Yahshua, with its preceding and following events, is the final prophecy that we are to see sealed up; an end put to it, to see completed. We even see that the anointing of the most holy place, which Yahshua completed after His resurrection and ascension, was something that the people of Yahweh were to have a part in.

Yet, as we have seen, time and time again the people of Yahweh have failed to complete their charge. Time and time again, Satan has held up the sins of Yah's people as an example to the watching universe, as an argument against the validity of Yahweh's law. Those who were to bring in the coming of Yahshua were the very ones who crucified Him, and we have seen this repeated, experienced this being repeated, in our own day.

When we examine the prophecy of Daniel, we may be tempted to gloss over, for so many years as we have known it, the verses that establish the day-for-a-year principle. There are two that come to mind and are frequently used, and they are as follows:

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished

them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. (Ezek. 4:4-6)

And the second: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." (Num. 14:34)

Now, when Daniel received his messages, he did not directly receive an explanation that a day meant a year. Having access to the same Scriptures, he would have needed to gather this either from Ezekiel, or from Numbers. Ezekiel was a contemporary of Daniel in Babylon, and we know that Daniel kept abreast of the prophecies of others in Yah's service; the beginning of Daniel 9 itself refers to his study of Jeremiah's writings.

The example in Numbers is relevant here, however, largely because of its context. While both of these day-for-a-year verses speak of judgments against Israel for their disobedience, the example in Numbers is in the midst of a story that we are familiar with; it is the foundation of our system of voting as a Church, for one.

During the scouting of the Promised Land, 10 of the 12 spies sent out returned to give a false report. We see this at the end of Numbers 13, and let me know when you have finished reading the following:

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. (Num13:30-32; 14:1-4) (LMK)

Pastor Chick: F

Zahakiel: Done.

Adriel: F

Peter_Jr_18: Finished.

Barb: F

Elyna: F

Naraiel: F

Gloria: F

Lucan: We may see here two elements at work. First, a fear that Yahweh will not deliver on His promise to overcome a fearsome and intimidating foe, who by all accounts of the flesh, they had no way to defeat. Second, a desire to return to Egypt, or the world, from which they had been delivered. We can see what happened following this:

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes; And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. (Num. 14:6-8)

And in the response of the people, we see another element at play: "But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel." (v. 10)

First, they failed to adhere to Yah's promise of protection and deliverance; second, they desired to return to the world; lastly, they sought to stone the messengers who would dissuade them from their course.

This process has repeated itself through the history of Yah's people. It forms something of a Satanic counterfeit to the three angel's messages. Whereas the first angel bids us to worship Yahweh who has created the heavens and the earth, to come to life in the gospel, and to rest in Sabbath protection... We see here doubt towards Yahweh, fearful worship of the difficulties and challenges that may be seen, and a resort to self for protection.

Whereas the second angel calls us out of Babylon and into doctrinal purity, we see here an apostasy, a returning to the errors of the past and an adoption of the spirit of the world.

Whereas the third angel calls us to protest the image of the beast, we see here the very means by which it is formed; taking up arms to coerce silence from their brethren, and force the testimony of protest to be ended.

In Numbers, we see not only the foundation for a day for a year in prophecy (both in Daniel 9 and elsewhere), but also a pattern by which Israel, and every people thereafter, have failed to complete the probationary mission given to them.

Now, we have spoken often of the last of these stages; after all, it is the one that we are explicitly called to protest. Any union of church and state, that seeks to compel the conscience of Yah's people, is to be resisted. This much we know. What of the steps preceding? Apostasy does not come in an instant; the fall of a people from their high calling does not occur without development.

First, there is fear. We are called, even as Israel was called, to go up against a foe against which "we are like grasshoppers." In order to attain the Promised Land, we must first go through the giants of our day, overcoming the beast and its image. Are we able to go up against them? Are we able to go up and possess the land? Either we are able, because Yahweh is able, and has sworn His

power to the cause...Or we are among those who first doubt, and then, inevitably, follow the course laid out by those who have come before us.

When dealing with prophecy, we have a certain understanding of the timeframe involved by seeing what remains to be fulfilled. What remains to be "sealed up" among the vision and the prophecy.

We are, just now, in a time where the image has been formed, the mark has been imposed, and the faithful have been scattered. Many among us are being tested as Mrs. White indicated we would; as though we were the only souls on earth.

Which prophecies remain to be fulfilled? I would be genuinely interested to know if there are any of which my brethren know of, that we might begin a serious study of the matter. I know of few, barring the return of Yahshua Himself. We know from the gospels that Yahshua will not hold off His return for the state of His people forever. There comes a time when the servants will be called to account, "ready or not."

We have the wonderful blessing of knowing, more than any other people before us, the depths of the love of Yahweh, His power, His ability to save and to cleanse and to keep from sin. We have the blessing of not only knowing the judgment that is coming, but the perfect provision to make us ready for it. We have the call given to us, individually and as a people, to do just what Israel had committed to them: To finish the transgression and make an end of sins. To make reconciliation for iniquity. To bring in everlasting righteousness. To seal up the vision and the prophecy. We have examples before us of those who became distracted by the world around them, and did not claim the perfect promises of Yahweh that lead to their fulfillment of this commission. We know, in short, what not to do; and we know, from the perfect example of our Savior before us, what TO do. We need not fear falling short in any of these points; as the command is given, so also is the power to fulfill it. May we, then, go forward into the land which has been promised us. May we go up and possess it, through the midst of persecution and the threats of giants.

Adriel: Amen

Lucan: And may we test Yahweh, to see His deliverance in each of these areas; showing the world a people who have truly accepted all of the angel's messages of Revelation, who have fulfilled the purposes given to Yah's people from the beginning of their calling, and who may stand as a people cleansed from all sin, proving before the whole of the universe that not only Yahshua, but His people, may keep the law perfectly out of love.

Adriel: Amen!

Lucan: I had a few more notes for this study, but I see we have gone rather long already; I will conclude the study here, and may develop those notes further for the next message the Sabbath after next. In the meantime, are there any comments on the study tonight?

Zahakiel: C

Lucan: Go ahead

Zahakiel: Thank you for sharing this study. That was an interesting, and I think very appropriate, contrast between the three steps to destruction vs. the three angels' message that leads to life. I think one of the most powerful ideas of the Gospel, and I mean the Gospel from when it was given in Genesis, is the idea that our Father holds our hands as we walk. He gives us the power to do what He instructs us to do. It is such a simple idea, and no reasonable human father would expect his child to do something impossible but some think that our Heavenly Father, who is greater in both love and wisdom, does. As you have said, "Yahweh does not deal in ultimatums without offering the power to complete them." He does not make a requirement for success, or everlasting life, without giving us everything we need to fulfill that requirement. If people would only believe this one thing, then the work of the true evangelist would be so much easier. We would not need to "explain" verses that say plainly that conversion, being born again, means receiving a life that is free of sin, and victorious over the world.

One thing I would ask...and that is that maybe we consider there IS an application in the last day of anointing the Most Holy, the one that seems missing from the list given to Israel. Anointing in the Bible had (at least) two meanings. In one context, it was used to consecrate priests, and in another, it was used to prepare a dead body for burial. I have some thoughts about how this might be used today specifically in the first context, which Daniel's prophecy probably meant primarily (although the second meaning was also fulfilled at the end of the Savior's earthly ministry).

For example: Moses was a "type" of Christ, but He did not fulfill the role of the High Priest. That went to his brother, Aaron. Moses, seen in the light of Aaron's role, became the herald, the one who goes before to prepare the way, and also the one who set Aaron before the people AS the High Priest (i.e., in Exodus 30).

We may be seen as those leading Yah's people into Canaan and by speaking of and exalting Yahshua as High Priest, we anoint Him before the people. Who else can do this but the Church? And this connects directly to what Bro. Luke said immediately after that statement... that the power is left with us, given to us, as heralds, to speed or slow His appearing. The faithful herald speeds it. End.

Adriel: C

Lucan: Thanks for sharing that. The most holy portion is something that I've been doing some reading on, but did not flesh out well enough to include...

Zahakiel: (Yes, I saw that reference, and thought that one of us might do some more work to develop that. 😊)

Lucan: I had first thought that it might be referring to Yahshua as the priest, but, the phrase there is never used of people; it is generally used of the most holy place, or the instruments belonging to it. So, I'm uncertain what the last day application of anointing the heavenly sanctuary would be; I'd like to refresh on the Day of Atonement ritual and see if there's anything I might be missing there.

Zahakiel: C

Lucan: Go ahead, Jody

Adriel: I thank you also for this study and was blessed by the comparisons as well. Yah laid the following promise/prophecy on my heart this morning: [Isa 60:1 KJV] "1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." I envisioned light beams bursting forth from the darkness. I am claiming this promise for myself and my brethren and sisters, all of Yah's children across the world. That the bright beams of the Light of Yah's love and perfect reflection of Christ's character in us will pierce the deepening darkness of this world. End

Lucan: Go ahead, David

Zahakiel: I think I can understand your hesitancy to consider the phrase "most holy" as referring to the High Priest. Traditionally, Adventist writers such as Smith have indicated that it should only refer to the sanctuary and its instruments, as you've pointed out. I don't recall if Mrs. White said anything to limit it... I would need to refresh myself on that. I think, though, that there can be some light shed on this, based on a couple observations.

One, while the phrase is never used of people in Daniel's prophecy specifically, that's probably the only place that language is used in that context, so it's hard to draw a conclusion based on that. When we look at the earthly consecration of the sanctuary, the place, the utensils, and the priests underwent the same purification procedure. If that is a pattern of the heavenly it is clear to me that there was an anointing of Yahshua to that office specifically as well.

Second... while the phrase "most holy" is never used of specific people, it IS used of the sacrifices to Yah, and of the bread eaten in the Holy Place, both of which are symbols of Christ. So... something for us to think about. 😊 End.

Lucan: Hm. That's certainly food for thought. Re: Sis. Jody's verse. I am reminded of an experience at a factory I've been doing some work at recently. An atheist fellow came up to me and asked about my faith. He told me that he assumed I was Mormon, because "I was so nice." I truly hope that by the time any of us, as CSDAs, has encountered someone in the world, they might have good reason to say to those they encounter later that they thought they might be CSDAs, because they were so loving. 😊

Zahakiel: 😊

Adriel: 😊

Lucan: Are there any other comments? If not, I'll ask Bro. David to close with prayer.

Zahakiel: Let us pray, then. Loving and almighty Father in Heaven, We thank you for your Holy Word, by which we see the record of your dealings with your creation... the promises you have made, and always fulfilled, and also the mis-steps that those who came before us have made, recorded faithfully as examples that we should not be caught in the same snares as those before. We know from your Word that there are a people in this generation who follow your Son perfectly, wherever He goes, in spirit and in truth, and we are blessed to be those who are called to that relationship, that unity with you, to reflect your light to the universe, and especially those here on

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earth who are yet in darkness. May our way forward be always sure, even if narrow. May the three angels guide our steps along that way, and may others behold our love, our courage, and our joy, all received as gifts from your goodness, and may they come to worship you and join us in vindicating your name through our countless victories over giants and demons. This we ask, and thank you for granting, in Yahshua's name. Amen

Peter_Jr_18: Amen.

Adriel: Amen

Lucan: Amen

Naraiel: Amen

daphna dee: Amen

Gloria: Amen.

Elyna: Amen.

Barb: Amen

Pastor Chick: Amen.