

1. Last week I began an analysis of Daniel's Seventieth Week (Dan 9:24-27).
2. Before continuing with that study I want to give you an expanded translation of Dan 9:20-27.

Dan 9:20 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 I had earlier 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.

Dan 9:24 Gabriel continued, "Daniel I have heard your prayer; four hundred and ninety years have been cut out for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once until the day the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and sword and spear in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the antichrist will come and destroy the city and the Temple. The traumatic destruction in AD 70 is but a representation of what the future will hold for Israel. The destruction of the Temple and the city by Titus in A.D. 70 will begin an uncertain time gap in the 490 years." (Many will later style the interruption the church age.)

Dan 9:27 He continued "After the removal of the church from the planet the Antichrist will make a treaty with Israel guaranteeing peace and freedom to worship Jehovah God in a "restored Temple." Be aware however that in the middle of that 7 year period the Antichrist will break that treaty, erect an image of himself on a wing of the Temple and cause all Temple worship to cease. He will continue to reign until the Messiah returns to destroy 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 (490 years) is presented in Dan 9:24.
2. The first sixty-nine sevens (483 years) 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 (7 years) 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 peoples 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 Epiphanies.

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, unequaled 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 13:8 In the whole land," declares the LORD, "two-thirds will be struck down and perish; yet one-third will be left in it.

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,

6. This time of trouble is known as "the 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.

7. 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.

End Lesson Taught 10-27-2002