

Substantial evidence.
Overwhelming, mounting evidence,
beyond a shadow of a doubt.

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” (See Hebrews 11:7.)

Daniel Series, Thirteen: The Evidence



“And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.” -Joshua 3:13

The farmer knows when he walks his field bearing precious seed, that a crop will be produced...because he has done this before. The fingerprints of the Almighty are clearly seen in the rearview mirror. The wooden handle of the plow is well worn, for miles of field through the years have been plowed...so put your hand to the plow. I dare you.

“Now faith is the substance of things hoped for, the evidence of things not seen.” -Hebrews 11:1

The prophet Daniel was carried away captive by an invading army at a young age. Taken to a foreign land, castrated, put through a re-education camp, never to see his family again. If this were to happen to many a man by God, the reaction would be that of the disciples of Jesus at a certain point in the ministry, “From that time many of His disciples went back, and walked no more with Him.” Yet Daniel not only continues, but is zealous, “for many are called, but few are chosen.” By faith, by reading the prophets, he prays earnestly. He prays in an educated way, knowing all that is written in the Law and the Prophets, he prays according to the will of the Lord. He even prays during the time of the evening oblation, the evening time of Jewish worship, which he has not been a part of for over seven decades.

“Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. 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 9:17-23

His zeal and vehement prayer is rewarded with a heavenly dispatch of the angel Gabriel. The angel informs him that he is there to give understanding to the “matter,” and to consider the vision. There is no record of the “matter”



or a vision, but the thoughts and intents of the heart are being examined.

The usual and often question revolves around the Lord's action, or His inaction, and that of timing. "How long O Lord?" the psalmist asks. Peter in his first epistle records that of the scoffers, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." But they have not considered the evidence. They do not seek the answers to dark sayings, the depth of the scriptures which belongeth to seasoned travelers. That which is "determined." Daniel has just been enlightened by the prophecies written of Jeremiah that the Babylonian captivity will have duration of seventy years. But even after seventy years there appears to be little to no movement. So the question remains, "How long?" Yet God is a God that does "exceedingly, abundantly above all that we ask or think." So after learning of the seventy years, the Lord gives him understanding on the "matter" of seventy weeks.

"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 author of Psalm 2 asked a similar question "Why do the heathen rage?" Why, and how long will the heathen rage? How long will be the "times of the Gentiles" when there is not a king sitting upon David's throne?

The Lord dispatches an angel to pull back the curtain and reveal to Daniel, more than he requests.

Seventy "weeks." The usage of the term "weeks," is the same as our Lord does with parables. "That seeing they may see, and not perceive; and hearing they may hear, and not understand." Seventy "sevens," a measuring unit of time. $70 \times 7 = 490$ years.

Notice, the timeline is determined upon "thy people" Israel, the focal point of nations, the apple of God's eye, and thy holy city, Jerusalem the capitol city of the world. And this be in conjunction with the banishment of sin, full redemption, to usher in righteousness, a righteous kingdom with her King anointed and crowned.

"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 weeks: the street shall

be built again, and the wall, even in troublous times."
-Daniel 9:25

Daniel is searching the scriptures looking for each jewel concerning the latter days. A book penned by forty different authors, written from three separate continents, over a period of nearly 2,000 years, with the utmost cohesion, reveals to its reader, the Divine and His divine plan for the ages. From Genesis to Revelation the story is told. There are labyrinths connecting revelation to revelation that are only revealed to he that studies the map. There will be a commandment to rebuild the city which will commence the measured days of sixty-two "weeks," then the Messiah.

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." -Isaiah 44:28

Astonishing that God would call a Gentile king, by name, over two centuries before his birth, to give a commandment to rebuild an opposing kingdom, a one time super power that took tribute of all the world, and use his commandment to start the counting of the all important messianic clock. Naturally, or shall we say, supernaturally, the traveler would take the labyrinth to the time of the commandment.

"The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace."
-Nehemiah 1:1

For the well seasoned seamen, Shushan is familiar seas. A city full of memories. Daniel, Esther, and Nehemiah all witnessed the sun rise and set at Shushan. Nehemiah is nearly fifty years beyond the days of Esther, circa 446 BC and the truth is Nehemiah should not be at Shushan. The seventy year captivity was over a long time ago. They were no longer slaves, they were Israelis, they were children of Abraham, Issac, Jacob, and Joseph. Joseph who took of them an oath concerning his bones, that his bones would at all cost return to the homeland. The same homeland that the psalmist decried if he were to forget Jerusalem let his right hand forget its cunning. Now the captivity is over and they who cried out, never forget...forgot. Until now.

"That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said



unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.”
-Nehemiah 1:2-4

Sat down and wept? Why? What does he care, he is a rich man at Shushan the palace, living on silk sheets and satin pillows. He is cup bearer to the king, a resident of the royal court...but it bothered him.

“And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father’s house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.”-Nehemiah 1:5-9

Sounds reminiscent of Daniel’s prayer. Even recounts the same words of the Law of Moses. “Thy word have I hid in my heart, that I might not sin against thee,” and “Train up a child in the way that he should go: and when he is old, he will not depart from it.”

Nehemiah not only believes, he cares. Cares enough to do. Cares enough to spend his time, talent, and treasure. But why?

“And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his

presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers’ sepulchres, lieth waste, and the gates thereof are consumed with fire?”-Nehemiah 2:1-3

Notice the dates are well documented.

He requests leave of the king.

He requests letters of the king.

He requests resources of the king.

To rebuild the city.

And the command is given. In the Month Nisan, in the twentieth year of Artaxerxes the king.

“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 weeks: the street shall be built again, and the wall, even in troublous times.”
-Daniel 9:25

Be advised, there are subdivisions of the determined time. First seven weeks, and then sixty-two weeks. A period of forty-nine years, and then 434 years, and then, “the street shall be built again, and the wall, even in troublous times.” Nehemiah and Ezra built under troublous times...the gates were burned with fire and the road so bad, “there was no place for the beast that was under me,” along with threats from surrounding kingdoms. Forty-nine years to build the street and the wall, and the rest was history in the waiting.

“And after threescore and two weeks shall Messiah be cut off, but not for himself...”-Daniel 9:26

Exactly to the day, at the end of the sixty-ninth week, 483 years from the commandment, Jesus Christ was crucified.

Exhibit A. Isaiah

Exhibit B. Nehemiah

Exhibit C. Daniel

The evidence.

Why does he care? Substantial evidence. Leading to a conviction beyond a shadow of a doubt.

“...The evidence of things not seen.”

Be advised. One week remains.

