



## **WHERE THE END STANDS OR FALLS - (WEEK 8)**

*Give or Take 70 Weeks*

**Introduction: We know just enough | New Christian zeal | The Word in Community**

### **Hebrews 4:16**

**16** Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

**In Daniel chapter 9 we're going to see how to pray, but we're also going to see why we can pray. We're going to see the foundation of all**

prayer in what I believe is the Messianic prophecy of Daniel chapter 9.

## Daniel 9:1-2

9 In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans—  
2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

## Jeremiah 25:8-11

8 “Therefore thus says the Lord of hosts: Because you have not obeyed my words, 9 behold, I will send for all the tribes of the north, declares the Lord, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation. 10 Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. 11 This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years.

**The timeline of Jeremiah’s and Daniel’s prophecies:**

- 605 B.C. - Jeremiah prophesies Israel will be taken captive in Babylon for 70 years. At the end of this period, Babylon will fall.
- 539 B.C. - Babylon falls to Cyrus of Persia.
- 539 B.C. - Daniel prays for the restoration of Jerusalem because of Jeremiah’s prophecy.

## Daniel 9:3-19

3 Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.

**The prayer of desperation - do you know the prayer of desperation? In our culture, desperation is not a positive thing, but in a biblical worldview this kind of desperation says that you have finally come to the end of yourself, you have finally come to the end of looking to humanity for answers and help because ultimately they fail you, so you look to God. But you don’t just look to God in a casual manner. You turn and pray with a pleading and desperation that is uncommon.**

**It’s not that God doesn’t hear us until we’re desperate, but many times we don’t pray until we are desperate.**

4 I prayed to the Lord my God and made confession, saying, “O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments,

### **Disobedience always alienates us from God, even as Christians.**

5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules.

6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.

**Who are the prophets they did not listen to? Well, if we open the Bible and read the books of the prophets, it would be them. They neglected the word. Knowledge leads to obedience and obedience leads to knowing God in an experiential way.**

**Now, we have a great example of prayer. Listen to Daniel’s prayer.**

7 To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you.

8 To us, O Lord, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you.

9 To the Lord our God belong mercy and forgiveness, for we

have rebelled against him **10** and have not obeyed the voice of the Lord our God by walking in his laws, which he set before us by his servants the prophets. **11** All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. **12** He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. **13** As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the Lord our God, turning from our iniquities and gaining insight by your truth.

**14** Therefore the Lord has kept ready the calamity and has brought it upon us, for the Lord our God is righteous in all the works that he has done, and 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 have made a name for yourself, as at this day, we have sinned, we have done wickedly. **16** “O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. **17** Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. **18** O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. **19** O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.”

## **That's how to pray.**

Gabriel Brings an Answer

**20** While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the Lord my God for the holy hill of my God, **21** while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. **22** He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding.

## **Prayer leads to insight and understanding of the word.**

**23** At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.

## **The answers come before you're finished praying.**

## **Daniel 9:24-27**

**24** "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

## **Prayer leads to deliverance.**

## **Verse 25 covers the first 69 weeks and verses 26-27 cover the 70th week.**

**25** Know therefore and understand that from the going out of the word to restore and build Jerusalem

- **Gabriel responds to Daniel's prayer with the prophecy of the 70 weeks, at which time there would be a decree to rebuild and restore the temple.**
- **538 B.C. - Cyrus issues such a decree. (Or Artaxerxes in 458 B.C. - in Ezra 7:12) Since Daniel is in Babylon and praying about his people's return from exile, I think the decree in view is Cyrus' in 538.**
- **The decree of Cyrus is both the fulfillment of Jeremiah's prophecy, but the beginning of Daniel's prophecy about the 70 week restoration in Daniel 9:25.**

to the coming of an anointed one, a prince, there shall be seven weeks.

**This is Jesus the Christ, the anointed of the Lord. It is certainly interesting that somewhere around 69x7 years (483 years) after the rebuilding of Jerusalem, Jesus indeed comes in the flesh.**

**I believe Daniel is prophesying about Jesus as Messiah as he has throughout this book. We see glimpses of Jesus all throughout Daniel, from the "stone" that destroyed all other kingdoms in 2:45 to an unidentified fourth person in the fiery furnace (3:25) to the "son of man" of 7:13. Now here Jesus is even more explicitly portrayed as "Messiah the Prince."**

Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. **26** And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing.

**Jesus was "cut off" at his crucifixion. Isaiah (53:8) foretells the death of Jesus saying "that that he was cut off out of the land of the living, stricken for the transgression of my people."**

**Jesus was "cut off" so that we might never be. He had "nothing" so that we might have everything.**

And the people of the prince who is to come shall destroy the city and the sanctuary.

- If this is referring to Christ...**

**Another view says this happened in 70 AD when Titus (the Roman prince) destroyed the temple.**

**I do think this seems to be a straightforward reference to the destruction of Jerusalem and the temple in A.D. 70.**

**That God is speaking of the Roman Titus and his army as "the people of the prince" is not a problem, for this event only happened because of God's decree and sovereign will. They were his people not because they believed in him but because they were being used to accomplish his will. He speaks of Cyrus the Persian king in a similar way: "who says of Cyrus: 'He is my shepherd'" (Isa. 44:28).**

**Another view says this is the anti-Christ who would will destroy the rebuilt temple in the end times.**

**Now, I already gave you my take, but no one's as sure as they think they are.**

Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

**In other words, there are more desolations to follow.**

27 And he shall make a strong covenant with many

**So, during this 70th week God "confirms" or "makes strong" his covenant. I believe this is a powerful glimpse at the covenant of grace that is by grace through faith in Jesus Christ (Gen. 15:6; Rom. 4:1ff.). It's also a prophesy of the new covenant (Jer. 31:31-34; Heb. 8-10).**

**This covenant was written in the blood of Jesus "This cup that is poured out for you is the new covenant in my blood." (Luke 22:20), And my take is that it's being prophesied about here.**

for one week, and for half of the week he shall put an end to sacrifice and offering.

**The sacrifice of Jesus on the cross put an end to the need for temple sacrifices once and for all.**

And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

**I don't see a gap of any time span here myself. I believe that the 70th week is logically fulfilled after the 69th week.**

## **Daniel 9:24**

24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

## **Daniel 9:23**

23 At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.

**Now we finally read about the antichrist. The Desolator is behind Titus in A.D. 70 and all of God's enemies, but in this verse his end has come. Daniel is here seeing that day when Satan himself will be thrown into a lake of fire and judged forever for his hatred of God and his persecution of the people of God (Rev. 19:20; 20:10).**

**Simple logic says that a 70 week prophecy from God is either fulfilled in 70 weeks, or it's invalid. And that the 70th week is logically fulfilled after the 69th week.**

**Daniel 9:26 says that the Messiah would appear after the 69th week, meaning in the 70th week.**

**Daniel 9:27 says that He would confirm a covenant, which means that it already existed. Messiah ratified the covenant made with Abraham, that those who believe by faith in His atoning work would be saved.**

**Daniel 9:27 says that He would be cut off after 3.5 years, His death ending the need for temple sacrifices.**

**The covenant is the everlasting covenant, which was ratified by Messiah's blood. The renewed covenant was preached/confirmed with the Jews for seven years, by Messiah and His disciples. Then after Stephan was stoned to death, marking the Jews continued unbelief, the new covenant of Messiah was also preached to the Gentile nations.**