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Understanding the Vision Daniel 9:20-27

Introduction - Daniel 9:20-21

This morning we come to one of the most crucial prophetic passages in Scripture for it concerns both events that are still in the future for us and is confirmed by the events predicted that have already taken place. Please turn to Daniel 9.

In our study of the first part of this chapter two weeks ago, we noted that the events of it take place during the first year of the reign of Darius the Mede. Daniel is now an old man and as he is reading Jeremiah 25 he realizes that Jeremiah's prophecy that Jerusalem would be desolate for seventy years before it would be restored must now be completed. Daniel was a man with a true heart for prayer and reading these Scriptures stimulates him to pray concerning the prophecy.

Daniel's humble heart was revealed in his confession in which although he himself was a righteous man, he identified himself with the sins of his people and declared God just and righteous in the calamity that had come upon them (vs. 4-16). Daniel then responded in supplication by petitioning the Lord to fulfill His promises in forgiving Israel and restoring the people back to the land and rebuilding Jerusalem (vs 17-19). Daniel's purpose in this restoration was so that the Lord would be glorified again in that place.

Daniel 9:20-21 records that Daniel received an answer to his supplications even before he had finished praying. *"Daniel 9:20–21 (LSB),²⁰ Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Yahweh my God in behalf of the holy mountain of my God,²¹ and while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, touched me in my extreme weariness about the time of the evening offering.."*

Daniel had met Gabriel some twelve or thirteen years earlier when he had explained the vision God had given Daniel concerning the ram and the goat (Daniel 8). In Luke 1:19 Gabriel identified himself to Mary as one *"who stands in the presence of God."* He is an angel appearing in the form of a man and sent by the Lord in answer to Daniel's prayer.

Gabriel's Purpose - Daniel 9:22-23

Gabriel explains to Daniel his purpose in coming in the next couple of verses. *Daniel 9:22–23 (LSB),²² Then he made me understand and spoke with me and said, "O Daniel, I have now come forth to give you insight with understanding.²³ At the beginning of your supplications the word was issued, so I have come to tell you, for you are highly esteemed; so understand the message and gain understanding in what has appeared.*

Gabriel was sent to Daniel at the beginning of Daniel's supplications. The task given to him was to give Daniel *"insight with understanding"* specifically concerning *"understanding the vision."* What vision is Gabriel talking about?

Recall that at the end of the vision of the four beasts recorded in Daniel 7 that Daniel's thoughts were greatly alarming him and his face grew pale but he kept the matter to himself. In a similar manner, at the end of the vision of the ram and the goat recorded in Daniel 8 he was exhausted and sick for days and was astounded by the vision, but there was no further explanation.

As Daniel is reading through Jeremiah's prophecies concerning the seventy years of desolation of Jerusalem and the Temple and their eventual restoration, he would have been quite perplexed at how

these prophecies fit with the visions he had been given more than a decade earlier. The vision of the four beasts went far beyond the restoration of Jerusalem that seemed imminent according to Jeremiah's prophecies. That vision also included future tribulation and desolation of Jerusalem. How did Jeremiah's prophecy and Daniel's visions fit together? Gabriel's purpose was to explain this to Daniel because Daniel was highly esteemed.

Gabriel tells Daniel to "*give heed to the message and gain understanding of the vision.*" We need to do the same. Follow along as I read through Gabriel's explanation in verses 24-27 and then we will come back and examine each verse in detail.

Daniel 9:24–27 (LSB),²⁴ "Seventy weeks have been determined for your people and for your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Holy of Holies.²⁵ "So you are to know and have insight that from the going out of a word to restore and rebuild Jerusalem until Messiah the Prince, there will be seven weeks and sixty-two weeks; it will be restored and rebuilt, with plaza and moat, even in times of distress.²⁶ "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are decreed.²⁷ "And he will make a firm covenant with the many for one week, but in the middle of the week he will make sacrifice and grain offering cease; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

The Seventy Weeks - Daniel 9:24

Determining the Time Length. Verse 24 gives an overview statement of what will be explained in more detail in the verses that follow. Gabriel states that these things will be accomplished over seventy weeks. What are these seventy weeks? English translations tend to cause confusion because we tend to think of a "week" as a period of seven days. The term here "shabua" (LXX - ἑβδομῆκοντα / hebdomākonta) is simply a reference to a unit of seven or a "heptad." What the unit is referring to must be determined by its context. It is similar to our use of the word dozen which refers to twelve, but only context can enable you to determine what twelve things are being referenced.

This period of time of seventy sevens is a total of 490 units of either days, weeks, months or years. Which is it? First, the near context is that this is years since it was the seventy years of Jeremiah's prophecy that prompted Daniel's prayer. Second, the reason for the seventy years of desolation in Jerusalem is because this was the number of Sabbatical years that they had violated (2 Chronicles 36:21 cf. Leviticus 26:34), and 70 Sabbatical years would take 490 years to accumulate which in turn corresponds to seventy "weeks" of years here in Daniel 9:24. Third, the many things that Gabriel states would have to be accomplished during this period of time would take longer than what would be provided by units of 490 days, weeks (about 9 ½ years) or months (nearly 41 years). This would include not only the rebuilding of the Temple and Jerusalem, but also the coming of Messiah, His being cut off and the city and the sanctuary destroyed again. Fourth, we live many centuries after many of these events have occurred and so it is confirmed by history that this is referring to weeks of years.

I also need to point out that any calculations concerning these years must be done according to the ancient Jewish calendar which was 360 days long. Terms must be understood according to the meaning of usage by the author. That is basic to proper interpretation of all literature regardless of the self-centered methods advocated by pompous post-modern philosophy which disregards authorial intent in favor of personal meaning. Terms used in ancient literature must be interpreted according to the meaning of those terms as used in the ancient time and culture of the author. This is particularly important in Biblical literature since it is conveying the message of God and not just human musings and opinions. Wrong interpretation leads to wrong beliefs and that can be extremely serious even to the cost of your soul. While that is not true in this particular passage, wrong interpretation will lead to wrong

calculations and great confusion. The present 365 1/4 day calendar year would not be used for centuries to come. Confirmation that this is a 360 day year is found in the reference to the correspondence between the times, times and half of time or 3 1/2 years in Daniel 7:25 with the 42 months and 1260 days in Revelation 11:2; 13:5 and 12:6; 11:3 respectively.

The Decree encompasses a total of seventy weeks of years during which many specific things would take place and be accomplished.

The Decree's Scope is specifically to "*your people and your holy city.*" Since Gabriel is directing this to Daniel, this is a direct reference to the Jewish people and to Jerusalem. This is a critical element for understanding the specific things Gabriel tells Daniel concerning what would occur in the future. It is simply wrong to read the church back into this passage. While some of these events would have an effect on the church that would be established in the future, the church is not in view in this passage. It concerns the Jewish nation and Jerusalem, not the church.

Gabriel lists six great works that God determined would be accomplished during these seventy weeks of years.

Finish the Transgression is the first work listed. The transgression referred to is the rebellion of God's chosen people, Israel, against Him. This was the reason for the desolation of Jerusalem and the destruction of the Temple in the first place. Paul explains in Romans 11 that at present there is still a partial hardening of Israel and that it will remain that way until the fullness of the Gentiles has come in. However, after all that is mentioned here in Daniel 9 is completed, they would cease their rebellion. Daniel prayed for God to restore Israel and that prayer would be fulfilled in both the near and distant future.

Make an End of Sin, or actually sins, is next in the list. Transgression is an open rebellion against God while sin is failure to do God's will which would include inability and passive resistance. When the root of the rebellion is put away, the sin is also dealt with. Sin is brought to final judgment and taken away. Daniel's request for God's wrath to be turned away from Jerusalem and His people would eventually be fulfilled.

Make Atonement for Iniquity is the work which enables the transgression to be finished and the sins to end. The system of animal sacrifices was all in the effort to atone for sin. The system began when God killed animals in order to use their skins to cover / atone the nakedness of Adam and Eve. An animal died as a substitute for them. The problem is that animals are not equivalent of humans so that "*it is impossible for the blood of bulls and goats to take away sins*" (Hebrews 10:4). There would be a sufficient atonement made that would deal with the problem of iniquity. Daniel prayed that the Lord would forgive His people and God would do that in the future. Paul states in Romans 11:26 that all Israel would be saved and then quotes from Isaiah 59 that God would take away their sins.

Bring in Everlasting Righteousness is the positive result of God's work during this time. Not only would the sin problem be dealt with, but righteousness would be established. This would be immeasurably greater than the revivals that had occurred in Israel's history for this would be everlasting. This includes not only the establishment of the righteous Branch which Jeremiah said would rule on David's throne in the future (Jeremiah 23:5-6), but it is also an aspect of the new covenant by which the people would live in righteousness (Jeremiah 31). The people and the city would again become fitting for God to call them by His name.

Seal up the Vision and Prophecy: This is the result of these things being fulfilled. The visions given to Daniel and prophecies in them would be confirmed as they were fulfilled. After all these had been fulfilled, they would come to their end. Similar prophecies would not be needed after these.

Anoint the Most Holy or more literally, to anoint a holy of holies, appears to be a reference to the consecration of the Temple complex area in Jerusalem in preparation for the building of the Millennial Temple which is described in detail in Ezekiel 40-48.

Gabriel expands on these things in the next three verses giving more detail about what would take place in the future.

The Restoration - Daniel 9:25

The Decree to Rebuild Jerusalem is the first event listed in verse 25 that would take place. There are four different decrees mentioned in the Scriptures that have been put forth as the one being referred to here, but only one of them actually meets the conditions of rebuilding Jerusalem with “*plaza and moat*” (NASB / LSB), also translated as “*street and wall*” (NKJV), and “*squares and moat*” (ESV). The Hebrew word rechob refers to either the wide streets or the open spaces behind a city’s gates where commerce and events would take place. The Hebrew word charuts is variously translated as either wall or trench. Here it refers to the wall and the trench dug in front of it used to defend the city.

Cyrus’ decree in 538 B.C. and mentioned in Ezra 1:1-2 only concerned rebuilding the temple. Darius’ decree in 519 B.C. which is referenced in Ezra 6:1 only confirmed Cyrus’ earlier decree. Artaxerxes decree of 457 B.C. referred to in (Ezra 7:11 concerned the Temple and appointing judges which possibly could have allowed some rebuilding work. However, Artaxerxes decree in Nisan 444 or 445 B.C. recorded in Nehemiah 2 includes rebuilding the city of Jerusalem itself including its walls and gates which would allow the city to be defended and the streets and squares to be put back in order.

The Time of Messiah the Prince is the terminus in verse 25 of a period of seven weeks of years and sixty-two weeks of years for a total of 483 years. Nothing indicates why these sixty-nine years are broken up into two periods, but a reasonable suggestion is that the first period of seven weeks of years or 49 years total is the length of time it took to rebuild Jerusalem. We know that when Nehemiah arrived in Jerusalem the walls and much of the city were still in ruins (Nehemiah 2:11-16). Nehemiah also records the opposition they had in rebuilding the walls so much so they had to keep their swords with them (Nehemiah 4). Jerusalem was rebuilt in times of distress just as Gabriel had told Daniel.

Calculating ancient dates gets very confusing because of the different methods used by different nations in referencing dates and especially so with the Jewish calendar because it was lunar based with months varying in length and leap months added as needed to correct the calendar to the solar year. These difficulties have resulted in quite a few variations about both the date the decree was given and its end point 483 years later. What is crucial in these calculations is that the Messiah must be present at the end point. If Artaxerxes’ first decree in 457 B.C. is the starting point and solar years are used for the calculation, the end point is in A.D. 27, which is a possible year of Jesus’ baptism. However, that decree did not contain anything specific about rebuilding the city of Jerusalem itself.

Nehemiah 2:1 states that Artaxerxes’ second decree which included rebuilding Jerusalem’s walls was made in the month of Nisan. There is debate about whether this was in March 445 B.C. (Sir Robert Anderson) or 444 B.C. (Dr. Harold Hoehner). Both then use a prophetic calendar of 360 days to calculate the end point which ends up being possible dates for the Triumphal Entry of Christ into Jerusalem in either AD 32 or AD 33. This would fit very well with Gabriel telling Daniel the terminus of this time was Messiah the Prince for the Triumphal Entry was the public declaration of Jesus as the promised future king in fulfillment of Zechariah 9:9. Either of these dates would also fit with Jesus’ public ministry beginning in the fifteenth year of Tiberius’ reign in A.D. 28 or 29 (Luke 3:1-2, 21, 23).

After the Sixty-ninth Week - Daniel 9:26

Look now again at verse 26. Notice that events that Gabriel describes here all occur after the sixty-two weeks which is the second period of the total of 483 years culminating in Messiah the Prince.

The Messiah will be Cut Off and have nothing is the first event listed as occurring. Historically, Jesus entered Jerusalem as Messiah the Prince, but before the end of that week was over, Jesus was crucified. The word “cut off” (karath) means to kill or to destroy. Jesus was killed and did not take His rightful position as king of Israel at that time. Jesus did not gain anything at that time that was rightfully His as the promised Messiah the Prince, the king that would sit on David’s throne eternally. He will not have those things until His return as the conquering king. Jesus came the first time as the sacrificial lamb of God that would take away the sins of the world.

The City and Sanctuary are Destroyed is the second event listed in verse 26. This would begin to bring the prophesies of Jeremiah and the visions Daniel had received into harmony. There would be a restoration of a remnant back to Jerusalem and they would rebuild the Temple as Jeremiah had prophesied, but there would also be a future destruction of them again as had been revealed to Daniel. The future rejection of the Messiah would result in a future judgment of the people and the land again. This future destruction would be by “*the people of the prince who is to come.*”

Historically, the Jewish people had a series of revolts against Rome resulting in the Roman General Titus arriving like a flood surrounding Jerusalem and laying siege to it. He finally destroyed it in A.D. 70. This corresponded to the fourth beast in Daniel’s earlier vision that he had wanted to know more about (Daniel 7:19-27).

War and Desolations are listed in verse 26 as what would follow this destruction, and so history records that they have for both the Jewish people and for Jerusalem. For a city that has peace as part of its name, Jerusalem has had more than its fair share of war. The Jewish people have remained scattered and have suffered persecution everywhere they have gone. Even now, though many have returned to the land of modern Israel, they have fought many wars and are under constant terrorist attacks to this day.

Note here in verse 26 that the city and the sanctuary are destroyed specifically by the “*the people of the prince who is to come.*” The people who destroyed Jerusalem and the Temple in A.D. 70 were the Romans, and they belonged to a prince that was still to come. Daniel would have understood this in terms of the prophecy concerning the fourth beast recorded in Daniel 9. Daniel is told more about him in the next verse.

The Seventieth Week - Daniel 9:27

²⁷ “And he will make a firm covenant with the many for one week, but in the middle of the week he will make sacrifice and grain offering cease; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

While the previous verses have already had definite fulfillment in history, nothing in this verse has yet been fulfilled though there have been those who have tried to force some sort of historical fulfillment upon it. It is not Antiochus Epiphanes for he had come and gone long before the coming of Messiah. It is not Jesus either. While the Lord’s death did put an end to the legitimacy of the Jewish sacrificial system, the sacrifices did not stop until the Temple was destroyed in A.D. 70.

These are things that must occur after the first 69 weeks of years and the events that had followed their conclusion including the Messiah being cut off and the destruction of Jerusalem and the Temple. The events of the seventieth week are still future.

These events correspond with what Daniel 7:24-25 records about the fourth beast. There would be another horn that would arise out of the ten which would usurp three and who would then speak out against the Most High and wear down the saints for a time, times and half a time. This is the future antichrist. There is a time gap between the end of the sixty-ninth week and the beginning of the seventieth week. This is the period in which we live.

The Covenant. This future time period begins with a firm covenant made between this future prince (the antecedent of the “he”) and the “many” for one week. The week is the seventieth period of seven years. The “many” are the Jews for Gabriel is still talking about what has been decreed for “*your people and your holy city*.” It is simply wrong to try to place the church in this passage. The church is neither the subject nor in view in any of Daniel’s visions. The church was a mystery to the prophets.

Whatever else this firm covenant entails, it allows the Jewish people to resume sacrifices in a rebuilt Temple. You cannot stop sacrifices that have not been started, and the Jews cannot make sacrifices outside the temple. At present, though the nation of Israel is back in Jerusalem, it actually does not control the temple mount and no temple will be built there unless something radical happens. They simply do not want to start a religious war with the Muslims by rebuilding the temple. However, they have already prepared to construct it when the opportunity presents itself. If that does not happen sooner, then the covenant with this future prince will enable them to do that.

The Breaking of the Covenant. This future prince will succeed in deceiving the “many” and appear to be a wonderful blessing to the Jews at first. However, there will be a remnant that will be wary of him and not join in his covenant. In the middle of this week, at the three and half year mark, he will show his true colors and break the covenant he had made. He will force the sacrifice and grain offerings to stop. The Jews will then realize the supreme betrayal, but it will be too late. Daniel 7:25 states that they will be given into his hands for a time, times and half a time.

The Abomination. Corresponding to the stopping the sacrifice and grain offerings will be what Gabriel describes here as “*on the wings of abominations will come one who makes desolate*.” We do not know what exactly this will be, but it will be obvious and it will be very evil. The “wing” refers to the pinnacle or extreme point of something. This will be the extreme point of an abomination. This may possibly be the antichrist seeking worship of himself as God in the Temple. Jesus referred to this in Matthew 24:15-16, 21 saying, “*Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),*¹⁶ *then let those who are in Judea flee to the mountains . . . “ “for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.*”

The next three and a half years will be more terrible than anything that had ever occurred before. How bad? Jesus adds in Matthew 24:22 that if those days were not shortened, no flesh would be saved. Revelation 12:6 indicates that God will miraculously nourish for 1,260 days His people that fled the antichrist. Revelation 11 indicates this time period corresponds to the holy city being trampled down for 42 months.

If Gabriel had stopped there, Daniel may well have been in worse shape than he had been after receiving the earlier visions. Praise the Lord that the story does not end with such evil in triumph.

The Final Desolation. This future prince, the antichrist, will have great power during the last half of the seventieth week to make desolate, but the seven years end with his destruction. “*Even until a complete destruction, one that is decreed, is poured out on the one who makes desolate*.” God’s wrath is poured out on this man and his followers to their complete destruction. This judgment and destruction of him has already been decreed. It will happen, and it will happen just as prophesied by many prophets, by Jesus and in Revelation. The Lord will return in triumph as King of Kings and Lord of Lords and put down man’s rebellion and bring in the Millennium (Revelation 19-20). Israel’s rebellion will have been purged and the remnant will be saved as prophesied.

Conclusions

Gabriel had been sent to Daniel to explain how the prophecies of Jeremiah and the visions given to Daniel fit together. The seventy years that Jeremiah had prophesied that Jerusalem would be desolated

had come to an end. His prophecy that God would allow the exiles to return was now imminent. However, Daniel's visions included additional future tribulation and desolations for the nation. Gabriel affirmed both.

God is loving and therefore also patient, longsuffering, merciful and gracious, but He is also holy and just. God would keep His word given to Jeremiah, but the nation would continue to suffer His future judgment and wrath for their continued rebellion in the future. That news would have been very hard to take except that at the end there would be a final judgment that would allow the new covenant that Jeremiah had also prophesied to be established.

The future does not always look bright for there will be difficult and devastating times ahead. However, beyond God's wrath will be His loving restoration. And though this prophecy specifically concerns Israel, we can also take comfort for it reveals God's character. He is faithful and true to His word. His judgment and wrath are tempered by His mercy and grace. We can trust His promises to us of salvation from sin by His grace through faith in the Lord Jesus Christ and are assured of our future in heaven with the Lord for eternity.

Resources:

Daniel: The Key to Prophetic Revelation, John F. Walvoord

A Commentary on Daniel, The Kingdom of the Lord, Charles Lee Fienberg

The Most High God: A Commentary on the Book of Daniel, Dr. Renald E. Showers

Lange's Commentary

Chronological Aspects of the Life of Christ, Dr. Harold Hoehner

Daniel's Gap: Paul's Mystery by Richard R. Schmidt;

http://www.harvardhouse.com/prophetictech/new/crucifixion_year.htm

<http://www.pickle-publishing.com/papers/harold-hoehner-70-weeks.htm>

<http://www.jewfaq.org/calendar.htm>

<http://astro.nmsu.edu/~lhuber/leaphist.html>

Sermon Notes - 10/1/2023
Understanding the Vision - Daniel 9:20-27

Introduction - Daniel 9:20-21

Daniel was prompted to _____ by reading Jeremiah's prophecies concerning the 70 years of desolation

Daniel was a righteous man, but included himself in the _____ of his nation's sins

Daniel petitioned the Lord to forgive and restore Israel and Jerusalem for the Lord's _____

Gabriel was sent while Daniel was still _____

Gabriel's Purpose - Daniel 9:22-23

Gabriel was to give Daniel insight with understanding concerning the _____

Gabriel was sent to _____ how Jeremiah's prophecy and Daniel's visions corresponded to each other

The Seventy Weeks - Daniel 9:24

Determining the Time Length

Weeks = shabua = a unit of _____ or a heptad

The near context is Jeremiah's prophecy of 70 _____

The 70 years of desolation were because of 70 missed _____ years (2 Chron. 36:21) = 490 years

Too _____ things would have to be accomplished for this to be less than years

_____ fulfilment confirms this refers to weeks of years

The reference is based on _____ day years - compare Daniel 7:25 with Revelation 11:2-3; 13:5 & 12:6

The Decree

Its Scope is specifically to "*your people and your holy city*" - The _____ people and Jerusalem

The _____ is not in view anywhere in this chapter.

Finish the Transgression - the _____ of God's people would come to an end

Make an End of Sin - final judgment is brought and sin is taken _____

Make Atonement for Iniquity - a final _____ sacrifice that would cleanse away iniquity

Bring in Everlasting Righteousness - establish the righteous branch and the _____

Seal up the Vision and Prophecy - the prophecies are _____ and come to an end

Anoint the Most Holy - the consecration of the _____ complex to prepare for the Millennial Temple

The Restoration - Daniel 9:25

The Decree to Rebuild Jerusalem - the one that directed the rebuilding of the city and its _____

Cyrus' decree (538 B.C. Ezra 1:1-2) only concerned rebuilding the temple.

Darius' decree (519 B.C. Ezra 6:1) only confirmed Cyrus' earlier decree

Artaxerxes decree of 457 B.C. (Ezra 7:11) concerned the Temple and appointing judges

Artaxerxes decree in Nisan 444/445 B.C. (Nehemiah 2) included rebuilding the _____ and gates

The Time Until Messiah the Prince

A period of seven weeks of years + sixty-two weeks of years = 69 weeks / _____ years

Nehemiah found the city and walls in _____ and he had much opposition in rebuilding them

Calculating ancient dates is very _____ and especially so with the Jewish calendar

If starting point is 457 B.C. and solar years are used, the end date is A.D. 27 - Jesus' _____?

If starting point is 444/445 B.C. and prophetic years, the end date is A.D. 32/33 - _____ entry

A.D. 32 / 33 fits well with Jesus' ministry starting in the _____ of Tiberius (A.D. 29/29)

After the Sixty-ninth Week - Daniel 9:26

Messiah is Cut Off - Jesus entered Jerusalem as Messiah the Prince, but was _____ a few days later
Jesus did not gain His rightful position then, but He will gain David's _____ when He returns

The City and Sanctuary are Destroyed - Roman General Titus laid siege and destroyed them in _____

War and Desolations - have been upon Jerusalem and the _____ people since then

The city and the Temple are destroyed by "the people of the prince" - but the prince comes _____

The Seventieth Week - Daniel 9:27

This verse _____ been historical fulfilled. It does not refer to either Antiochus Epiphanes or Jesus
These events correspond to Daniel 7:24-25: The fourth beast and the little horn that rises which is _____

The Covenant - the antichrist makes with the _____ begins the seventieth week of years

The covenant allows the Jews to resume Temple _____ - modern Israel is ready to rebuild

The Breaking of the Covenant - occurs at the middle of the seven years and he _____ the sacrifices

The Abomination - will be _____ and it will be very evil - Matthew 24:15-22

The Final Desolation - God's wrath falls on the antichrist and his followers to their complete _____
Messiah returns in _____, puts down man's rebellion & begins His millennial kingdom (Rev. 19-20)

Conclusions

_____ explains how Jeremiah's prophecy and Daniel's visions fit together

Both Jeremiah's prophecies and Daniel's visions will be _____

God is _____ to His promises both of judgment and of salvation

KIDS CORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Count how many times Daniel is mentioned. Discuss with your parents the importance of God's faithfulness in keeping His promises of both judgment and salvation.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What prompted Daniel's prayer? Why was Gabriel sent in response to Daniel's prayer? What does "week" refer to in Daniel 9:24-27? Why? To whom are the seventy weeks decreed? Why is that important? What six things will be accomplished during the period of the decree? What is the starting point of the time period? How do we know that is the starting point? Why is difficult to accurately determine ancient dates? When do the first sixty-nine weeks end? Why is that significant? What two major events happen after the sixty-ninth week? When do those events occur? What has been the state of Jerusalem and the Jewish people since A.D. 70? How do we know there is a time gap between the sixty-ninth week and the seventieth week? Between whom is the covenant made in Daniel 9:27? What does the covenant allow to happen? How serious is the broken covenant? What will happen to antichrist? The Jews? Jerusalem? Israel? Resources: *Daniel: The Key to Prophetic Revelation* by John F. Walvoord; *A Commentary on Daniel, The Kingdom of the Lord* by Charles Lee Fienberg; *The Most High God: A Commentary on the Book of Daniel* by Dr. Renald E. Showers; *Chronological Aspects of the Life of Christ* by Dr. Harold Hoehner; *Daniel's Gap: Paul's Mystery* by Richard R. Schmidt; http://www.harvardhouse.com/prophetictech/new/crucifixion_year.htm; <http://www.pickle-publishing.com/papers/harold-hoehner-70-weeks.htm>; <http://www.jewfaq.org/calendar.htm>; <http://astro.nmsu.edu/~lhuber/leaphist.html>