

SEALING UP VISION AND PROPHECY

David Baker, prepared for word ministry, 13 June 2021

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Christ brought in everlasting righteousness

Hello, everyone. Welcome to our seventh session on the Seventy Weeks prophecy. We will read from Daniel Chapter 9 again to refresh ourselves on these outcomes as we begin.

‘Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness [our focus last week], to seal up vision and prophecy, and to anoint the Most Holy.’ Dan 9:24.

In our last session, we considered the fourth outcome of the prophecy, which is ‘to bring in everlasting righteousness’. We made the point that *Christ brought in everlasting righteousness by inaugurating the New Covenant*.

Christ fulfilled all vision and prophecy

In this session, we will turn our attention to the fifth outcome of the prophecy, which is ‘to seal up vision and prophecy’.

When we read ‘seal up’ in the Scripture, it means ‘to bring to an end’. So, regarding these outcomes, ‘to make an end for sin’ and ‘to seal up vision and prophecy’, the same word is used in both cases. ‘To seal up’ vision and prophecy means ‘to bring it to an end’ – by *fulfilling* it.

Our key point is that *Christ made an end* of all vision and prophecy *by fulfilling it in His physical body*, on the cross. This includes *all* the prophecy in the Scripture, including the prophecy that is contained in the book of Revelation. The book of Revelation is the revelation of Christ’s offering, and its fulfilment, in the end of the age.

The offering of Christ was the complete fulfilment of all the Law, the Prophets and the Messianic psalms.

From the Scriptures, Christ expounded the things concerning Himself

When Jesus was walking with the two men on the road to Emmaus, discussing the events that had transpired in Jerusalem in the preceding days, He said to them, in effect, ‘What kind of discussion, or conversation, are you having?’ A little surprised, they replied, ‘Are You the only stranger in

Jerusalem who has no idea what has just happened?’ He said, ‘No; tell Me.’

They proceeded to explain what their expectations were of Him as their Saviour, as well as their perception of what had happened.

‘Then He said to them, “O foolish ones, and slow of heart to believe in *all* that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?”’ Luk 25-26.

We know that Jesus was glorified as our great High Priest through the seven wounding events that He experienced from the garden of Gethsemane to the cross.

‘And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.’ Luk 24:27.

The men later testified that their hearts were burning within them as Jesus expounded the Scriptures in this way. Luk 24:32.

Once they had asked Him to stay with them, in the context of an *agape* meal, their eyes were opened, and they recognised who Jesus was. Immediately, they went back to Jerusalem to tell the other disciples in the upper room. Luk 24:29-33.

His physical, immortal, resurrection body

Jesus then stood in that same room, and said to all the disciples, ‘Peace be to you.’ They were scared; they were afraid, because they thought that they were seeing a ghost. Luk 24:36-37.

Jesus showed them His hands and feet. He invited them to touch His physical body - His resurrection body - which we know is the prototype of our resurrection body. Our resurrection body will be composed from the DNA of His resurrection body. He invited them to touch His physical, immortal, resurrection body. Luk 24:39.

Jesus opened the minds of the disciples to understand the Scriptures – the Father’s will

‘Then He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”

'And He opened their understanding, that they might comprehend the Scriptures.' Luk 24:44-45.

It is interesting that this discussion also occurred in the context of an *agape* meal. Jesus opened their understanding so that they might comprehend the Scriptures.

This was more than 'stepping through' all the Old Testament passages which prophesied concerning His offering. In this discussion, He may have read or referred to passages such as Isaiah chapter 53. I am sure He probably did; but He did more than this; He did more than give the disciples a Bible study.

He opened their minds to understand *the nature of the Scriptures* themselves, for the Scriptures are *the word of the Everlasting Covenant*. They are the word that has been forever settled in the heavens. They are *the full revelation of the Father's will for every son of God*. Psa 119:89.

The offering of Jesus Christ was the fulfilment of the Father's will

The offering of Jesus Christ was the fulfilment of the Father's will for every son of God. On the day of His resurrection, Jesus was particularly keen to explain this point to His disciples. He was raised *because of our justification*. Rom 4:25.

On the day of His resurrection, He was particularly keen to explain to His disciples that, on His journey from the garden of Gethsemane to the cross, He had sealed up, or fulfilled, all vision and prophecy, in His physical body.

In the garden of Gethsemane, He prayed, 'Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.' Luk 22:42. As He journeyed from Gethsemane to the cross, He was fulfilling the will of the Father. This was 'the will of God done'.

In the book of Hebrews, quoting the psalmist, the apostle Paul prophetically expanded this prayer. 'Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire [referring to sacrifice and offering according to the Old Covenant], but a *body* [His physical body] You have prepared for Me.

"In burnt offerings and sacrifices for sin You had no pleasure. Then I said, "Behold, I have come – in the volume of the book it is written of Me – *to do Your will, O God.*"' Heb 10:5-7.

The volume of the book is the length, the breadth and the depth of the Scriptures, which contain the fullness of the Father's will for all time and eternity, for every son of God. That is 'the volume of the book'.

As we have considered, 'the will of the Father' includes the perfection of a great multitude of sons of God to populate the new heavens and the new earth.

Everlasting salvation and everlasting judgement

The will of God also includes the complete removal of transgression, sin and iniquity, for there is no transgression, sin or iniquity in the new heavens and the new earth.

The offering of Christ has achieved both these outcomes. There are two sides of the cross, and those two sides are graphically illustrated for us by the two thieves who were crucified with Jesus.

The one offering of Christ is the full revelation of both everlasting salvation and everlasting judgement.

Christ fully accomplished the eternal judgement of God and brought forth new creation

We will now focus on the question of 'judgement'.

John the Baptist introduced Jesus. On the day after Jesus was baptised, John said, 'Behold! The Lamb of God who takes away the sin of the world!' Joh 1:29.

We may think, and those who heard that statement probably thought, 'Well, that's a lovely thing to say – "He takes away the sin of the world".'

But *how* does He do that? Christ took away the sin of the world by fully identifying *with* the sin of the world, as the body of sin. Then He took the world, with its sin, out into the eternal judgement of God; this is what He did on the cross. Rom 6:6.

Speaking about His offering, Jesus said, 'Now is the judgement of this world.' He made this statement in the week leading up to His crucifixion. Joh 12:31. He didn't say, 'In 2,000 years.' He said, 'Now is the judgement of this world; *now* the ruler of this world will be cast out.'

We know that the ruler of the world is Satan. The eternal judgement of God upon sin, Satan and the world was fully accomplished between midday and 3pm on the day of Christ's crucifixion.

In those three hours, Jesus took the whole of the first creation out into the sea of God's forgetfulness, and then brought forth the new creation.

Darkness covered the whole earth

Matthew and Mark noted in their Gospels that, during those three hours, there was darkness over *all* the earth. It was not only dark in a localised region, or the area surrounding Jerusalem. We read, 'Darkness covered the whole earth'. Mat 27:45. Mar 15:33.

Luke also recorded this in his Gospel. He confirmed this, but he also explained *why* there was darkness.

'Now it was about the sixth hour, and there was *darkness over all the earth* until the ninth hour.' Luk 23:44. Then he explained why there was darkness. 'And *the sun was darkened*.' Luk 23:45.

This was more than a solar eclipse when the moon is between the earth and the sun. And it was certainly more than the sun being obscured by clouds, or something like that. This was the sun itself being darkened, so that it no longer illuminated anything or shed any light. The sun itself was darkened.

Darkness covered the whole earth because the natural creation had been struck at its source of light. This was *the end of the first creation*. This was a profound event.

The prophet Amos spoke of this judgement – 'And it shall come to pass in that day', referring to the day of Christ's offering, His crucifixion.

' "It shall come to pass in that day," says the Lord God, "That I will make the sun go down at noon [or, it will be darkened at noon], and I will darken the earth in broad daylight; I will turn your feasts into mourning." ' Amo 8:9-10.

This was the time of the Passover, when a huge crowd of people had gathered in Jerusalem to celebrate the Passover feast. 'I will turn your feasts into mourning, and all your songs into lamentation.' Amo 8:10.

During Passover, they would sing songs of praise, which were called 'songs of Hallel' and, traditionally, they were specific psalms. One of the psalms, which was often referred to as 'the Great Hallel', was Psalm 136.

In this psalm, every line concludes with the statement, 'His mercy endures forever'. It includes statements such as, '[Praise] to Him who made great lights, for His mercy endures forever', speaking about the sun and the stars. 'The sun to rule by day, for His mercy endures forever; the moon and stars to rule by night, for His mercy endures forever.' Psa 136:7-9.

But, at the time when they were singing the songs of praise, the Lord *struck* these great lights.

His mercy endures forever in a new creation

It is true that He did make the sun to rule by day, and He did make the moon and the stars to rule by night; but His mercy is not expressed toward us by preserving that natural creation, even though He made it for us.

His mercy is revealed to us because He has taken the world, with its sin, out into the everlasting judgement of God, and He has brought forth *a new creation*.

So, His mercy is new. His mercy does endure forever; but it endures *in a new creation*. This is what He brought forth at Calvary.

Mourning for Christ by a spirit of grace and supplication

'And all your songs into lamentation; and I will bring sackcloth on every waist, and baldness on every head; and I will make it like mourning for an only son, and its end like a bitter day.' Amo 8:10.

This Scripture was fulfilled on the day of Christ's crucifixion. When the soldier thrust the spear into Christ's side, and blood and water, and a spirit of grace and supplication flowed from the throne of grace, through the physical body of Christ on the cross, the people turned to look upon Jesus Christ whom they had pierced, and they began to mourn.

The end of the day was 'like a bitter day'. They mourned for Christ as the only firstborn Son of God, and they beat their breasts and returned to their houses. Zec 12:10.

There are many other Scriptures that support the point that the crucifixion of Christ was the end of the old creation.

Everything crucified with Christ

Paul said, 'But God forbid that I should boast except in the cross of our Lord Jesus Christ.' Gal 6:14.

Remember that the foundation of Paul's testimony was, 'I have been co-crucified [or co-cursed] with Christ ... nevertheless, I live because Christ lives in me; and the life I now live, I live by the faith of the Son of God, who loved me and gave Himself for me.' Gal 2:20.

And he said, 'God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.'

Paul was clear that he had been crucified *with Christ*. And we have *all* been crucified with Christ.

He was also clear that the world itself, and everything that it contains, has also been crucified with Christ. That is why he could say, 'The world has been crucified to me, and I have been crucified to the world.'

Old things have passed away; all things have become new

In the context of the Beatitudes, Jesus said, 'Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil.' Mat 5 :17. And He did come to fulfil the Law and the Prophets, as we have said.

'For assuredly, I say to you, until heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.' Mat 5:18.

Jesus said that He had come to fulfil the Law and the Prophets. He then declared that the Law would not be fulfilled until heaven and earth had passed away.

The point is that both of these things occurred *on the same day* - when Christ was crucified. Christ fulfilled the Law. The present heaven and earth passed away. The Old Covenant was abolished, and He inaugurated the New Covenant for us.

One of the most straightforward passages of all is in Paul's second letter to the Corinthians. This is a great summary statement concerning the cross. 'If anyone is in Christ [behold], he is a new creation; old things have passed away.' 2Co 5:17. Old things *have* passed away. This is in the past tense. They have *passed* away.

'Behold, all things have become new.' 2Co 5:17. Christ *has* brought forth the new creation. We are part of that new creation as we join the fellowship of His offering and His sufferings.

For our sake the present heavens and earth have been preserved

We will come now to the obvious question. If the present heavens and earth have already passed away in the one offering of Christ, if they have already been taken out by Him into the sea of God's forgetfulness, then why are we still here? Why do we look around us and see that the world still exists?

It has evidently been *preserved*. That is why it still exists - it has been preserved. Evidently, it has been preserved for a reason - and that is *for our sake*.

At the ninth hour, God reactivated the present elements of the universe to give mankind an opportunity to mourn and to repent, by looking upon Him whom they had pierced. This is true for each of us.

The mercy of God has granted us time to escape His judgement upon the old creation, by our joining the fellowship of Christ's offering as sons of God who belong to the new creation.

Making this point, Peter said, 'The Lord is not slack concerning His promise, as some count slackness.' 2Pe 3:9.

He was referring to those who say, 'Where is the promise of His coming? All things simply continue as they have from the beginning.' 2Pe 3:4.

Peter said, 'No. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish [in the old creation] but that all should come to repentance.' 2Pe 3:9.

Every day is a gift from the Lord that we may meet Him

The Lord's *mercy* is *new* for us, *every morning*. Every day is *a gift from the Lord*. The sun comes up in the morning, and we open our eyes in the morning because of the expression of the Lord's mercy toward us. We receive each day as a gift.

The reason why the Lord gives us each day as a gift is because *He wants to speak to us*. He wants us to *respond to His word*, and to *turn and meet Him each day*. This is the expression of *His mercy* toward us.

It is more than the sun coming up in the morning and us opening our eyes. This is true for everyone in the world, as He grants them time to repent and to turn to Him. It is the same for us.

However, every morning, the expression of His mercy toward us, when the sun comes up and we open our eyes, is that He opens our ear, as a disciple, to hear what He wants to say to us. Isa 50:4.

I find it incredibly encouraging to know that the Lord wants to speak to me each day. And, if the Lord has given me each day because He wants to speak to me, and He wants to meet me, then I can wake up in the morning with an eager expectation of hearing from Him and meeting Him.

As I hear His word, I can turn, and I can embrace my fellowship in His offering and His sufferings for that day. That is the expression of His mercy to me.

By His mercies, I can present myself as a living sacrifice to join His offering each day. Rom 12:1.

The heavens and the earth are reserved for fire

The present heavens and earth are being preserved for the sake of our inclusion and participation in that which Christ has already finished on the cross.

However, He will not preserve the present heavens and earth, indefinitely. We know that this is the case. The present heavens and earth are being preserved for a definitive period of time, and we cannot presume upon this.

We are not those who say, 'All things continue as they have from the beginning.' The present heavens and earth are being preserved for a definitive period of time because God has committed the whole universe to the prophetic Scriptures.

We read, 'But the heavens and the earth which are now preserved by the same word, are *reserved for fire* until the day of judgement and perdition of ungodly men.' 2Pe 3:7.

The prophetic Scriptures proclaimed by Christ's messengers are our light

The prophetic Scriptures have become the source of light for each day of this present creation. They are 'turning the lights on', if you like, each day. But, this is more than turning the lights on each day; it means that, each day, *the word itself is our light*.

The Scriptures are proclaimed to us *by the messengers of Christ*; and that word is our light. It is the lamp to our feet and the light to our path. Psa 119:105.

This is the prophetic word made 'more sure'. 2Pe 1:19 KJV.

That very same word of the Father, which was fulfilled by Christ through His offering, is now in the mouth of the messengers of Christ who are proclaiming it to us. That is the light that 'shines in a dark place'. 2Pe 1:19.

Knowing that the whole present universe has been taken out into the darkness of eternal judgement, that word that is proclaimed is the light shining in a dark place.

In the fellowship of Christ's offering, the Scriptures are fulfilled in us

Peter said, in effect, 'We would do well to pay attention to this word, because the only reason why the present universe is being preserved is so that we can *respond to this word in repentance*.'

More than that, as we receive this word, we are receiving it into our heart, and it is then in our mouth as the *culture* of our lives.

Our response to this word *joins us to the offering of Christ*, so that everything that has been written for us, in the Scriptures, is fulfilled in us as we continue to walk in the fellowship of Christ's offering. This is how we *fulfil our predestination* as sons of God.

The Lord reactivated the creation, committing each day to the Scriptures, so that all those who are born after the event of the cross have an opportunity to repent, and to join the fellowship of His offering, and to come to their predestination as sons of God. This is the predestination that is contained, or proclaimed, in the Scriptures.

Christ learned our obedience and fulfilled our righteousness

It is important to remember that there are two sides of the cross. Christ is the end of the old creation and the beginning of the new creation.

He has *learned our obedience*, and has *accomplished all our works* as sons of God. He has fulfilled our righteousness. Heb 5:8.

In our last session, we looked at that wonderful verse in the book of Isaiah, 'The Lord will establish peace for us, since He has also *performed all of our works*.' Isa 26:12. This is a key point.

Christ prepared our heavenly body – the miracle of the cross

In the same three hours that Christ took the first creation out into the sea of God's forgetfulness, He also prepared our heavenly body, and authored, or fashioned, all the days that are necessary for us to fulfil the works of our sonship in this lifetime. This is so that we can possess the heavenly body that has been prepared for us for the age to come.

Having earlier spoken about his physical body being formed in his mother's womb, when King David referred to 'my frame' in Psalm 139, he was referring to his heavenly body.

'My *frame* was not hidden from You, when I was made in secret, and skilfully wrought in the lowest parts of the earth.' Psa 139:15.

On the cross, between midday and 3pm, Jesus descended to the lowest parts of the earth.

'Your eyes saw my substance [the substance of new creation], being yet unformed. And in Your book they were all written [the Lamb's book of life was being written], the days fashioned for me, when as yet there were none of them.' Psa 139:16.

This all happened between 12pm and 3pm, on the cross. Interestingly, the psalmist Heman, one of the leading singers in David's administration, spoke of this when he said, from Christ's perspective, 'You have laid Me in the lowest pit, in darkness, in the depths [the lowest parts of the earth].

'Your wrath lies heavy upon me, and You have afflicted Me with all your waves [under the waters of God's judgement].' Psa 88:6-7.

He then declared, 'Will you work wonders [or miracles] for the dead? Shall the dead arise and praise you? Selah [think on this].

'Shall Your lovingkindness [Your mercies] be declared in the grave? Or Your faithfulness in the place of destruction? Shall Your wonders [Your miracles] be known in the dark [the darkness of the lowest pit, in the depths]?

'And Your righteousness in the land of forgetfulness?' Psa 88:10-12.

We know that the answer to these questions is a resounding 'Yes!' This is *the miracle of the cross*. It is an amazing miracle that *Christ was recovering us, learning our obedience, fulfilling our righteousness, and*

authoring each day of our life for us while He was in the lowest parts of the earth, and the sea of God's forgetfulness. This is 'wonders for the dead'.

On this basis, one of the other leading singers, Ethan, proclaimed, 'I will sing of the mercies of the Lord forever; with my mouth will I make known Your faithfulness to all generations.' Psa 89:1.

Teach us to number our days

This is why Moses, in Psalm 90, said, '*Teach us* [this is a *prayer* for all of us] to number our days,' recognising that Christ has authored the days for us to fulfil the will of God in the fellowship of His offering.

'Teach us to number our days, that we may gain a heart of wisdom.' Psa 90:12.

This is why the Lord opens our ear, morning by morning, so that we can incline our ear to wisdom – to the word that is being proclaimed to us.

'Return, O Lord! How long? And have compassion on Your servants. Oh, satisfy us early with Your mercy [This is mercy that is new every morning, opening our ear, or awakening our ear, to listen as a disciple.], that we may rejoice and be glad all our days!' Psa 90:13-14.

We know satisfaction as we participate in Christ's offering, and when everything that He has said concerning us is being fulfilled in us.

'Make us glad according to the days in which You have afflicted us [This is our fellowship in Christ's offering and His sufferings.], the years in which we have seen evil.' Psa 90:15.

'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.' Psa 23:6.

Having authored our days, the Lord has given us a set number of days to embrace our fellowship in His offering, so that His will is fulfilled in our lives.

If we continue to walk in the fellowship of His offering, and if we continue to respond to His word as He speaks to us, we know, and can be absolutely confident, that we will not die one minute before our time.

'Surely goodness and mercy shall follow us all the days of our life.'

The judgement of God and the wrath of the Lamb

In the same way that the Lord has given a set number of days, according to His prophetic word, to each of us in terms of our lifetime, He has also given a set number of days to the present heavens and earth.

The offering of Christ has established a set period of time, and an irrevocable endpoint, for the world.

We will finish on this point briefly, because the judgement of God upon sin is not yet being revealed in the world.

However, when the Father takes His seat as the Ancient of Days, and the Lamb stands up - this will occur in the beginning of the time of the end - the judgement of God and the wrath of the Lamb will begin to be revealed in the world. Dan 7:9. Rev 5:6.

I will quote the statement that will be made by the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, when the sixth seal is opened.

'[They] said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne [the Father] and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?" ' Rev 6:16-17.

Standing in the grace of God in resurrection life

I thought that that would be a good point to finish on, because we stand, in *that* day, in exactly the *same* way that we stand *every* day – and that is *in Christ*, as part of the *new creation*.

We *receive the word* each day; we *receive faith* in that word each day; and that faith motivates us.

Then, by the love of God poured into our heart, we *embrace* our unique fellowship in His offering and His sufferings each day.

As we do so, we *are standing up*. We stand in the *grace* of God. We stand up in *resurrection life*.

And that is the same way in which we will continue to stand in the days ahead of us.