

1. Last week I began an analysis of Gabriel's trip to Babylon. (Dan 9:20-23)
2. Before continuing with that study I want to give you an expanded translation of Dan 9:11-19.

Dan 9:11 All Israel has disobeyed, we have turned away from you and haven't listened to your voice. And so your awesome curse has crushed us the curse written in the law of Moses your servant.

Dan 9:12 And you have done exactly as you warned us you would do, for never in all history has there been a disaster like that which happened at Jerusalem.

Dan 9:13 Every curse written in the law of Moses has come true; all the evils he predicted all have come. But even so we still refuse to satisfy the Lord our God by turning from our sins and doing right.

Dan 9:14 And so You have deliberately crushed us with our very own special calamity.

Dan 9:15 O Sovereign Lord our God, you brought lasting honor to your name by removing your people from Egypt in a great display of power. Lord, I ask that you do it again even though we have sinned time and time again and are full of evil and rebellion,

Dan 9:16 yet because of all your uncompromising love, I ask that you please turn away your anger from Jerusalem, your own city, your holy mountain. For the Gentiles mock at you because of our sins and your city lies in ruins.

Dan 9:17 O Sovereign Lord, hear your servant's prayer! Listen as I plead! Let your face shine again with peace and joy upon your desolate sanctuary - if for no other reason do it for your very own glory.

Dan 9:18 O my Sovereign God, bend down your ear and listen to me. Open your eyes and see the ruins of the city and the Temple - everyone knows that Jerusalem and all that is located therein is yours. We don't ask because we merit help, but because you are so merciful, this despite our grievous sins.

Dan 9:19 O Sovereign Lord, hear; O Lord, forgive. O Lord, listen to me and act! Don't delay - for your own sake Lord do it now for your people and the city that bears your name.

3. Dan 9:20-23 in the NIV has been translated:

NIV

Dan 9:20 While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill--

Dan 9:21 while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.

Dan 9:22 He instructed me and said to me, "Daniel, I have now come to give you insight and understanding.

Dan 9:23 As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:

4. I want to review some of that learned last week and then we will pick up with new material where Gabriel is about to speak.
5. While Daniel was offering his petition to the Lord, the answer was already on the way by means of the heavenly messenger, the angel Gabriel.
6. According to Dan 9:21, Gabriel arrived about the time of the evening sacrifice which would have begun at 3:00 PM.
7. Leupold notes: "The term 'Gabriel' means man of God, but with this difference: the first root, Geber, means 'man' as the strong one, and the second root, El, means the strong God." In other words, the expression the man Gabriel could be translated "the servant of the strong one of the strong God."
8. God directed Gabriel to go immediately to Daniel at the beginning of Daniel's petition. Although he flew swiftly, he did not arrive until the end of Daniel's prayer.

Now we are ready for new material:

1. Upon arrival, Gabriel talks with Daniel and states that the purpose of his coming is "to give thee skill in understanding."
2. God, in a word, wants to assure Daniel of His unswerving purpose to fulfill all His commitments to Israel, including their ultimate restoration.
3. In verse 23, Gabriel confirms what is implied in verse 20 that he was given instructions to go to Daniel early in Daniel's prayer.

Dan 9:20 While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill--

Dan 9:23 As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:

4. The commandment apparently came from God Himself. There are those who write Walvoord who believe the order could have come from the arch angel Michael.
5. Because of the magnitude of the revelation which follows I believe we should ascribe the statement to God Himself.

6. According to Gabriel's own statement, he had come to show Daniel God's entire eschatological program for Israel rather than simply answer narrowly his request concerning the return from Babylon.

7. Gabriel clearly communicates a broad dissertation of eschatology; the answer not only facilitates Daniel's understanding but such revelation also helps us of the church age in our knowledge of "things to come."

8. So Daniel is given a complicated preview of the coming Antichrist, the Tribulation and the Second Coming. Thrown in for good measure will be a remarkable prophecy of the timing of the first Palm Sunday.

9. Gabriel bears witness to the special relationship which Daniel had with the Lord in that he was said to be greatly beloved.

10. I guess we could assume he is loved in many ways like Abraham who was called a friend of God, David a man after God's own heart or the Apostle John, the disciple whom Jesus loved.

11. The long preamble of twenty-three verses leading up to the great revelation of the seventy weeks is in itself, a testimony to the importance of this revelation.

12. The stage is now set for Gabriel to reveal to Daniel God's purpose for Israel culminating in the second coming of Christ to establish His kingdom on the earth.

13. Before beginning our study of Dan 9:24-27 I want to give you an expanded translation of Dan 9:20-23:

Dan 9:20 Interestingly, even while I was confessing my personal sins and the sins of the nation and pleading to the Lord God in prayer, yes even while petitioning my Lord on behalf of the Holy city Jerusalem,

Dan 9:21 the angel Gabriel, whom in a prior vision I had met, was on his way, having been sent from the third heaven in time for the evening sacrifice.

Dan 9:22 The angel spoke to me and said Daniel, I am here to help you understand God's plans.

Dan 9:23 I want you to know that just as soon as your prayer was uttered I was commanded to leave heaven. I was ordered: go now to the man whom God loves and answer his prayer, tell him the answer, explain to Daniel that the seventieth week prophecy may be complicated but urge him to ponder the message and to meditate thereon.

14. Let's see what we can learn of Daniel's seventieth week found in Dan 9:24-27.

KJV

Dan 9:24 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.

Dan 9:25 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.

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

Dan 9:27 And he shall confirm the covenant with many for one week: and 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, even until the consummation, and that determined shall be poured upon the desolate.

NIV

Dan 9:24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Dan 9:25 "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.

Dan 9:26 After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

Principles:

1. In the concluding four verses of Daniel 9, one of the most important prophecies of the Old Testament is contained. The prophecy as a whole is presented in verse 24.
2. The first sixty-nine sevens is described in verse 25. The events between the sixty-nine sevens and the seventieth seven are detailed in verse 26.
3. The final period of the seventieth seven is described in verse 27.

4. John Walvoord in his book *Daniel The Key To Prophetic Revelation* has written of the various interpretations of Daniel 9:24-27:

Although many divergent interpretations have been advanced in explanation of this prophecy, they may first be divided into two major divisions, namely, the Christological and the non-Christological views. The non-Christological approach may be subdivided into the critical view and the conservative Amillennial view. Liberal critics assuming that Daniel is a forgery written in the second century B.C. find in this chapter that the pseudo-Daniel confuses the seventy years of captivity with the seventy sevens of Gabriel's vision.

As Montgomery summarizes the matter in the introduction to chapter 9, "Daniel learned from the Sacred Books of Jeremiah's prophecy of the doom of seventy years' desolation for the Holy City, a term that was now naturally drawing to an end ... sets himself to pray for the forgiveness of his people's sin and the promised deliverance ... The angel Gabriel appeared to him ... and interprets the years as year-weeks, with detail of the distant future and of the crowning epoch of the divine purpose ... In a word Montgomery is saying that this is not prophecy at all — but is presented by the pseudo Daniel as if it were. Whatever fulfillment there is, is a fulfillment in history already accomplished at the time this Scripture was written. In his extended note on the interpretation of the seventieth week, Montgomery in general attempts to support the idea that the details of the prophecy are to a large extent fulfilled in the life and persecutions of Antiochus Epiphanes. Some conservative scholars have done no better, however, as illustrated in the commentary of Edward Young. Although treating the Scriptures with reverence, he finds no satisfactory conclusion for the seventy sevens of the prophecy and leaves it more or less like Montgomery without a satisfactory explanation.

5. In his book *Armageddon* Col. R. B. Thieme has written an excellent summary of the seventieth week:

"In His Olivet Discourse, Jesus Christ, speaking to His disciples, prophesied concerning the Tribulation." For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short." ... The prophecy should not have come as a shock to the disciples as the Old Testament contains many references to this future time of great violence.

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now-- and never to be equaled again.

Mat 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Jer 30:4-7 speaks of "the time of Jacob's distress" and compares it to a "woman in childbirth."

Jer 30:4 These are the words the LORD spoke concerning Israel and Judah:

Jer 30:5 "This is what the LORD says: "Cries of fear are heard-- terror, not peace.

Jer 30:6 Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a woman in labor, every face turned deathly pale?

Jer 30:7 How awful that day will be! None will be like it. It will be a time of trouble for Jacob, but he will be saved out of it.

Ezekiel 20:34-38 refers to a time when Israel shall "pass under the rod." The Tribulation is also represented as God's melting pot, where Israel will be refined as gold and the impurities removed (Eze 22:19-22; Zec 13:9; Mal 3:1-3).

Eze 20:34 I will bring you from the nations and gather you from the countries where you have been scattered-- with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

Eze 22:19 Therefore this is what the Sovereign LORD says: 'Because you have all become dross, I will gather you into Jerusalem.

Eze 22:20 As men gather silver, copper, iron, lead and tin into a furnace to melt it with a fiery blast, so will I gather you in my anger and my wrath and put you inside the city and melt you.

Eze 22:21 I will gather you and I will blow on you with my fiery wrath, and you will be melted inside her.

Zec 13:9 This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The LORD is our God.'"

Mal 3:1 "See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

Mal 3:2 But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap.

Mal 3:3 He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness,

This time of trouble is known as "My indignation" (... Dan 8:19).

Dan 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Perhaps the most familiar term of all is Daniel's "seventy weeks," (Dan 9:20-27). In his vision the Prophet Daniel was told of a seventy week period that God would give the Jews "to make atonement for iniquity, to bring in everlasting righteousness . . . and to anoint the most Holy place" (Dan 9:24). These were prophetic weeks in which each week stood for seven literal years (seventy sevens of years). This 490-year period is reckoned from the decree of Artaxerxes I (Artaxerxes Longimanus) of Persia on March 5, 444 B.C. to rebuild Jerusalem (compare Neh 2:1, 5-6).

Neh 2:1 In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before ...

Neh 2:5 and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it."

Neh 2:6 Then the king, with the queen sitting beside him, asked me, "How long will your journey take, and when will you get back?" It pleased the king to send me; so I set a time.

Exactly 483 years (sixty-nine weeks) transpire from that time to when Jesus Christ rode into Jerusalem and was hailed by some as the promised Messiah, the Son of David and ridiculed by others (Mat 21:8-9, 15).

Mat 21:8 A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.

Mat 21:9 The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest!"

Mat 21:15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple area, "Hosanna to the Son of David," they were indignant.

This is known in Christendom today as Palm Sunday. The crucifixion of Christ was the beginning of the interruption of the prophecy of 490 years leaving one remaining week (seven years) to be fulfilled. Intercalated between the sixty-ninth and seventieth week of Daniel is the present Church Age during which Israel is temporarily set aside as a client nation. Dan 9:26 demonstrates the silence of the Old Testament prophets with regard to the "mystery" or the Church Age ...When any Old Testament prophecy deals with events chronologically, the Church Age is omitted and information concerning the Tribulation, Millennium, or eternal future follow sequentially.

Although Daniel received communication regarding the Tribulation, he understood only that the events referred to a time of great trouble for his people. What were unknown and unrelated facts to Daniel were clearly revealed to the Apostle John later on the Island of Patmos. John was divinely inspired to record the details of the Tribulation in the Book of The Revelation."

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