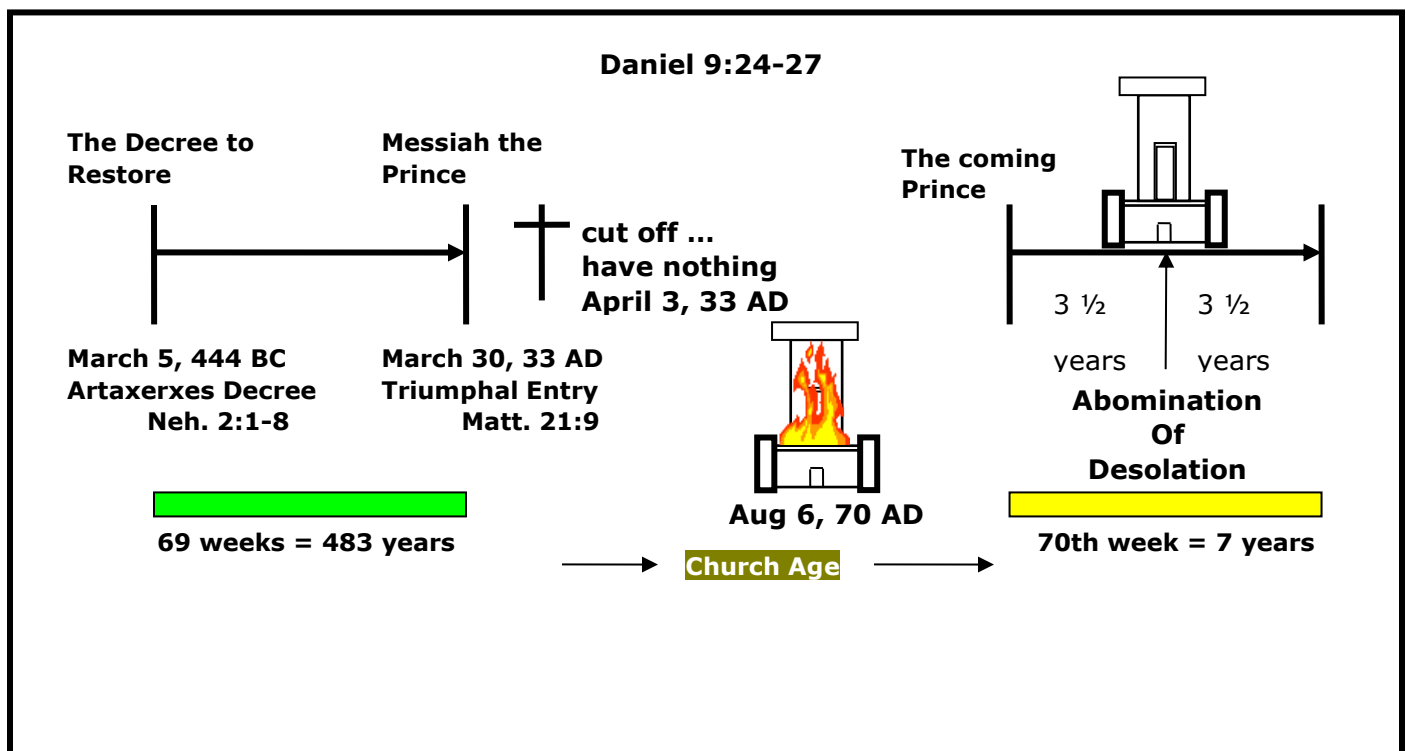


Having completed the interpretation of the seventy weeks prophecy, we now want to finish the right portion of our seventy-weeks diagram. Last week we covered verses 26 and 27, which pertains to the time period after the conclusion of the first 69 weeks in 33 AD. Sometime after the 70 AD destruction of Jerusalem by the people of the prince who is to come, the beginning of the 70<sup>th</sup> week (Tribulation period) will transpire. Remember it is the covenant with Israel by this coming prince that is the start of the tribulation period, not the rapture. This final period of God's dealing with the Jews will last 7 years.

The text tells us that in the middle of the week, 3 ½ years in, the prince will put a stop to "sacrifices and offerings" and commit some blasphemous act that Jesus calls "The Abomination of Desolation," and thus begins the final 3 ½ years of "complete destruction" and desolation. Since the text also mentions destruction on "the one who makes desolate," i.e., the coming prince, we can conclude that the coming prince will be destroyed at the end of the 70<sup>th</sup> week. Since we know that the Coming of the Son of Man takes place in conjunction with the destruction of the "little horn," this context suggests that the little horn of Daniel 7 and the coming prince in Daniel 9 are the same person.



Though we could spend several more months looking at various details, along with the positions of other theologians, the following is a concise summary from the text of Daniel 9:24-27.

### Summary

The governing principle of understanding prophecy is to apply literal interpretation and "that you may learn by us not to go beyond what is written" (1 Cor. 4:6)

1. The entire prophecy relates to Daniel's people (Israel) and the holy city (Jerusalem) (vs. 24).
2. Two different princes are mentioned, the first is Messiah the Prince (vs. 25); the second is the prince who is to come (vs. 26). What is a prince? A prince is a future king.

3. The entire time period involved is seventy weeks (literally, seventy sevens); these seventy weeks are further divided into three lesser periods; first, a period of seven weeks; second, a period of sixty two weeks; and finally, a period of one week.
4. The beginning of the seventy weeks is fixed from the “issuing of a decree to restore and rebuild Jerusalem” (vs. 25).
5. The end of the seven weeks and sixty-two weeks will be marked by the appearance of Messiah the Prince (vs. 25).
6. At a later time, after the sixty-two weeks (which follows the seven weeks); Messiah the Prince will be “cut off and have nothing” and Jerusalem will be destroyed by the people of another prince, the “prince who is to come” (vs. 26)
7. Sometime after these two important events (#5 and #6 above), the beginning of the seventieth week will be clearly marked by a covenant between the “prince who is to come” and the Jewish nation. The covenant will last for a period of one week (vs. 27). Because events transpired after the 69 weeks were completed, and before the 70<sup>th</sup> week begins, it is apparent that there is a gap of time between the end of the first 69 weeks and the beginning of the 70<sup>th</sup> week. Recall the theological term to refer to this is “prophetic postponement.” This highlights the fact that the 70<sup>th</sup> week did not occur right after the conclusion of the first 69 weeks.
8. In the middle of this last week, the “prince who is to come” will cause the Jewish sacrifice to cease, commit extreme abominations against God, and precipitate upon the Jewish people a time of wrath and desolation lasting to the end of the week (vs. 27).
9. After the end of the 70th week, the establishment of the promises (six infinitives below) outlined in vs. 24 will take place.
  - a. to finish the transgression
  - b. to make an end of sin
  - c. to make atonement for iniquity
  - d. to bring in everlasting righteousness
  - e. to seal up vision and prophecy
  - f. to anoint the most holy place

### **Correlation with the Rest of Daniel ... so far**

It is useful to now correlate the information in Chapters 2, 7, and 9 and form a total prophetic picture of the book of Daniel so far.

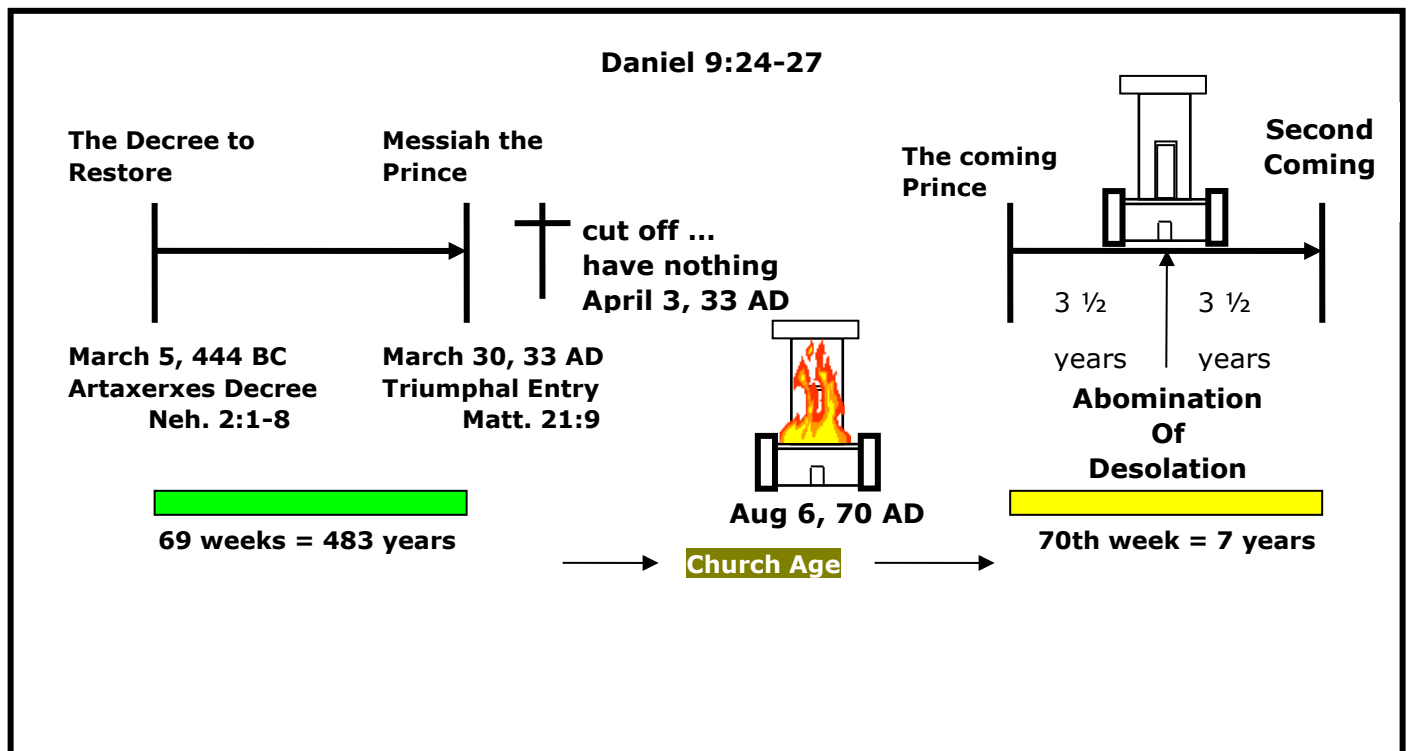
Recall the basic outline of chapter 2. There will be four Gentile kingdoms wrt to the time of Nebuchadnezzar; Babylon being the first, Medio-Persia the second, Greece the third, and Rome the fourth. From the interpretation, the final kingdom, Rome, will have *at least* two stages: the iron stage and the ten toes with clay stage. These ten toes represent ten kings in that second stage of the last kingdom (2:44). After that second stage of the final kingdom, “The God of heaven will set up a kingdom which will never be destroyed ... it will crush and put an end to all these kingdoms” (Dan 2:44). The kingdom of God will be established after these four kingdoms have ended; there will be no co-existence of these kingdoms with the kingdom of God, Dan. 2:35 “the wind carried them away so that not a trace of them was found.”

In Daniel 7, the parallel vision is given to Daniel with the same four kingdoms depicted as four beasts. The beasts presented to Daniel were known animals, with the exception of the fourth beast. The first three correlate to the first 3 parts of Nebuchadnezzar’s image and it depicts the first three kingdoms in some fashion as the animals represent those kingdoms. The fourth beast “has large iron teeth,” and thus corresponds to the iron part of the image of chapter 2. The fact that this beast had ten horns highlights the fact that the second stage of the fourth kingdom in Daniel 2 is equivalent to the ten horns of Daniel 7. Daniel 7 adds additional details concerning the fourth kingdom in that there is an additional stage to this kingdom not mentioned in the vision of chapter 2. Sometime during the ten-king stage of the fourth kingdom, “a little horn” will come up and subdue 3 of the others and eventually become the ruler of this fourth kingdom (7:20). This kingdom/king will rule the whole

earth (7:23). One distinguishing feature of this little horn is that he will speak incredible blasphemies against the Lord God. This vision also first introduces the fact that the nation of Israel will undergo great persecution at the hands of the little horn; “saints given into his hand for time, times, and half a time” (here in Dan. 7:25). This will go on until the Ancient of Days comes to pronounce judgment on him. After/in conjunction with his destruction, the kingdom will be given to the Son of Man and his saints (7:11, 13, 14). These final events will all take place during the ten-king stage of the final Gentile kingdom (2:44, 7:24-27).

Daniel 9 and the prophecy of the seventy weeks includes even more details concerning the latter parts of the fourth kingdom above. The fact that the prophecy is broken up into two distinct parts is notable. The first part of the prophecy, the first 69 weeks (7 + 62) occurred during the second Gentile kingdom (Medio-Persian empire), during the third (the Greek empire), and during the iron stage of the fourth kingdom (Rome). The destruction of Jerusalem occurred in 70 AD, after the first 69 weeks transpired, but before the final seven years period (in our view is still future). Since the results of the end of the seventy weeks prophecy are the six infinitives in 9:24, and those infinitives are characteristic of the Messianic age of the kingdom, we can conclude that the last seven years of the seventy-week prophecy will occur during the latter future ten king stage of the fourth empire. Why can we make that assertion? We know the end of the fourth kingdom comes with the destruction of the little horn and the coming of the Son of Man in the clouds of heaven (Ch. 7). Following the Second Coming is the kingdom of God, which will presumably set in place the six infinitives of Daniel 9.

The prince who is to come correlates well with the little horn of Daniel 7 in that both commit blasphemy against God, and each is mentioned to persecute the Jews for 3 ½ years. (Dan. 7:25, Dan. 9:27). We now include the Second Coming in our diagram.



### Final Thoughts on Daniel 9

Daniel 9 is one of the most precise prophecies in the entire OT. It highlights the divine fact that God alone can determine, as well as guide and direct, the future to fulfill His purposes. He has distinct purposes for the future tribulation period; but so does His enemy Satan. He has distinct purposes for the future tribulation period. I will detail these purposes on Dec. 3 in a sermon. Since God alone is in control, it is His prerogative to disclose the details of His prophetic plan to anyone whom He wishes. He disclosed some of His plan to Nebuchadnezzar, and He disclosed other parts of His plan to Daniel, and we will see later that He also disclosed some of His plans to the apostle John on the island of Patmos.

Next week we will begin the introduction to the final vision received by Daniel. It spans the contents of chapters 10 through 12.