

Daniel Seventy weeks

5	Day 2
1	Summary
2	Sculpture, Beasts, Ram & He Goat
3 4	<p>The Time of the Vision</p> <p>V1-2, In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans— ²in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.</p> <ul style="list-style-type: none"> ➤ The year was BC 538. Daniel was approx. 84 years old. ➤ Daniel understood the vision of the four wild beasts and the Ram and He Goat. It foretold the dispersion of his people. He knew that four World Empires would arise and go before the children of Israel would be restored in their homeland. At the time of his vision, they were already 68 years in Babylon. So two more years to go! He had to learn that their captivity in Babylon was a type of a dispersion that would last a longer time. He knew from the writings of Moses that God would listen if they would repent and turn to God, Lev. 26:40-45 & Duet. 30:1-10. ➤ He believed it. What do you think, was it easy for him to believe it and why do you think it was? ➤ What is really meant with desolations of Jerusalem? ➤ He knew and believed the prophecy of Jeremiah. ➤ Jer. 25:11, <i>And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.</i> ➤ The false prophets contradicted it and encouraged the people that the captivity would be of short duration. See how God confirmed Jeremiah's prophecy, ➤ Jer.29:4-10, ⁴ Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon: <p><i>⁵Build houses and dwell in them; plant gardens and eat their fruit. ⁶Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished. ⁷And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace. ⁸For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed. ⁹For they prophesy falsely to you in My name; I have not sent them, says the LORD.</i></p> <p><i>¹⁰For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.</i></p> <ul style="list-style-type: none"> ➤ What would happen to the Jews if they chose to listen and believe the false prophets?
5	<p>Daniel's Prayer, V3</p> <p><i>³Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.</i></p>

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	<ul style="list-style-type: none"> ➤ How did he prepare himself? ➤ What sign is this of his character?
<p>5</p> <p>6</p>	<p>The Confession, V4-15</p> <p>⁴ And I prayed to the LORD my God, and made confession, and said, “O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, ⁵ we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. ⁶ Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land. ⁷ O Lord, righteousness belongs to You, but to us shame of face, as it is this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.</p> <p>⁸ “O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You. ⁹ To the Lord our God belong mercy and forgiveness, though we have rebelled against Him. ¹⁰ We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. ¹¹ Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. ¹² And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.</p> <p>¹³ “As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth. ¹⁴ Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God is righteous in all the works which He does, though we have not obeyed His voice. ¹⁵ And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly!</p>
<p>7</p>	<p>The Supplication, V16-19</p> <p>¹⁶ “O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us. ¹⁷ Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord’s sake ^[a] cause Your face to shine on ^[b] Your sanctuary, which is desolate. ¹⁸ O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. ¹⁹ O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.”</p> <ul style="list-style-type: none"> ➤ Notice that Daniel is pleading for the sake of Jerusalem and God’s great mercies.

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	<ul style="list-style-type: none"> ➤ He doesn't appeal on behalf of their own righteousness. ➤
<p>8</p>	<p>The Interrupted Prayer, V20-23</p> <p>²⁰ Now while I was speaking, 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,</p> <p>²¹ yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, ^[a]being caused to fly swiftly, reached me about the time of the evening offering.</p> <p>²² And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. ²³ At the beginning of your supplications the ^[b]command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:</p> <ul style="list-style-type: none"> <input type="checkbox"/> What can you say about the urgency that was generated by Daniel's prayer? Consider the speed with which Gabriel was sent and the supplication of Daniel. <input type="checkbox"/> Why was Gabriel dispatched to Daniel? <input type="checkbox"/> God must have a special reason to treat Daniel in this manner. Reason? <input type="checkbox"/> Gabriel was sent to show Daniel that the seventy years of captivity was a type of a longer period that would last seven times longer, 490 years. Ezekiel 4:5, ^{For} I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel. <input type="checkbox"/>
<p>9</p>	<p>The Seventy Weeks, V24-27</p> <p>²⁴ "Seventy ^[a]weeks are determined For your people and for your holy city, To finish the transgression, ^[b]To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint ^[c]the Most Holy. ²⁵ "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The ^[d]street shall be built again, and the ^[e]wall, Even in troublesome times. ²⁶ "And after the sixty-two weeks Messiah shall ^[f]be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. ²⁷ Then he shall confirm a ^[g]covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the ^[h]desolate."</p> <ul style="list-style-type: none"> ➤ Who are these people of Daniel? Which city is the angel talking about? ➤ What is the objective of these seventy weeks? Finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy and to anoint the most Holy.
<p>10</p>	<p>Six-Fold Purpose of the Seventy Weeks</p> <p>1. To Finish Transgression.</p> <p>This discloses the fact that these seventy weeks have nothing to do with the gentiles or the church, but only with Jews and the holy City- Jerusalem. It is true that when Jesus was "cut off" – crucified, made an end of sin (Heb. 10:12) and Reconciliation for Iniquity (Rom. 5:6-10). That was for the whole world.</p> <p>It is the finishing of transgression of one class of people that is in view here. The transgression of the Jews will only be finished, if they repent and turn to God as a nation.</p>

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2. To make end of sin

Here it is meant the sin of Israel. In Rom. 11:26-27 we read that;

²⁶ And so all Israel will be ^[a]saved, as it is written:

“**The Deliverer** will come out of Zion,

And He will turn away ungodliness from Jacob;

²⁷ For this *is* My covenant with them,

When I take away their sins.”

Who is this Deliverer?

3. To make reconciliation for iniquity

Again, here is meant the iniquity of Israel. Iniquity means wickedness. When the Body of Christ is complete and caught up, then the Jews as a nation shall look upon the One, they pierced (Rev. 1:7). At His second coming, a nation, the Jewish nation, shall be born in a day, Isa. 66:8 (further). On that day a fountain shall be opened to the house of David and to the inhabitants of Jerusalem to cleans them from sin and uncleanness (impurity), Zech. 13.1.

4. To bring everlasting Righteousness

There can be no everlasting righteousness until the millennial Kingdom of Christ is set up. It cannot be set up until the transgression of Israel have com to an end, and their sins sealed up. Then shall the Lord make a covenant with the house of Israel.

Jer.31:33-34, ³³ *But this is **the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their ^[a]hearts; and I will be their God, and they shall be My people.*** ³⁴ *No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. **For I will forgive their iniquity, and their sin I will remember no more.***”

5. To seal up the Vision and Prophecy

Temporarily the Vision and Prophecy that Daniel saw is sealed up at present to the Jews. **Rom. 11:25**, ²⁵ *For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own ^[a]opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.*

Until when is it sealed up?

1 Cor. 13:8-10, ⁸ Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away. ⁹ For we know in part and we prophesy in part. ¹⁰ But when that which is ^[a]perfect has come, then that which is in part will be done away.

6. To anoint the most Holy

The most Holy is a place, not a person. The Most Holy Place is in the temple in Jerusalem. The Holy of Holies, where the ark of the covenant was located, was part of it. This point to the Most Holy Place of the Millennial Temple, still to be built, as described by Ezekiel 41:1 -42:20. It points to the presence of the Shekinah Glory. The first appearance of the Shekinah Glory was as a Pillar of Cloud by day and a Pillar of Fire by night, Exodus 13:21-22.

Later when the Tabernacle was erected the Shekinah Glory took possession of the Most Holy Place, Ex. 40:34-35, Ex. 25:10-22, Num. 7:89.

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	<p>When the temple of Solomon was dedicated the Shekinah Glory filled the Holy Place so that the priests could not stand to minister, 1 Kings 8:10-11.</p> <p>Ezekiel tells us that he saw the Shekinah Glory of God reluctantly leaving the temple, Ezek 9:3, and later Jerusalem, Ezek. 11:23, to return to heaven.</p> <p>In his later vision he sees the Shekinah Glory returning to the Millennial Temple from the East, Ezek. 43:1-6. From this we learn that the Shekinah Glory of the Lord will return and anoint the Holy Place.</p> <p>Thus, the time space between the Departure and Return of the Shekinah Glory marks the duration of the times of the Gentiles.</p> <p>The Six-fold purpose of the Seventy weeks is all still future. The seventy weeks did not end with the first coming of Christ, but reach on down to His second coming.</p>
11	<p>The Seventy Weeks. Explain</p> <ul style="list-style-type: none">➤ Start of 70 weeks V24➤ Start of 70 weeks V25➤ End of 69th week, Messiah cut off, V26➤ Start of 70th week, V27
12	<p>The Olivet Discourse, Matt. 24:1-35, Mark 13:1-31 & Luke 21:5-33</p> <ul style="list-style-type: none">➤ The Olivet Discourse is the key to the interpretation of Daniel 9:26-27.➤ The Messiah Prince was hailed by the Jews as their King when He entered Jerusalem. Remember, He rode on a Donkey and they waved Palm leaves or branches. When Jesus made His Olivet Discourse, the 69 weeks were already behind Him, and two days after He was to be “cut off”, V26.➤ In the Olivet Discourse He foretold the destruction of Jerusalem, and how it would be trodden under the foot of Gentiles until the Times of the Gentiles be fulfilled, after which He would return. The Times of the Gentiles are still running! So the 70th week has not started yet.➤ The gap between the 69th and the 70th week in the mean time is nearly 2000 years already and still there is no end to it.➤ The Book of Revelations, written AD 96, deals with the future and reveals in detail what must happen in the 70th week. The book written by the Apostle John, is the Revelation of Jesus Christ (Rev.1:1), and is therefore a revelation made by Him after His ascension. It is written in chronological sequence.➤ Rev. 2 &3, Prophetic Outline of the Christian Church.➤ Rev. 4, Church caught out, Rapture, 1 Thes. 4:13-18, and passes through an “Open Door” into Heaven.➤ Rev. 5-19, Description of Daniel’s 70th week.➤ Daniel’s 70th week (Dan.8: 24-27), Jesus’ Olivet Discourse (Matt.24:1-35) and John’s seals, Trumpets and Vials (Rev. 6:1 to 18:24), cover the same period. Daniel draws the outline, Jesus in the Olivet Discourse roughs in the picture and John fills in the details in the Book of Revelation. What Daniel condenses in one verse, John enlarges to thirteen chapters.

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Daniel's 70 th Week, Christ's Olivet Discourse and the Book of Revelation Compared		
Daniel 's 70th Week Dan. 9:27		
First Half (3,5 Years) The prince that shall come (Antichrist) makes a 7-year covenant with the Jews	Middle The Covenant Broken Sacrifices and Oblations Cease	Last Half (3,5 Years) A Period Of Desolations
The Second Advent Christ's Olivet Discourse Matt. 24:1-31		
First Half Wars Famine Pestilences Earthquakes False Christs These are the Beginning of sorrows Matt. 24:4-14	Middle The Appearance of the Abomination of Desolation Spoken of by Daniel Matt. 24:15-19	Last Half A Period of Tribulation Such as never been before Matt. 24: 20-22
The Second Advent Matt. 24:29-31 The Book of Revelation Rev. 5:1-19:21		
First Half (3,5 Years) The Seals And Trumpets Rev. 5:1 – 11:19	Middle The Dragon Cast out on to the Earth and incarnates himself in Antichrist Rev. 12:1-17	Last Half (3,5 years) The Vials The Great Tribulation Rev.13:1 -18:24
The Second Advent Rev.19:1-21		