



Silverdale Baptist

STAND. A STUDY IN DANIEL • STAND IN HOPE • DANIEL 9:24-27 • 7/18-19/2020

MAIN POINT

God writes history in advance.

INTRODUCTION

Daniel 9:24-27 is one of the most exciting passages in the Bible. Like other passages in Daniel, it predicts specific historical events we can pinpoint. The prophecy in Daniel is one of the most persuasive arguments for the inspiration of Scripture. Only God writes history in advance. Only God can tell us what will happen with clear, precise accuracy.

And, like other prophecies in Daniel, this passage is a little intimidating. However, we believe if you walk through this with us, by the end, Gabriel's message will be clear.

UNDERSTANDING

The nation of Israel divided after the death of King Solomon. Israel was the northern kingdom, and Judah was the southern kingdom. Both countries sinned grievously against God even as His prophets called them to repent. The Assyrians took Israel captive. Judah still refused to repent. Beginning in 605 BC, God sent Judah into captivity in three stages. Daniel and his friends were taken in the first stage. The prophet Ezekiel was taken in the second captivity. Jeremiah prophesied the captivity would last 70 years. In Daniel 9, Daniel realizes the time of the captivity is almost over, and he seeks the face of God with prayer and fasting. The angel Gabriel brings Daniel the incredible prophecy recorded in Daniel 9:24-27.

| HAVE A VOLUNTEER READ DANIEL 9:24-27.

As Pastor Tony pointed out, verse 24 talks about 70 sets of 7 or 490 total. In this context, it is 490 years.

Daniel is praying a prayer of confession and repentance for the nation. He is asking for forgiveness of their sin and the end of the 70-year exile. Gabriel arrives to tell Daniel the exile is almost over, but the ultimate answer to his prayer will not be at the end of 70 years, but at the end of 70 times 7 years.

According to verse 24, what six things are going to happen in the 490-year time frame?

According to verse 25, when does the count down start?

The decree to rebuild Jerusalem in verse 25 may refer to King Artaxerxes authorizing Nehemiah to rebuild Jerusalem in March of 445 BC. That is when the count down would start. Scholars are not in agreement as to exactly when the 483 years end. Calendars vary between solar, lunar, and some combination of the two. But, the culmination of the 483 years is definitely within the time Jesus was alive on earth.

| HAVE A VOLUNTEER READ DANIEL 9:24-27, A SECOND TIME.

How many sets of 7 years does verse 25 mention?

According to verse 26, what happens at the end of the two time periods (7 weeks plus 62 weeks)?

What do you learn about Jerusalem in verses 25 and 26?

What do you learn about the Messiah in verse 26?

Who destroys the city according to verse 26?

The prophecy divides the 70 sets of 7 into three groups. The groups are seven sets (49 years), sixty-two sets (434 years), and one set (7 years). The time clock starts ticking when the decree is issued to rebuild Jerusalem. At the end of the first set of 7, Jerusalem is rebuilt. At the end of the second set of 7, or 483 years, the Messiah is cut off and the city destroyed.

| HAVE A VOLUNTEER READ DANIEL 9:24-27, AGAIN.

The "people of the prince who is to come" destroy Jerusalem in verse 26. Verse 27 tells us what the prince does when he arrives on the scene.

Verses 24-26, account for how many years?

How long is the covenant the leader or ruler makes in verse 27?

The answer may not seem evident at first, but what do you learn about the temple in verse 27?

What happens in the middle of the 7 years?

How does the last 7 year period end?

In verse 26, the temple and the city are destroyed, but in verse 27, the Jewish people have sacrifices and grain offerings. The Jewish people will only offer sacrifices and offerings in the temple. The temple, and the city, must be rebuilt between verses 26 and 27. There is a time-lapse between the "people of the prince who is to come" destroying the city and the prince making a seven-year covenant with the Jewish people. We don't know how long the time-lapse lasts.

God told Daniel the city and the temple would be rebuilt, and they were. God also declared that 483 years later, the Messiah would be cut off, and the city would be destroyed. Jesus was cut off when He was crucified. Jerusalem and the temple were destroyed in 70 AD.

| HAVE A VOLUNTEER READ LUKE 21:24 AND ROMANS 11:25

What do you learn about the time of or fullness of the Gentiles from these two passages?

As Pastor Tony pointed out, we are living in the interval between the 69th set of 7 years and the 70th set of 7 years. We are living in the time of the Gentiles, or the church age.

| HAVE A VOLUNTEER READ 2 THESSALONIANS 2:1-4.

How does this passage describe the "man of lawlessness"?

The man of lawlessness Paul mentions here is the ruler described in Daniel 9:27

Extra Credit

| HAVE A VOLUNTEER READ DANIEL 7:23-27.

How does the little horn of Daniel 7 compare to the prince described in Daniel 9:27?

How long does the little horn of Daniel 7 war against the saints in Daniel 7:25?

How long is the covenant the prince makes with the Jewish people in Daniel 9:27?

When does he break it?

The last 7 years or last week is divided in half according to Daniel 9: 27 and Daniel 7:25. The second three and one-half years sounds terrifying. At the end of that time, God pours out destruction on the ruler described in verse 27.

Gabriel tells Daniel the ultimate answer to Daniel's prayer will come in 490 years or 70 sets of 7. Verses 24-26 account for 483 years, leaving one week or 7 years. When does that last seven-year period take place? We do not yet know.

APPLICATION

How should the truth we just studied affect our view of the world?

Discuss how your responses to the trouble in this world reflect your trust level with God and your trust in His word.

In some Christian circles, there is fear and anxiety about the future. This is especially true in discussions about the antichrist and the great tribulation. Christians panic and sometimes make preparations to try to survive the tribulation.

But, if God is in control, why are believers worried?

PRAYER

Father, thank You for reminding us in Daniel that You alone are in control. Even the evil one we studied today is on Your time table, and You have already set his beginning and his end. Sometimes we look at the world and wonder how we will make it in this craziness. Thank you for the reminder that if we belong to You, we survive the madness, and we thrive in adversity. May our actions show the world our confidence in You as the One who declares the end from the beginning. Amen

COMMENTARY

| DANIEL 9:24-27

9:22–24 Seventy weeks probably refers to seventy periods of seven years, or 490 years, during which six objectives would be accomplished. The first three pertain to bringing rebellion ... sin, and iniquity to an end. The final three relate to consummating prophetic events by bringing in a kingdom of everlasting righteousness, fulfilling vision and prophecy and setting apart the most holy place (lit “the holy of holies”), referring to a yet future, literal, millennial temple (cp. Ezk 40–48).

9:25 Those who advocate a symbolic interpretation of this verse identify it with Cyrus's decree allowing the captives to return to their homeland (2Ch 36:22–23; Ezr 1:1–3) in 539–538 BC. Others hold a literal view of this verse and suggest that the starting point is Artaxerxes's first decree in 457 BC (Ezr 7:11–26). Since neither of these decrees pertains to the restoration of Jerusalem, it is more likely that the decree that is the beginning point is Artaxerxes's second decree in 444 BC, authorizing Nehemiah to rebuild the walls of Jerusalem (Neh 2:1–8). There will be a period of seven weeks of years (forty-nine years) followed by sixty-two weeks of years (434 years), making a total of sixty-nine weeks of years or 483 years from the decree until the coming of an Anointed One, the ruler. The starting point of the prophecy would have begun on Nisan 1 (March 5), 444 BC, followed by sixty-nine weeks of 360-day biblical/prophetic years or 173,880 days, and culminated on Nisan 10 (March 30), AD 33, the date of Jesus the Messiah's triumphal entry into Jerusalem (Lk 19:28–40).

9:26 Several events are said to follow the seven weeks and the sixty-two weeks (or the sixty-nine weeks). First, the Anointed One would be cut off, a prediction of the death of the Messiah Jesus. Thus, the book of Daniel, written in the sixth century BC, predicted not only the precise date of the Messiah's coming (v. 25) but also that the Messiah would be put to death some time before the destruction of Jerusalem in AD 70. This was fulfilled when Jesus was crucified in AD 33 (AD 30 according to some interpreters). Second, the people of the coming ruler would destroy the city of Jerusalem and the second temple. The "coming ruler" probably is a reference to the future ruler described as the little horn in Dn 7, also known as the beast or the antichrist. He is not said to be the one to destroy Jerusalem and the temple; rather, it is his people who will do it. Since Dn 7 clearly viewed this ruler as coming from the fourth major world power, or Rome, this prophecy predicts that the Romans would destroy Jerusalem, as they did in AD 70. Third, there appears to be a significant time gap from the end of the sixty-ninth week to the beginning of the seventieth week.

9:27 The final seven-year period, or the seventieth week, will begin when he (the coming prince) will make a firm covenant of peace with many in the leadership of Israel. Although some consider the prince to be Messiah, he is more accurately identified as the antichrist, who will desecrate the future temple and put a stop to worship there. This covenant is yet future and will mark the beginning of a time of oppression of the Jewish people called "a time of trouble for Jacob" (Jr 30:7) or the tribulation period (Mt 24:29; Mk 13:24). In the middle of the week, or after the first three and one-half years, the antichrist will break his covenant with Israel, leading to a time of unprecedented persecution of the Jewish people (Mt 24:21; Mk 13:19) and followers of Jesus (Rv 7:14) that will last for another three and one-half years (Dn 7:25; Rv 11:2–3; 12:14; 13:5). When the antichrist breaks his covenant, he will also put a stop to sacrifice in the rebuilt temple (7:25) and will commit the abomination of desolation (Mt 24:15), desecrating the temple

and declaring himself to be God (2Th 2:4; Rv 13:5–7). The antichrist's oppression and abominations will continue until God's decreed destruction is poured out on the desolator (11:45; Rv 19:20).[1]

[1] Michael Rydelnik, "Daniel," in CSB Study Bible: Notes, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1342–1343.