

Study Series 9 Lesson 1: The Book of Daniel Chapters 1-9 and Sub Study on the Seventy Weeks of Daniel 9:24-27

Daniel, Prophecy and the Dead Sea Scrolls

True story: In 1946, a young shepherd boy by the name of Mohammed was playing in the dessert just northwest of what is called the Dead Sea. He was with his brother and another friend. They were playing a game of rocks throwing them into caves. One particular throw of a large rock wound up giving a sound that was distinct to Mohammed. They went to investigate and climbed up the edge of a cliff to enter the small entrance of the cave where the rock had been thrown. When they went in they found three scrolls which had been stored in some clay jars. They took the scrolls out of the clay jars and brought them back to their camp. They were Bedouins and lived in tents.

For the next few days they hung one of the scrolls on a tent poll and when people would come by they would show. They eventually made their way to Bethlehem where they tried to sell the scroll. The man who bought it owned what we would call a pawn shop. He asked the boys if they had any more scrolls and they said they did and went back home and brought back the other two scrolls and returned to the pawn shop and sold all three for \$25.

Sometime later, a scientist from Jerusalem happened by that little pawn shop and saw the scrolls and realized that something amazing had been discovered. We know these scrolls as the "Dead Sea Scrolls." They are called the Dead Sea scrolls because of where they were found northwest of the Dead Sea. Scientists went back to the caves where the boys had found them and excavated nearly 300 more additional scrolls. These are now the national treasure of Israel and are kept in Jerusalem in the National Museum (equivalent of the Smithsonian in the USA).

You may ask why are these scrolls are so important? Every book of the Old Testament is represented in those scrolls except the book of Esther. A critical importance revolves around the book of Daniel. Every chapter of the book of Daniel is represented in the scrolls. The reason this is so significant is because the man Daniel in the book of Daniel foretells the events of history from his time over the next 670+ years into the future. In fact, he foretells the future so precisely that skeptics and scoffers of the Bible have said that there was no way any man could have written a book like Daniel and foretold the next 670+ years of history with the precision that the writer of Daniel foretold it.

Prior to the Dead Sea scrolls scientists, skeptics and scoffers said this was humanly impossible and debunked that the book of Daniel was written in 605 BC “before” the events of the history they prophesied about. Their claim was that the book of Daniel was written by an imposter who said he was Daniel, but wasn’t, and that it was written in the first century BC, not in 605 BC, as when Daniel said he wrote it. They said that it was not possible to know about such things as Daniel did “before” they happened:

- 1) He foretold about the rise of the Persian kingdom.
- 2) The Rise of the Grecian Kingdom.
- 3) He foretold about Alexander the Great.
- 4) He foretold about Cleopatra and Antony.
- 5) The rise of the Roman Kingdom.
- 6) He foretold the destruction of Jerusalem and the complete shattering of the holy people (Old Covenant Israel) at the “time of the end” in AD 70.
- 7) He foretold countless events of history that we today have studied in history books → up to 670 years before they ever happened.

Thanks be to God’s providence in leading that little shepherd boy Mohammed to find the Dead Sea scrolls in 1946 scientists have now determined by all of the top dating methods that the book of Daniel was written in the 6th century BC. It has literally shut the mouths of the skeptics and scoffers.

I am sure that this study in the book of Daniel will be a tremendous blessing to every Christian. It will strengthen your faith and awe of God. It will affirm for you that there is no other religion like Christianity in the world. There is no other religion in the world that even “attempts” to prophesy about the future, and yet the Bible has “hundreds” of prophesies, and Daniel is a key prophetic book which precisely predicts multitudes of events over 670 years from Daniels time that are verifiable and proven to the very details of what Daniel had prophesied.

Daniel Chapter One

The Importance of Daniel: An Overview

We begin Study Series 9 of the book of Daniel with a brief survey of why this book is important. Martin Luther once said of Romans, *“This letter is truly the most important piece in the New Testament. It is purest Gospel.”* I believe the same could be said about the book of Daniel. It is the most important piece of the Old Testament because it is the bridge between Old Covenant (OC) Israel and God’s eternal New Covenant (NC) Kingdom, between the Old Covenant and the New Covenant, between Israel’s OC types and their NC fulfillments in the Messiah.

There are some chapters (like Daniel 1) that make the best kind of Bible study lessons. We see how God’s people can not only survive, but thrive in an earthly kingdom that is both powerful and pagan. Daniel is filled with prophecies, predictions of the future that we can measure through historical events. This study will confirm for you the authenticity of your faith in Christ!

I. To know where Daniel fits in terms of the timeline of history is important (see **Appendix 1 History Timeline**).

Babel (aka Babylon) is the origin of all things anti-Christ. Whereas God gave the Good News of the coming Messiah in His design of the stars, Babylon became the place where star worship began. All the mystery religions of the world (every religion but Christianity) are built on a warped and corrupted understanding of the pre-Noahic revelation of the coming Redeemer. Babylon was the beginning of this corruption through its founder Nimrod. The Babylon of Daniel is the revived Babylonian empire (Neo(new)-Babylon). Ironically, Sadaam Hussein fancied himself the reincarnated Nebuchadnezzar. Throughout history, Babylon and Jerusalem are opposite of each other.

II. To know Daniel as a person is important in your understanding of the book

Daniel is one of only a few biblical characters of whom nothing negative is said (Joseph is another). The gift of foretelling the future was the sign of a true prophet of God. Just one mistake disqualified any Jewish prophet as being a spokesperson for God. **Read** chapter 1.

Key verse: In Daniel 1:17 it says that “...God gave them knowledge and skill in all literature and wisdom; and *Daniel had understanding in all visions and dreams.*”

Daniel Chapter Two

The Kingdom of God is Coming – Has Come

Daniel 2:4 – 7:28 is written in Aramaic, not Hebrew. Aramaic was the language of Babylon.

Chapter Summary: Nebuchadnezzar's Dream in 603 BC and Daniel's Interpretation of It

1	The dream of Nebuchadnezzar.
2-13	The king charges his wise men to interpret the dream. The wise men are unable to do so. He issues a decree to have them all put to death.
14-24	God reveals the dream and the interpretation of it to Daniel.
25-30	Daniel is brought before the king to interpret his dream.
31-35	Daniel reveals the dream.
36-45	Daniel gives the interpretation of the dream.
46-49	The king's response to the words of Daniel: He recognizes the LORD as God and appoints Daniel to be a ruler.

Four Kingdoms: Babylon (gold) 609 BC to 539 BC; then Persia (silver) 539 BC to 331 BC; then Greece (bronze) 331 BC to 168 BC; then Rome (iron) 168 BC to AD 476. Each kingdom is commonly and well known for the **metal** it is described by in Daniel's dream interpretation.

The Four Kingdoms (see [Appendix 2 Nebuchadnezzar's 4 kingdom statue](#)):

1. Each successive kingdom is inferior in that each moves away from acknowledging the true God (see Daniel 4:37) - Nebuchadnezzar, Cyrus, Alexander, Caesar.
2. Each successive kingdom is superior in that it gains more power and strength in terms of utility (gold, silver, bronze, iron).
3. The ten toes of the first century Roman Empire represent the actual ten imperial provinces of Rome (Italy, Achaia, Asia, Syria, Egypt, Africa, Spain, Gaul, Britain, Germany)
4. The statue represents a complete flowing unit of time and there is **no separation** of the feet from the legs (particularly a 2,000 year period of time).

* The Feet and Ten Toes of the fourth kingdom are a **Mixture of Iron and “Clay.”** This represents the **combination** of **Roman rule and apostate Israel rule in Palestine** – 36 BC to the fall of Jerusalem in AD 70. (**Read** Luke 23:6-15; John 19:14-15 to see the mixture of Roman and Hebrew rule.)

Dan. 2:41-43 **Clay** → the Bible makes constant reference to Old Covenant (OC) Israel being clay: **Isa. 64:8-12; Jer. 18:4-6; Rom. 9:1-8, 21.**

The Stone: Represents Jesus Christ and His Eternal Kingdom

1. Dan. 2:44 said that it would be during the time of that **fourth** kingdom (Roman Empire) where God would set up His Kingdom which would never be destroyed and stand forever (Dan. 7:13-14; Isa. 9:7; Luke 1:32-33; Eph. 3:21) (we will look at this in depth in **Study Series 12 The Messianic Temple**).
2. Dan. 2:45 "Cut without hands" is a reference to the Old Covenant altar stone which typifies **Christ** (see Ex. 20:25; Deut. 27:5; Joshua 8:31; Isa. 28:16; Acts 4:11; Matt. 16:18; Eph. 2:20; 1 Pet. 2:4-5).
 - a. Everywhere the Bible speaks about a stone or building “without hands” it is drawing a stark contrast between man’s earthly temple/kingdom and God’s true spiritual eternal Temple/Kingdom (Dan. 2:45; Heb. 8:2, 9:11, 12:26-28).
3. The Kingdom of the Rock of Ages is not of this world, but it conquers every worldly kingdom of men (John 18:36; Matt. 16:18; Matt. 21:42-45; Rom. 9:32-33).
4. The Kingdom of heaven (New Covenant) reverses the curse of Babel – “many languages.” At Pentecost everyone understood in “his own language” (Acts 2:4-5).
5. The characteristics of the eternal Kingdom are completely opposite of the characteristics of earthly kingdoms (love, service, generosity rather than power, control, selfishness) (Gal. 5:19-23).

Daniel Chapter Three

God Is Able: The Fiery Furnace of Affliction

I. You can expect at some point to face persecution.

Nebuchadnezzar reacts in anger to the stand taken by the three Hebrew boys and determines to destroy them in the fiery furnace. The fire is so hot that it slays the men who toss them into the fire.

A. You, like the Hebrews, can be persecuted because of your standards.

The golden image set up by Nebuchadnezzar was to be worshipped (2 Cor. 6:17; Col. 3:1-2).

B. You, like the Hebrews, can be persecuted because of your Savior.

The Hebrews will bow to nobody but Christ (Matthew 10:37-38 and Luke 14:26-27). The Bible teaches us that we will suffer persecution in this life (see 2 Tim. 3:12; 1 Pet. 4:12). Just like fire removes dross, persecution has the potential to remove corruption from our lives.

II. You can expect at all points to be preserved.

The three Hebrews are cast into the fire, but an amazing thing happens. Instead of dying in the flames, they are loosed from their bonds and are walking around in the flames. Nebuchadnezzar cannot believe his eyes and commands them to come out, which they do, totally unharmed by the violence of the flames. Note how this amazing preservation took place.

A. They were preserved by an ever-present God (v. 25).

When Shadrach, Meshach and Abednego were thrown in to the flames, they found that they were not alone. The God they had professed faith in earlier met them in the fire. The king and the others with him could not believe their eyes! Even in a furnace in Babylon, God kept His promise to His people (see Isaiah 43:2). We have the same promise (Matt. 6:25-34; Rom. 8:34-39).

1. They were free in the fire. All the fire did is burn away the things that had them bound. Often, persecution seems like the worst possible thing that can happen in our lives, but it can prove to be the best thing we have ever experienced (Matt. 5:11-12).

2. They were fine in the fire. We are told that they “were not hurt.” The fire did not kill them, it didn’t even burn them! God allowed them to go through the fire, but He did not allow the fire to go through them (see Romans 8:28; Jeremiah 29:11; 2 Corinthians 4:17).

B. They were preserved by an all-powerful God (v. 27).

We are told that not a hair was singed, there was no soot on them and they didn’t even smell like smoke! What a miracle! That’s our God!

Amazing deliverance from horrible trials in our life could happen for us as well if God so chooses, however, we must also be willing to trust in God no matter what He decides, and be able to say as they did in (**read**) Dan. 3:17-18 → this should be our Christian motto.

- “If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. But *even* if *He does* not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up.”

III. You can expect at a future point to be promoted.

Everyone there that day came away with a greater understanding of who God was and what God could do. Going in, the three Hebrew boys did not know what God would do for them (v. 17). But, they trusted Him anyway. Nebuchadnezzar thought that he was more powerful, but he learned!

Notice what happened when Shadrach, Meshach and Abednego were delivered.

A. God was praised. An old, pagan king exalts the name of the true God.

B. The boys were promoted. Because they were faithful to the Lord, they passed through the furnace. God never really uses anyone in a great way until He first takes that person through the furnace of affliction. You cannot stand on Mt. Carmel in power like Elijah until you come to a dry brook in humility. This truth is clearly seen in the life of Gideon, Judges 6-8. Gideon was a general with an army of 32,000; then 22,000 left because they were afraid. Now, Gideon is a captain with an army of 10,000; then 9,700 of those are rejected by the Lord. Now, Gideon is a sergeant with an army of 300. Then, he hears the enemy call him a “cake of barley bread.” That would like being called a “dog biscuit.” But, God took Gideon “the dog biscuit” and used him to win a great victory.

Daniel Chapter Four

It's A Fact: God Always Humbles the Haughty

In this chapter King Nebuchadnezzar has a second dream. God is establishing to the king that He is in charge. In Daniel 2 God established the true prophets of His true Kingdom. In Daniel 3 God establishes the true priests of His true Kingdom. In this chapter (Daniel 4) Nebuchadnezzar acknowledges Yahweh as the true King and Ruler of His Kingdom.

It seems that this chapter is written by or dictated to Daniel by Nebuchadnezzar as a warning letter to the world (4:1-3). ***The chapter opens and closes with a hymn of praise to the Most High God.***

I. In the beginning Nebuchadnezzar is still confused about who God really is.

He is not converted yet nor made a distinction between Bel and Nabu and the only true and Holy God Yahweh ("Dani-EL" and "BELteshazzar" (v. 8) and NEBU-chadnezzar). In Nebuchadnezzar's mind, Daniel may have just brought a new revelation of the God who stands behind Babylon's gods (read Daniel 3:29). By the end of chapter 4 a real conversion takes place.

Nebuchadnezzar must learn that there is but One True God (Psalm 2).

- A.** Bel and Nabu become irrelevant. Their priests and seers cannot interpret the king's dream.

- B.** Nebuchadnezzar has to make a total break from his worldview ("Therefore, O king, may my advice be pleasing to you: break away now from your sins by doing righteousness and from your iniquities by showing mercy to the poor, in case there may be a prolonging of your prosperity" (Dan. 4:27). God has His way of humbling the proud.

II. The dream and its interpretation brings Nebuchadnezzar to his knees.

- A.** There was a tree in the midst of the land of Babylon.
 1. It was large.
 2. The tree reached to the heavens.
 3. It could be seen throughout the earth.
 4. The tree was leafy and full of fruit.
 5. Everyone and everything benefitted from the tree, its shade, and fruit.

B. The tree was to be cut down near to the ground.

1. Branches were to be broken off.
2. Leaves stripped from it.
3. Fruit scattered.
4. Beasts and birds scattered as well.
5. The tree was not to be uprooted but a band of iron and bronze was to be placed around the stump.

C. The tree is Nebuchadnezzar.

1. Like the tree that would lose its growth cycle, he is to lose his dominion temporarily.
2. He will dwell with the beasts of the field (under judgment/dominion of other men: Gen. 1:28).
3. Dan. 4:32 says he will remain in this condition for seven periods of time, months, or years (Most scholars believe seven months) during which time he is drenched with the dew of the heavens.

D. The tree of Dan. 4:12 parallels the Tree in Matt. 13:31-32 representative of the eternal Kingdom.

III. Nebuchadnezzar is made new by the grace of God in the humbling process.

A. After seven periods means he is made whole in the eighth period.

1. Jesus is raised on the “first day of the week,” which is the eighth day.
2. Circumcision takes place on the eighth day.
3. The eighth day represents new birth.

B. Nebuchadnezzar comes to recognize that the One True God of Israel is the King of the heavens (Dan. 4:34–37). I believe Daniel 4 declares the full conversion of Nebuchadnezzar to salvation.

C. Daniel, as a representative of the king, was troubled (Dan. 4:19). Possible concerns:

1. Nebuchadnezzar’s enemies would take advantage of the king’s absence.
2. The lives of the faithful Jews would be in jeopardy.

Daniel Chapter Five

God Reigns over the Affairs of the Nations

Background: Nebuchadnezzar has died and Nabonidus has replaced him as king. Belshazzar was not the son of Nebuchadnezzar, but of Nabonidus, who had married a daughter of Nebuchadnezzar. This makes Belshazzar the grandson of Nebuchadnezzar (see Jer. 27:7). As king over Babylon, he was officially and legally the son of Nebuchadnezzar. The word “son” in the Bible is often used to mean descendant.

I. The Banquet in Babylon.

Belshazzar holds a banquet by bringing in holy vessels (cups, lavers, candlesticks, etc.) from the temple in Jerusalem in an attempt to conjure favor from the gods (5:3-4). It is possible that the king knew the Medes and Persians were at the gates of the city (5:30-31) so “... they drank the wine and praised the gods of gold and silver, of bronze, iron, wood, and stone” (see Dan. 5:4; and Isaiah 44:9-20) seeking to draw their favor.

A. Belshazzar believed the vessels from the temple in Jerusalem had cultic or occult powers.

B. The lampstand is a witness to the events of the chapter.

The lampstand sheds light (Exodus 25:37; cf. John 16:8). The only God who is speaking is the God associated with the temple’s lampstand (see Zechariah 4:1-6). The lampstand represents God’s presence was there in the palace. God was weighing their actions.

C. The feast is called a “great bread and drinking feast” (Dan. 5:1). (*Lechem* is Hebrew for “bread,” as in Bethlehem, city of bread.) *The feast is a counterfeit to the true Bread and Wine of Jesus Christ* (1 Cor. 11:29-30).

II. The Handwriting on the Wall.

“Suddenly the fingers of a man’s hands emerged and began writing opposite the lampstand ...” (5:5).

A. The young king is shaken, so much so that he soils himself ... (v. 6) “his hip joints went slack” (*the knots of his loins were untied* - KJV). His sphincter muscle gave way. Euphemisms like this are common in the Bible (e.g., Judges 3:24: “covering his feet” or “relieving himself”). The reaction of the king is exactly what happens on the Day of Judgment.

B. The message is a cryptic four words that need interpretation.

“MENE, MENE, TEQEL, UPHARSIN.”

We don't know if they were written across or top to bottom. There was no context to the Aramaic words. Like Hebrew, Aramaic is written without vowels, so a number of translations could have been possible (ex: “God is nowhere, God is now here”).

C. Daniel is called for by the Queen to help King Belshazzar.

Daniel gives the meaning “Reckoned. Reckoned, weighed (assessed) and found wanting.”

MENE: Reckoned has the God of your kingdom, and paid it out (stated “twice” to stress emphatic).

TEQEL: Weighed in the balances, and you have been short (For all have sinned and come short. Rom. 3:23).

UPHARSIN (or PERES): Assessed is your kingdom, and handed over to the Medes and Persians. There is no ambiguity in Daniel's interpretation: “Your kingdom has been paid over to the Medes and Persians ... That same night Belshazzar the Chaldean king was slain” (5:28-30).

D. The shadow the Lampstand casts (see Exod. 25:37) on the plaster wall looks like balancing scales.

This incredible chapter should remind every human being that the fundamental truth that must be understood is *God is just*. He created man to be holy, moral and upright, and there is coming a day of reckoning when each person's life will be weighed in the balances. We need a Savior.

III. The Reprobation of a Royal.

The problem with Belshazzar was the same problem his grandfather Nebuchadnezzar had spiritually before he repented: *“Yet you, his (Nebuchadnezzar's) son (grandson), Belshazzar, have not humbled your heart, even though you knew all this (about your grandfather), but you have exalted yourself against the Lord of heaven; and they have brought the vessels of His house before you, and you and your nobles, your wives and your concubines have been drinking wine from them; and you have praised the gods of silver and gold, of bronze, iron, wood and stone, which do not see, hear or understand. But the God in whose hand are your life-breath and all your ways, you have not glorified”* (Daniel 5:22-23).

A. Chapter 5 begins with Belshazzar trying to humiliate Daniel.

He called him “one of the sons” [Heb. *bene*] of the “captivity” of Judah (Dan. 5:13). The king feigns as if he does not know Daniel or what happened to Nebuchadnezzar, but that’s false (see Dan. 5:22 “...you knew all this.”).

B. The Queen seems to be a believer who has the best interest of Belshazzar.

The Queen (his mother) was not in attendance at the feast. She comes when she learns the king is in desperate need. “There is a man in your kingdom in whom is a spirit of the holy gods; and in the days of your father, illumination, insight and wisdom like the wisdom of the gods were found in him. And King Nebuchadnezzar, your father, your father the king, appointed him chief of the magicians, conjurers, Chaldeans and diviners. This was because an extraordinary spirit, knowledge and insight, interpretation of dreams, explanation of enigmas and solving of difficult problems were found in this Daniel, whom the king named Beltshazzar. Let Daniel now be summoned and he will declare the interpretation” (Dan. 5:11-12). Daniel, once again interprets a vision, and in this vision he declares the emphatic and imminent judgment coming on Belshazzar and his entire kingdom.

That very night of that great feast in October 539 BC, the very night of the handwriting on the wall pronouncing emphatic judgment, while the king and his 1,000 lords ate and drank believing they were impenetrable to any invading force within their city which had walls surrounding them thick enough to drive three chariots on side by side (one of the 7 great wonders of the ancient world), Cyrus, the king and leader of the Persian army, had been busy diverting the Euphrates river from under the wall into a nearby marsh and was now crawling under the walls with his soldiers to sack the city and kill Beshazzar that very night. The story of how the Persians conquered the Babylonian empire by digging under the walls of Babylon is a powerful story of a man’s ego (Belshazzar) leading to a mighty fall.

The kingdom of the Babylonians (who had previously conquered the Assyrians) lasted a total of 70 years. From 609 BC to 539 BC the Babylonians ruled other nations, until the Persians conquered them in 539 BC. Cyrus the Great, the king of Persia, placed Darius the Mede in charge of Babylon, and the Persian Empire begins.

Daniel Chapter Six

Strength and Peace in the Den of Lions

Daniel 1-6 forms the historical portion of the book (605 BC to 539 BC). Beginning in the next chapters we will examine the prophetic portion of Daniel (chapters 7-12). In these historical chapters we find wonderful examples of how a follower of the Most High is to live in a world that has no recognition of God.

1. Daniel pictures the New Covenant believer ... In Hebrew, the name Daniel has three syllables and each one has a meaning. “Dan” means “judge” in Hebrew; the “ee” (“i”) sound means “my” and “el” is the Hebrew word for “God.” So Daniel’s name means “God, my judge” or “God is my judge.”

2. Daniel’s entire life was centered around God ... Daniel’s way of looking at the world was drenched with God. This is seen in the way he ate (Dan. 1:8-17), the way he interpreted dreams (Dan. 2:28, 5:23), the way he viewed events in his world (Dan. 1:2) and the way he prayed (Daniel 6 – read the entire chapter).

3. Daniel’s commitment to God was known by the world ... Daniel’s life of prayer was so well known and so established as part of his character that his enemies knew they could count on him to not compromise. Verse 10 of Daniel 6 illustrates the courage and confidence of conviction: *“When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem; he got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously.”*

I. Daniel acted in full knowledge of the law and its consequences, not ignorance.

Don’t forget, Daniel is right on the brink of being promoted to the main ruler over Persia. Think of the rationalizations that must have rushed to his head—*“my influence would be so great if I held that position ... I can do more for God alive than dead ... it’s only thirty days, and then I can pray again ... legalism is surely a worse sin than expediency ... etc.”* But he rejected all these rationalizations.

II. He went to his house not out into hiding or out into the desert.

He could have kept on praying to his God without putting himself at risk if he had just gone underground for thirty days. There is no law that says you have to pray ‘according to one’s custom.’ He went to the room with windows (open windows) – the one in the second story of the house, the one most visible, the one that faced Jerusalem and not the palace in Babylon. Daniel is not just praying contrary to the king’s decree. He is making a public statement. We would say today, he is demonstrating. He is doing an act of public civil disobedience. And he is doing so in a public way.

III. He prayed three times a day and every day knowing that he was being observed.

He would make sure that he is not missed in his refusal to obey this law. When Daniel prayed, he did not use words that were vague and ambiguous that some clever defense attorney could argue were really made to Darius because they didn't specify which god was addressed. It says, "He gave thanks before his God." Not Darius. And not the gods of the Medes and Persians, but the God Abraham, Isaac and Jacob. Daniel did not change the way he prayed nor did he do anything different because of the law Darius had made. It says at the end of the verse that he prayed "as he had done previously." There were many ways to pray that might not have been detected and would have fulfilled the law of his God. But Daniel prayed daringly, defiantly and in his usual disciplined way of three times a day. This activity is a bold declaration of Daniel's faith in God. How do we view this in light of Jesus' words in (**read**) Matthew 6:5-6? Does this indict Daniel's public demonstration of prayer? I don't think so. Jesus was warning against our love of praise for prayer, not our *willingness to suffer for prayer*. He was not saying that it is wrong to be seen in prayer. He was saying it is wrong to want to be seen so as to be praised for your piety. *Blessed are you when men persecute you for righteousness sake* (Matt. 5:10); but *woe to you when you use your righteousness to seek their praise* (6:2-4).

Daniel's prayer was disciplined and regular.

When the time came for a demonstration, Daniel did not have to change anything. He already was praying three times a day in a stated place. There was pattern and routine and discipline. Does it strike you as strange that in Canada today almost no Christians pray this way? I'm sure that there are some who would celebrate this absence of order; design; habit; and pattern as a sign of freedom from legalism. I might believe it if I saw anything like the freedom and power of Daniel where discipline like his is absent. But I don't see it, I don't believe it.

Could it be that Daniel's discipline in prayer was the secret of his unexpected, unplanned, spontaneous encounters with God? Could it be that discipline is not the boring substitute for spontaneity and power but the garden where it grows? You till the garden with patient discipline and suddenly God makes a plant grow with supernatural power. I think this is so. I urge you to take time this week to step back and plan some discipline into your prayer life. Be like Daniel.

Daniel's prayer was more precious than life.

Just think of it. Daniel knew that the penalty for praying would be the lion's den. I don't think Daniel knew that he would be delivered any more than Shadrach, Meshach and Abednego knew it as they stood before the fiery furnace and said, "If God does not deliver us, be it known to you, we will not serve your gods" (Daniel 3:18). This must mean that prayer is more important than life. Daniel would rather pray than save his life. Not praying was a worse prospect to Daniel than being eaten by lions. That is a radical commitment to prayer. Just think of it. Can you say with Daniel: "You will have to take my life before you take my prayer"? This is a challenge for all of us in our trust in the Kingdom of God!

Quote by John Piper: "Legalism is not attacking the American church today in the form of spiritual discipline. Not by a long shot! That is not our besetting danger. I think the most distinctive form of legalism (not the only one) in our day is almost exactly the opposite, with two sides of the coin:

- One side is a fear of anything remotely resembling the biblical concept of discipline implied in phrases like "train yourself in godliness" (1 Timothy 4:7) or "strive to enter by the narrow gate" (Luke 13:24) or "take up your cross daily" (Luke 9:23) or "work out your salvation with fear and trembling" (Philippians 2:13) or "I pommel my body and subdue it" (1 Corinthians 9:27) or "If your right eye offends you pluck it out" (Matthew 5:29) or "strive together with me in your prayers" (Romans 15:30). That whole reality of Christian discipline, that has marked the greatest saints for 1900 years, is feared today in the new legalism.
- The other side of the coin is the emergence today of what you might call psychologically correct speech. If you don't use a certain language to describe morality and ethics and duty and God's commandments that is "psychologically correct", then you are defective as a Christian people helper. In place of the old list of taboos there is now a new list of taboos: words like "ought" and "should" and "must" dare not (read: should not) be used. And warnings like "those who do such things shall not enter the kingdom of God" (Galatians 5:21), and "if you live according to the flesh you will die" (Romans 8:13) are banned. They are simply not "psychologically correct" ways of dealing with reality. If there is a creeping legalism in American evangelicalism it is not the discipline of Daniel's praying three times a day. And I urge you to consider whether some of our weakness in the cushy, self-indulgent, meet-my-need American Christianity lies in a lack of discipline like that of Daniel." — John Piper

Daniel Chapter Seven

The Coming of the Son of Man to the Ancient of Days to Receive the Kingdom

The focus of biblical prophecy is not general information about the world, but always about God's redemptive purpose through Jesus Christ. Everything in the Bible is about Jesus Christ. This vision of Daniel in Daniel 7 parallels Daniel chapter 2 by depicting four kingdoms that would precede the establishment of God's eternal Kingdom, bringing a *spiritual* Kingdom with *this-world consequences*. One eternal Kingdom → consisting of both an **unseen heavenly realm**, and a **seen earthly realm**.

I. God's Kingdom that was *coming* (from Daniel's perspective) would be a Kingdom for all peoples (Dan. 7:14).

This vision of Daniel's occurs in 555 BC during the Babylonian reign of Belshazzar's, prior to the fall of Babylon to Persia (539 BC). The Jews deemed themselves "God's chosen people," but they could not have envisioned God's true spiritual purpose for the Kingdom being prophesied by Daniel. Remember, the earthly physical kingdom of Israel had been conquered and they were now in exile in Babylon. This vision Daniel was given was of the eternal Kingdom of God! It is sad that so many look for another earthly physical kingdom to come again and miss the fact that **Jesus Christ is King and enthroned now**.

A. The "stirring up" of "the great sea" (Dan. 7:2) describes the Kingdom *coming upon the nations*.

1. Israel is "land" (*Eretz*) (Rev. 13:11); ***nations are "sea"*** (Rev. 13:1).
2. Jesus chooses *fishermen* as some of His apostles (Matt. 4:18).
3. Jesus calms the sea (Matt. 8:23–27).
4. "The kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind" (Matt. 13:47). The terms Kingdom of God, Kingdom of Heaven and the eternal Kingdom are all synonyms.

5. After the resurrection, the first miracle of Jesus is the large catch of fish (see John 21:1-11). The number of fish caught is 153, a triangulation of 17 ($17+16+15+14 \dots +1 = 153$). Seventeen stands out very prominently as the *God's Kingdom number*.

- Seventeen is **seventh** in the list of the prime numbers (1, 3, 5, 7, 11, 13, 17).
- Seventeen is the combination or sum of two perfect numbers: *seven* and *ten*; **seven** being the number of spiritual perfection, and **ten** of governmental perfection.
- The Day of Atonement (the shed blood of the Lamb) was on the **seventh** day of the **tenth** month.
- In Romans 8:35 there are **seven** things that seek to come between the believer and God's love.
- In Romans 8:38-39 another **ten** things are listed that cannot come between us and God's love.
- In Hebrews 12:18-24 the Old Covenant and the New Covenant are contrasted. Verse 18 begins with "For you have **not** come" (**seven things** listed about the Old Covenant), then in verse 22 "*But you have come*" (then the writer of Hebrews lists **ten things** about the New Covenant).

6. In the Bible the number seventeen signifies "vanquishing the enemy" and "complete victory in Christ."

- During the days of Noah, God vanquished rebellious mankind by the flood which He began on the **17th** day of the second month.
- The ark came to rest on the **17th day** of the seventh month.
- God raised Jesus from the dead on the **17th day** of the first month of the Hebrews.
- The **17th** time love is mentioned in 1 Corinthians 13, it says, "[The] greatest of [all] is LOVE" (verse 13). Hence, the love of God (John 3:16) is victorious in all things.

7. “None of the priests, prophets, and kings of the Old Testament were fishermen. They were all farmers or animal husbandmen. By way of contrast, none of Jesus’ disciples were either a farmer or a husbandman. The most prominent of the disciples were fishermen. Nobody is shown eating fish in the Old Testament, but Jesus feeds the 5000 with fish, not with lambs or goats. After His resurrection He eats a fish, not a piece of lamb. The disciples are almost never spoken of as shepherds; they are fishers of men. ***This shift in imagery indicates that Jesus’ new Kingdom is going to go to the whole world.***

B. This entire vision in Daniel 7 gives a uninterrupted summarized view of history from the time of the first beast (Babylonian Empire) through until the time during the fourth beast (Roman Empire) where the King (the Son of Man. Christ) is seen at His “ascension” (Dan. 7:13-14; Acts 1:9) going to His Father to receive His Kingdom, where He reigns in His Millennial Kingdom putting all His enemies under His feet (Acts 2:33-35; 1 Cor. 15:25; Psa. 2, 110:1-2), until His “second coming” with His fully consummated Kingdom to judge those oppressing His saints and for them to take consummated possession of the Kingdom (Dan. 7:22-27; Luke 19:12-15, 27).

“I kept looking ... and the Ancient of Days took His seat” (v. 9). “I kept looking ... one like a Son of Man was coming” (v. 13). “And to Him was given dominion, glory and a kingdom, that all the peoples, nations, and languages might serve Him” (v. 14) — an everlasting Kingdom!

II. In Daniel 7 the four great beasts represent four great earthly empires reigning until the Messiah.

A. Lion—with the wings of an eagle: Babylon (609 BC to 539 BC).

The Babylonian goddess Ishtar is always seen as protected by lions (the ancient gates of Babylon). And of course we have Daniel in the Lion’s den (6:12). Then, we have an account of the king of Babylon who “had grown hair like eagles’ feathers” (4:33). Then, when Nebuchadnezzar was converted he was “lifted up from the ground and made to stand on two feet like a man” (7:4).

B. Bear: The Medo-Persian Empire (539 BC to 331 BC).

The bear had three ribs in its mouth, and “they” (angels) say to it, “Stand up! Devour much flesh.” This is usually taken to mean that the Persians conquered much of the world. Some believe this description of the bear portends Cyrus and the decree to allow the Jews to return to their land. Those who favor the Jews will be on the “standing side,” while those who attack the Jews will be on the falling side like Daniel’s accusers (Dan. 6) and like Haman in Esther, who seemed to stand for a while but then fell and was hanged along with his ten sons (Esther 3:1; 7:7–10; 9:24–25).

C. Leopard: The Grecian Empire (331 BC to 168 BC)

It has four heads, which we shall see later on in chapter eight are four headwaters or beginnings. Then, the four divisions of the Grecian kingdom combine into two: in Daniel 11 we see that Egypt is “the king of the South” and Syria is “the king of the North.” Then, after the fall of the Greeks we have Rome.

Di. Beast: The Roman Empire – time in discussion is 168 BC to the Coming of the Son of Man (not the fall of Rome in AD 476).

During this time the then-known world is saturated with Greek culture. The NT is written in Greek and the OT is translated into Greek, the Septuagint [LXX]. Rome is “*Dreadful and terrifying*” (7:7).

1. This fourth beast is undefined: All Daniel sees are feet, teeth, and horns.
2. The nations that are eaten and crushed are the former empires, all absorbed by this fourth beast.
3. The trampling indicates just how total the rule of Rome was. You resist, you die.

Dii. Mixture of Iron and “Clay:”

Recall from Daniel chapter 2 that the Feet and Ten Toes of the fourth kingdom/beast are a **Mixture of Iron and Clay**: This represents the **combination** of **Roman rule and apostate Israel rule in Palestine** – 36 BC to the fall of Jerusalem in AD 70. (**Read** Luke 23:6-15; John 19:14-15 to see the mixture of Roman and Hebrew rule.)

Clay → the Bible makes constant reference to Old Covenant (OC) Israel being **clay**: Isa. 64:8-12; Jer. 18:4-6; Rom. 9:1-8, 21.

III. The Little Horn arises in the time of the Fourth Beast (Rome) and persecutes the saints.

During the time of the reign of this fourth beast with “10 horns” we see “a little horn” comes up **among** the other 10 horns in Daniel 7:8, “I was considering the horns, and there was another horn, a little one, coming up among them...”

* Important to notice is that it says that this “little horn” (kingdom) was coming “up” “among” them → indicating that it was:

- 1) **Not** a part of one of the other 10 horns → not part of the Roman Empire.
- 2) The contextual structure indicates it was already existing “prior” to the other 10 horns.

Julius Caesar was assassinated on the Ides of March in 44 BC. Julius Caesar's nephew, Augustus (Octavian), came to power after the assassination in a joint alliance (a Triumvirate) with Mark Antony and Marcus Aemilius Lepidus, and then Augustus officially became the Caesar of the Roman Empire in 27 BC. Herod (the Great) was given powers by Rome and made king of Judea in 37 BC (Judea was already a kingdom in long existence before 37 BC (since under king Saul in 1052 BC), but now was granted joint-ruling powers under Rome).

A. The Herods were Edomites and circumcised Jews – “kings of the Jews.” They picked the High Priests.

B. The Herodians are linked with the Pharisees against Jesus (Matt. 22:15–16; Mark 3:6; 12:13).

C. The Herods are the face of Imperial Rome in the Holy Land. Under Augustus, Herod the Great tries to kill Jesus (Matt. 2:1–16). Under Tiberius, Herod Antipas (son of Herod the Great) has John the Baptist put to death (Matt. 14:1–12). Herod Agrippa (grandson of Herod the Great) is involved in the sham trial of Jesus (Luke 23:11). Pilate and Herod, once enemies, became friends (Luke 23:12; Acts 4:27). During the time of Claudius Caesar, Herod Agrippa I killed James and persecuted the church (Acts 12:1–3), uttered “boastful things” (Acts 12:20–23), and was struck down by God. Herod Agrippa II is described in Acts 25-26 as “King Agrippa” before whom Paul of Tarsus defended himself.

Daniel 7:21, speaking of the time after the “ascension of Jesus” in vs. 13-14, that the little “horn was making war against the saints, and prevailing against them,” and this persecution of the saints by the little horn (v. 25) would continue during the Millennial reign of the King (Christ) “until the Ancient of Days came, and judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the Kingdom” (Dan. 7:21-22, 27).

This was the time at the end of the Millennial Kingdom reign → the time of the *Parousia* of the returning King with His Kingdom in AD 66-70 when Jesus returned with His Kingdom, raised the righteous dead souls out of Hades/Sheol, and rescued/raptured His living saints, all to join Him in the *aer* (Greek. Unseen spiritual realm. See also Eph. 4:8) to forever be with Him and to enter into the eternal afterlife heavenly Kingdom with their new immortal bodies.

All throughout the Bible “adulterous Old Covenant Israel” was stated to be the enemy of God and His true faithful followers. They were guilty of shedding the blood of the innocent, righteous and faithful. See the following for a list of just some of the many passages:

- Isaiah chpts 2-3, 4:4, 5:3-7; Jer. 1:15, chpts 2-3; Ezek. 23; Matt. 21; Acts 7:52-53, 17:1-14; Gal. 4:22-31; Phil. 3:1-3; 1 Thess. 2:14-16; 2 Thess. 1:4, 6; Rev. 2:9-10, 3:9.

Daniel Chapter Eight

The vision of Daniel Chapter 8 is of two animals; a ram and a goat. While Daniel Chapter 7 deals with FOUR kingdoms and the setting up and consummation of God's eternal Kingdom, describing during the time of the FOURTH kingdom where a "little horn" comes up among the other 10 horns and persecutes the saints during the Millennial reign of "the Son of Man" after He had received the eternal Kingdom from the Ancient of Days, Daniel 8 focuses on only kingdoms TWO (Persia) and THREE (Greece) of Daniel's vision. The "little horn" in Daniel 8 arises out of the THIRD kingdom (Greece) (This is **NOT** the same "little horn" Daniel saw in chapter 7 coming out of the Fourth kingdom). The visions of Daniel 2, 7, 8-12 predicted events for the next 670+ years to the "second coming" of the Son of Man in His consummated everlasting Kingdom in AD 70 (the consummation of the New Covenant and the eternal Kingdom of God, Judgment of OC Israel, etc.). The Daniel 7 prophecy was received and recorded in **555 BC** (first year of Belshazzar); Daniel 8 in **553 BC**.

I. Daniel's vision of the ram and goat in chapter 8 is so precise in its prophecies, liberals deny Daniel wrote it.

They say it was written around the time of the 1st century BC, AFTER the events recorded in Daniel 8. The discovery of the Dead Sea scrolls in 1946 dated the book of Daniel hundreds of years earlier than the liberals and skeptics were saying → shutting their mouths, and establishing the incredible prophetic power of this book. Here are some of the historical events Daniel prophesied "long before" they ever happened:

- The Persian Empire (the ram)(539 – 331 BC) conquers everyone north/south/west; Persia rules the world (**v. 4**).
- The ram had "two horns" representing the Medes and the Persians, but "one was longer" (**v.3**).
- Persia (the ram) "*did as he pleased and magnified himself*" (539-499 BC). The army was invincible.
- In **499 BC** a group of Greek cities in Ionia (western Turkey) refused to pay taxes to Persia.
- Darius, King of Persia, (nephew to Cyrus) went to Ionia to quell the Ionian revolt and make them pay taxes again (499-495 BC).

- After putting down the Ionia revolt the king had learned that the city-state of Athens had sent support to their Ionian brothers for their rebellion, this infuriated Darius and he sent an army led by his son-in-law *Mardonius* in 492 to invade Greece. A massive storm destroyed their fleet.
- In 490 BC Darius sent a second army by ships to invade Greece that landed at **Marathon**. The Athenians (only 10,000) attacked the 200,000-600,000 Persian troops (Herodotus) and won the battle. Most likely the largest outnumbered battle won by the underdog in history.
- **Pheidippides** (530-490 BC) is said to run from Marathon to Athens to announce victory; "Joy to you, we've won" he said, and then he died after running 26 miles (this is the reason marathons today are 26 miles).
- Ten years later, **Xerxes**, son of Darius, attempted the third invasion of Greece (480 BC).
- Xerxes led his army of another 200,000-600,000 around the northern Aegean shore to Thermopylae (Greece). It was here that **300 Spartans** under Leonidas, defended the pass of **Thermopylae**. They took up position in a small gorge and held off the entire Persian army for days causing great humiliation to Xerxes. The 300 Spartans fought to the death for their brothers the Athenians, and today there is a plaque there which reads, *"Go tell the Spartans, passerby: That here, by Spartan law, we lie."* Xerxes resumed his march towards his goal → the city of Athens.
- The Athenian leaders knew utter destruction was coming and had gone to a little place called the **Oracle of Delphi** to ask the gods for wisdom as to what to do. The Greeks believed in many gods. The Oracle of Delphi was where the Greeks would go to ask the Pythia (woman priestess) for wisdom from Apollo. The question the Athenian leaders asked the Pythia was this, "The Persian army is coming, do we flee Athens or do we fight?" The Oracle answered with this, *"A wall of wood alone shall be uncaptured, a boon to you and your children. Await not in quiet the coming of the horses, the marching feet, the armed host upon the land. Slip away. Turn your back. You will meet in battle anyway. O holy Salamis, you will be the death of many ..."*— The Oracle.

There was debate among them about what that oracle meant. Some suggested that it meant for them to hide behind a wall of wood fences they should build around Athens.

- One of the leaders, **Themistocles**, convinced the Athenians that "the wall of wood" was to be ships, not a wall.

- **Athens** prepared for battle by evacuating the city, sending everyone south to Sparta and loading all able bodied men on ships and moving to the Bay of Salamis just south and west of Athens.
- In 480 BC the Battle of Salamis, the greatest naval battle in the history of the world, occurred between Greece and Persia. Xerxes put his throne on the land and sat and watched the 300 Greek trireme low and fast ships ram his fleet of 1,200 large transport Persian ships decimating and sinking them. It was said of this great battle that wood washed up on the shores of Sparta for the next 100 years.
- Xerxes takes his army back to Persia and for the next 100 years there is relative peace for the Greeks as Persia left them alone. This began the rise of Greece.
- **Alexander the Great** (356-323 BC) consolidated Greek forces and attacked Persia “*from the west.*” Alexander is “*the conspicuous horn between the eyes*” (v. 5). “Enraged” the goat (Greece). “Struck the ram and there was none to rescue the ram from his power.” Alexander took an army of 50,000 elite Greek soldiers and set out to conquer Greece’s great enemy, Persia.
- According to Josephus, fearing the coming destruction as Alexander the Great approached → Jerusalem, instead of fighting, opened its gates to Alexander and he was shown the eighth chapter of Daniel, which described a mighty Greek king who would conquer Persia. He spared Jerusalem and conquered the rest of the known world, including Persia and King Darius III (332 BC).
- Daniel 8:8, “Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.” At the height of his power, Alexander died in Babylon in 323 BC at the age of 32. His kingdom was then split into 4, “*toward the four winds of heaven*” (v. 8) – N, S, E, and W.

II. The Greek world (Hellenism) was preparation for the coming of the “Son of Man.”

When Alexander died, his kingdom was divided among his four generals for he had no heirs. **Ptolemy** gained Egypt. Lysimachus ruled Thrace and Asia Minor. **Seleucus** got Syria, Mesopotamia, and Persia, and Cassander took Macedonia and Greece. Eventually, Greece was simply divided into two separate kingdoms or regions: **The North** (the Seleucids) and **the South** (the Ptolemies) took over the kingdom. It is in Daniel 11 that the language “King of the North” and “King of the South” comes into play (11:40).

A. Daniel 8:1-26 is the vision of Daniel about the years 539 BC to 164 BC.

In 8:9-14 Daniel sees a vision about *“a rather small horn which grew exceedingly great”* (v. 9). This “little horn” (here, *horn* means ‘king or ruler’; again, this passage is speaking of the THIRD kingdom and is **NOT** the same “little horn” Daniel saw in chapter 7 coming out of the Fourth kingdom) *which grew great* has his eye set on “the Beautiful Land” (v. 9) (Canaan). This horn comes to Jerusalem and “desecrates the Temple.”

B. Daniel 8:9-14, 23-26 — Daniel is describing the origination of “Hanukah.”

The little horn is **Antiochus Epiphanes** (215-164 BC), the ruler of the Seleucid kingdom (north)

1. Antiochus would come to power after the untimely death of his predecessor.
2. He was a contemptible person, thus he was called by many Antiochus Epimanes (i.e., the madman) instead of his preferred appellation Epiphanes (i.e., God Manifest).
3. He was not a natural heir to the throne but exalted himself.
4. Antiochus did not lead a bloody coup, but he obtained “the kingdom by sinister schemes and cunning.” Then once he came to power he was ruthless and bloody. He descended on Jerusalem and “the holy people.”
5. Antiochus put a statue of Zeus with Antiochus’ head and sacrificed a pig in the Holy of Holies.
6. A group of Jews called “the Maccabees” determined to stop the madness and went to war.
7. After a three year battle (168 to 165) and **2,300** missed “morning and evening” sacrifices, the Jews (Maccabees) defeated Antiochus and “*properly restored*” the holy place (**v. 14**). This Restoration or “Dedication” is called “Hanukah” in Hebrew and “The Feast of Dedication” in the New Testament (see John 10:22). To the Jew, this Dedication is a very holy day (holiday).

Daniel Chapter Nine

The Prophesied end of Disobedient Old Covenant Israel

Daniel 9:1-6 Daniel confesses the sins of Israel; “we have acted wickedly and rebelled” (v. 5).

Daniel 9:7-14 Daniel acknowledges that Israel is under “the curse of the Law of Moses” (v. 11). *The Law of Moses had promised blessings for obedience, curses for disobedience.* The Old Covenant laid out strict penalties (curses) for disobedience (see Deut. 28:15-68; Lev. 26:14-33).

Daniel 9:15-19 Daniel pleads with God to ‘restore Israel’ (“Your people”) and “Your city” (v. 19). Daniel’s petition for mercy is on the basis of God’s faithfulness to His covenant. However, The Old Covenant was conditional, and God had already divorced Israel for her infidelity (Jer. 3:8; Isa. 50:1). Notice God’s response through Gabriel to Daniel is now “70 weeks are determined for **your** people” (Dan. 9:24).

Daniel 9:20-23 The angel Gabriel comes to Daniel to give him “a message” from God (v. 23). The message is Daniel 9:24-27. The message is about the **complete desolation** of Old Covenant Israel at the end of 70 prophetic weeks (490 years):

- (1) Gabriel is sent from God.
- (2) Gabriel says that the hearer is “highly favored” (v.23).
- (3) Gabriel announces the first coming of Christ and His crucifixion (v. 26).
- (4) Gabriel announces the pouring out of desolations and a full and complete END of Old Covenant Israel at the end of the 70 prophetic weeks (490 years)!

Daniel 9:24-27 is about “***the END of disobedient Old Covenant Israel.***” Their 70 year captivity in Babylon was a direct result of Israel’s violation of God’s Sabbath law for the land. *“The land (of Israel) enjoyed its Sabbath rests; all the time of its desolation it rested, until **the seventy years** were completed in fulfillment of the word of the LORD **spoken by Jeremiah**”* (2 Chron. 36:21). Jeremiah had prophesied that the Babylonian captivity would endure for 70 years (Jer. 25:8-14). Daniel 9 was written in 538 BC. Daniel knew that the 70 years of Israel’s captivity was coming to an end (Dan. 9:2). Babylon came to power in **609 BC**; Daniel was taken to Babylon in **605 BC**, and the Temple was destroyed in **586 BC**.

SUBSTUDY: THE SEVENTY WEEKS OF DANIEL 9

1. SEAL THE WORDS UNTIL THE TIME OF THE END:

Daniel was told that his prophetic “words are closed up and sealed until the time of the end.” (Daniel 12:9). This is because the prophecy is preserved awaiting fulfillment at the time of the end. (Very Important to understand God’s use of words: it does **Not** say “the end of time” or the “end of the world,” but the “time of the end” – remember the context is still referring to the visions Daniel had received – it was the “time of the end” of the Old Covenant Hebrew people and Jewish age (Dan. 10:14)). In a significant distinction, God told the Apostle John in his first century Book of Revelation, **NOT** to seal the words! **Verse 22:10 – “And he said to me, ‘Do not seal the words of the prophecy of this book, for the time is at hand.’”**

Notice the important difference. The “time of the end” had finally come in the first century when John wrote the book of Revelation. Prophecy was **sealed** in Daniel’s time and **opened** in the first century. It was future to Daniel but current to John. This “time of the end” had referred to the end of the Old Covenant Jewish age. It was consummated and fulfilled in the New Covenant age and the **one** eternal Kingdom consisting of the **reunited** heavenly realm (unseen realm) and the earthly realm in the church (seen realm) (Eph. 1:10).

Around 537 BC, about 2500 years ago, the nation of Israel was in captivity in Babylon. Daniel knew that God had previously decreed a 70 year period of captivity (Daniel 9:1-2; Jeremiah 25:11-12; 29:10). Since Daniel and the first captives were deported to Babylon around 605 BC, he was aware that Jeremiah’s prophecy was nearing the finishing point (605 BC - 70 years = 535 BC)

Cyrus captured Babylon in 539 B.C. The book of Daniel was written shortly afterwards (the vision in chapter 10:1 was received in the third year of Cyrus about 537 BC). The **edict of Cyrus in 539 BC** allowed Jewish exiles to return to Judah and **rebuild the temple** (Ezra 1:1-2). This was led by Sheshbazzar and is called the “**First Return**.”

A popular view among many scholars sees it as more reasonable for Daniel’s prophecy (Daniel 9:24-27) to be referring to the traditional “**Second Return**” led by Ezra in **457 BC** (Ezra 7:11-13) in response to the decree of Artaxerxes, king of Persia.

2. DETERMINED HISTORY OF ISRAEL:

(Daniel 9:24) ²⁴ “Seventy weeks are determined for your people and for your holy city, to finish the transgression, 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 the Most Holy.”

- A) The angel Gabriel gave Daniel the insight to understand what God had determined for the Jews. Part of that vision was the prophecy of a future “seventy weeks.” This involved 70 “sevens,” or seventy weeks of seven years each (Daniel 9:24-27). This period of 490 years ($70 * 7$) was **determined** or **fixed** for the **Jews and for Jerusalem**.
- B) The primary purpose of this “time” system was to reveal when the Messiah would come to Israel. The other purposes were regarded as **redemption** and were determined and described as follows: (1) to finish transgression, (2) to make an end of sin, (3) to atone for sin, (4) to bring in everlasting righteousness, (5) to seal up the vision and prophecy, and (6) to anoint the Most Holy.

3. RESTORE AND BUILD JERUSALEM:

(Daniel 9:25) 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 street shall be built again, and the wall, even in troublesome times.”

- A) The angel told Daniel that the total time of “seventy weeks” or 490 years was subdivided into **three** separate time periods. They are:
- (1) An initial period of “seven weeks” ($7 * 7 = 49$ years)
 - (2) A period of “sixty two weeks” ($62 * 7 = 434$ years), and
 - (3) A final period of “one week” (7 years, which **also** states will be broken in the middle).

Artaxerxes, king of Persia, issued his decree in 457 BC (Ezra 7:11-26) to Ezra. (This is the predominant view held by many Postmillennialists for the date which marked the beginning date of the 70 weeks) “... **from the issuing of decree to restore and rebuild Jerusalem...**” (Daniel 9:25).

- B) Postmillennialists hold that the first period of forty-nine years from 457 to 408 BC covered the restoring and rebuilding of the temple and Jerusalem. This was during the time of Ezra and Nehemiah (Neh. Chapter 2-6). The Jews returned from captivity and worked “in times of trouble.” They carried a weapon along with building materials when they worked. They rebuilt the walls of the city. They improved the streets and remodeled the houses. They established civil laws and finished inhabiting Jerusalem (Neh. 11:1).
- C) Postmillennialists hold that the second period of sixty-two weeks, or 434 years, was from 408 BC to AD 26-27. In this calculation there was no gap between the 7 weeks and the 62 weeks. Jesus was born in 4 BC and not 0 AD. This dating difference is primarily due to the difference between the Christian calendar and the Jewish calendar. Daniel’s 70th week began in AD 26-27 according to the postmillennialists. A special happening marked the finale of the 69th week (7 + 62 = 69) and the launching of the 70th and final week → the Messiah was baptized and started His ministry.

4. AFTER THE SIXTY-NINTH WEEK:

(Daniel 9:26-27) ²⁶ “And after the sixty-two weeks Messiah shall 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 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 desolate.”

- A) In AD 26-27, Jesus Christ, the Son of God begins His open ministry as the promised Messiah. He had emptied Himself of His glory and had become a human like other men (Philippians 2:7-8, Hebrews 2:17). He was publicly recognized as the Messiah when He was baptized by John the Baptist, in the Jordan River. He is anointed by the Holy Spirit. He was thirty years of age at that time (Luke 3:22-23)(See age requirement in Num. 4:3).
- B) Jesus went into the temple and publicly read the messianic prophecy from Isaiah 61:1. **“The Spirit of the Lord is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.”** This described the coming of an “anointed one,” the Messiah. Jesus said: **“Today this scripture is fulfilled in your hearing.” (Luke 4:21).** Jesus did not quote the remaining part in Isaiah 61:2 (**“To proclaim the acceptable year of the Lord, and the day of vengeance of our**

God; to comfort all who mourn,") because although the time period for the realization of His full punishment against Israel was to come in “that generation,” it would not be until after He completed His ministry of the first part of the verse. During the next 3 ½ years of His earthly ministry, Jesus started His ministry with the same words as John the Baptizer, “Repent, for the kingdom of heaven is at hand.” (Matt. 3:2, 4:17). He taught the Old Covenant Hebrew crowds and commenced the establishing and bringing in of the New Covenant spiritual Kingdom of God (Luke 11:20-22, 16:16, 17:20-21).

C) The prophecy said that **after** the 69th week (62 + 7 = 69) a few things would occur. It did not say exactly when, but it said “**after**.” It does not even say that all of the events would necessarily occur during the 70th week, although I believe they all did. It also does not give the full timing of all of these events, but it does say that **all** of them would be completed before the end, or the consummation of the 70th week. These predicted items in verse 9:26 are:

- (1) Messiah cut off for others, not Himself.
- (2) The people of the prince shall destroy the city.
- (3) It shall end like a flood of destruction.
- (4) Desolations are determined or preordained until the war ends.

The other predicted items in verse 9:27 are:

- (5) Confirm a covenant with many for one week.
- (6) In the middle of the week bring an end to sacrifices and offerings.
- (7) Abominations and desolations until the **predetermined** consummation of the war.

****However, both biblically and historically, both of these counting systems below have issues when they try to link together the 70 weeks (490 years) as a literal unbroken period of time.**

1. Cyrus’ decree in 539 BC – those wanting to try and hold to a literal unbroken 70 weeks (490 years) would mean that it would have ended in 49 BC. This view is clearly untenable from the simple reading of Daniel 9:24-27 itself, as it is clearly shown that at the end of the 70 weeks “**all vision and prophecy would be sealed up,**” but that could not happen until after all the New Testament books and prophecies, including the book of Revelation, would be “**revealed and fulfilled.**”

During this same 70 weeks would also include the New Covenant (NC) temple being finished and anointed (we will study later into what the NC temple is in **Study Series 12: The Messianic Temple**), but that would only be completed and consummated after the old one was destroyed in AD 70 (Heb. 8:13, 9:8-9; Rev. 11:8, 15, 15:8, 18:2, 10, 18-21). This would put this about 609 years from the 539 BC decree until AD 70.

2. Artaxerxes decree in 457 BC – Postmillennialists who try to hold to their system with an unbroken literal 490 years want to try and start the 70 weeks from this 457 BC decree, however, they are then stuck with assigning the end of the 70 weeks to AD 34 → but this would be well before all of the final events of the 70th week had completed (“seal up vision and prophecy,” “anoint the most holy,” “destroy the city and the sanctuary,” and “war and desolations,” and “complete destruction is poured out on the one who had desolated the temple”). Those final events are confined to be within the scope of the 70 weeks, especially the “**sealing up of vision and prophecy**” and “**anointing the most holy.**” Dan 9:24).
 - Dan. 9:24 English word: Most = Hebrew: Qodesh. It is used 44 times in the OT and **every single time** it is referring to the **Most Holy place/temple**. Daniel is **not** referring to the priestly anointing of Christ at His baptism. This is referring to the consummation anointing of the Holy of Holies in the temple (**the full restored access again of man into the presence of God** (Acts 3:21; Heb. 9:8-11; Rev. 15:8, 16:17-21, 21:1-4, 9-10, 14, 22:1-3)).

**** See [Appendix #3a Timelines 1 and 2](#)**

**** A third view**, which I believe to be both the **biblical and historically** correct view, draws us back to the scriptures themselves to see how the times were given to Daniel as **three** separate time periods, and to also ask the question of why record them in that way:

- (1) An initial period of “seven weeks” ($7 * 7 = 49$ years)
- (2) A period of “sixty two weeks” ($62 * 7 = 434$ years), and
- (3) A final period of “one week” (7 years, which **also** states will be broken in the middle).

I believe the Bible and history concur that the 70 weeks were **not** a literal 490 **consecutive** years. Instead, rather, they were a relative or indefinite period of time needed to fully accomplish the six objectives mentioned in Dan 9:24.

While the starting and end events were provided (commencing with the 539 BC decree by Cyrus and consummating in AD 70 with the destruction of the old covenant physical Jerusalem temple and “complete shattering of the power of the holy people” Dan. 12:7), the full duration of this 70 week period of time in total years was not revealed to Daniel. Otherwise, Jesus was wrong when he stated that “no man knows the day or the hour” (Matt. 24:36). If this was all one **consecutive** 490-year period, then the Jews would have been able to calculate the exact year of its fulfillment. Instead, God gave Daniel certain **events** for the people to look for, which would **signal** when each of the three partitions (7 weeks, 62 weeks, 1 week) of the 70 weeks had been accomplished or were about to be accomplished.

Daniel was given the signs for the people to watch for. When those events occurred, it would indicate when one period of time ended and/or the next period began. That is the same approach Jesus used. That is why Jesus told His disciples to watch for the signs. The signs would indicate when things were getting close to fulfillment. When Jesus and John the Baptist proclaimed that “the time is fulfilled and the Day is at hand” (Mark 1:15; Matt. 3:2, 4:17), they were indicating that **the end of the 69th week of Daniel 9 was happening**. The Second of the two periods was completing. The final week had drawn near. And that final week would not be over until the “complete end” of the temple in AD 70.

5. THE MIDDLE OF THE 70TH WEEK:

A) I believe the last (70th) week of seven years ranged from approx. AD 62-63 until AD 70. You ask how can this be so?, and that is a good question. I believe the Bible reveals to us that this last week was interspersed with a 40 year period (one generation) from the start of Jesus’ ministry in Mid-26 AD through Mid-66 AD when the Roman-Jewish war commenced. This 40 year period was provided for declaring, warning, calling to repentance and professing that Jesus Christ was Old Covenant Israel’s fulfilled Messiah, the Seed of David who was promised to come to sit on the throne and receive the Kingdom (Jesus’ resurrection was the **sign** which **confirmed** His message of “repent or perish” (as Jonah’s message was) to His 1st century generation was as He had promised (Matt. 4:17, 21:33-22:8, 23:32-38; Luke 11:29-32).

One generation of grace before their promised judgement was given for the gospel to be preached to the diaspora of Old Covenant Israel scattered throughout the four corners of the Oikoumene (the known world = Roman Empire: Luke 2:1; Matt. 24:14; Rom. 10:18), to proclaim that Jesus Christ is the fulfillment of the promised Messiah of Israel to that 1st century generation (Luke 11:29-32; Matt. 21:33-22:10, 23:31-39) - that the remnant of “true” Israel from the Old Covenant (OC) people would be saved (Rom. 4:16, 9:6-7, 10:12, 11:5). In addition, while the remnant of Old Covenant Israel were being saved, the rest of the Jews rejected Jesus as their Messiah and “judged themselves unworthy of everlasting life” (Acts 13:46), and then the gospel spread and was poured out and greatly received by Gentiles throughout the entire empire.

A major part of this 40 year transition period from the fading out and vanishing away of the obsolete Old Covenant, until the full consummation of the New Covenant (Heb. 8:13), was to break down the wall of separation between Jew and Gentile and make “one new creation” from the two (Eph. 2:11-22), *until the mystery be fully revealed and realized of the Jew and Gentile in the same body* (Eph. 3:3-6; Gal. 3:23-29; Isa. 11; Rom. 11:13-24), until the **Gentiles** being grafted into the olive tree were brought into “**full equality**” (one body) **with the Jews**, and once completed it is said that would be “all (true) Israel” being saved (We will do an in-depth study on this in **Study Series 11: Study of Romans 11**). This one generation call and gathering was provided to that 1st century generation of Old Covenant Israel, of which the last 3 ½ years of “that 40 year generation” was the last ½ of Daniel’s 70th week when all of the promised wrath of God was poured out on Old Covenant Israel until “the power of the holy people was completely shattered” and the temple and city were completely destroyed (Dan. 9:24, 12:7; Matt. 24:2).

We need to recall the significance of how God had recorded the listing of the 70 weeks given to Daniel, as well as to keep in perspective the entirety of the Bible and its unified message, which includes the words and promises of Jesus to His generation.

- First, God speaks through the angel that the 70 weeks would consist of 7 + 62 + 1 weeks, and of **that last 1 week**, it is shown to be broken in the middle, which would be **3 ½ years, twice**. It is of great importance that we seek to understand what the Holy Spirit is wanting to say to us by recording it like this. If this 70 weeks period was meant to simply mean one consecutive unbroken chain of 490 years, then why did He not simply say that? Why did He specifically have the weeks broken out like this? I think the answer fits the proposal I put forth.

- B) What is the key event after the end of the 69th week? It is the crucifixion/resurrection/ascension of the Messiah. This occurred in AD 30. He is “cut off” → crucified/resurrected/ascended. Jesus, the Messiah was the final sacrifice and offering for our sins, “once at the end of the ages,” as it says in Heb. 9:26. Even though the Old Covenant Jews continued the custom of animal sacrifices and offerings for another forty years, Christ’s death and resurrection ended the Old Covenant requirements of the law (Col. 2:14). It no longer had any value and acceptability to God and was as of that point now obsolete. (Heb. 8:13, 9:26, 10:9-10; 1 Peter 3:18).
- C) The New Covenant system could not be completely consummated, nor all six of the promises and purposes of Daniel 9:24 be entirely brought in and wholly realized, until the old system was utterly removed at the “**time of the end**” (Dan. 12:4). It is important to notice in that verse that it never said it was the “end of time” → ***it was the time of the end → the time of the end of the Jewish Old Covenant age***.
- D) After the crucifixion, the disciples compliantly remained in Jerusalem until the proceedings of Pentecost (Luke 24:49). Sometime after Pentecost they did leave Jerusalem to “GO ... and teach all nations” or “make disciples of all nations,” as Jesus had commanded (Matthew 28:19).

6. CONFIRM THE COVENANT FOR THE JEWS:

- A) The first part of the establishing of the new covenant eternal Kingdom was to be predominantly to and for the Jews. It was specifically to give that generation of Jews the covenant message that Jesus is the promised Messiah and salvation is in Him. This was promised through the Prophet Jeremiah (Jer. 31:31-33). During Jesus’ earthly ministry He fulfilled many OT prophecies which were promised to Israel, including parts of Daniel’s prophecies. This was the period of time between AD 26 – 30 (the end of the 69th week).

However, there was also to be another 1 week (7 years) of ministry to the Jews, split in the middle according to Daniel’s prophecy. This I see was to occur at the end of the “one generation” of grace, commencing from AD 62-63 and split with the last 3 ½ years being from mid-AD 66-70, when the wrath of God would be poured out on Old Covenant Israel, “...even until the consummation, which is determined, is poured out on the desolate.” Culminating the “seventy weeks are determined for **your** people and for **your** holy city” (Dan. 9:24a) in the complete destruction of the temple and Jerusalem in AD 70.

B) If we recall, earlier in Jesus' ministry He had commanded His disciples NOT to go to the Gentiles with the gospel message:

⁵ **“These twelve Jesus sent out and commanded them, saying: Do NOT go into the way of the Gentiles, and do NOT enter a city of the Samaritans. 6 But go rather to the lost sheep of the house of Israel.” (Matthew 10:5-6). 24 “But He answered and said, ‘I was not sent except to the lost sheep of the house of Israel.’” (Matthew 15:24).**

This doesn't mean that His atonement did not cover any of the Gentiles, but it means that His New Covenant message was to be confirmed with the Jews first (Rom. 1:16). Jesus' disciples remembered the ministry and words of Jesus that they were to first be witnesses in Jerusalem, and then Judea, and then Samaria, and then to the ends of the earth (Greek: ge = land). They focused their preached on the Jews until the time of the restriction was completed.

C) The incident that establishes the concluding of this restriction period occurred when Philip, the Evangelist, went to Samaria and declared the gospel of Christ there (Acts 8:5). The apostles in Jerusalem sent Peter and John to Samaria as a follow-up team to build on what Philip had begun (Acts 8:14-17). It was about AD 33-34 that the time constraint for authenticating the New Covenant only to the Jews was then over. The Gospel went first to the Jews, then to the Samaritans (half breeds), and finally to the Gentiles throughout the world (Acts 10:1 - 11:23).

D) The New Covenant biblical message of covertly tying Jew and Gentile into unity in one spiritual body was designed and developed into world history (John 4:22; Eph. 3:3-6, 9; Col. 1:26-27; 2:2; 4:3; Rom. 3:19-23; 15:26-27). The entire prophecy spanned over this 7 + 62 + 1 weeks, with the last week of 7 years being split into two 3 ½ year periods (the last 3 ½ years (AD 66-70) after the “one generation” (AD 26-66) of grace granted the Jews, from AD 66-70). The complete fulfillment of Daniel's 70 weeks consummated in AD 70, with the *Parousia* of Jesus in AD 66 when He raised the righteous dead, rescued/raptured the righteous living, then pouring out the wrath of God ending in AD 70 with the end of the obsolete Old Covenant Mosaic system and people, having completely destroyed the city of Jerusalem and the temple.

7. THE “TIME OF THE END” (NOT THE “END OF TIME”):

“⁴ ‘But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.’ 5 Then, I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. 6 And one said to the man clothed in linen, who was above the waters of the river, ‘How long shall the fulfillment of these wonders be?’ 7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished. 8 Although I heard, I did not understand. Then I said, ‘My lord, what shall be the end of these things?’ 9 And he said, ‘Go your way, Daniel, for the words are closed up and sealed till the time of the end. 10 Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.’ (Daniel 12:4-10).

- A) The Old Testament 70 weeks, that was prophesied by Daniel (9:26), mentioned some of the events that would take place during the “time of the end.” These included the collapse of Jerusalem, the annihilation of the Jewish temple, and other devastations and desolations of war. These events were all completed during the 70th week of Daniel ending in AD 70. In Daniel’s second vision (Daniel 12 above), the question is asked by one of the angels, “how long until the fulfillment of these things?” (Dan. 12:6) [Also see: ‘C’ below, and **Study Series 9 Lesson 2**]. This vision communicates in days (1290 and 1335), whereas the previous prophecy dealt with weeks of years.
- B) The “time of the end” was a time of terrible divine judgment. That sentence would be executed against Israel “in their latter days.” (Dan. 10:14). This judgment came because of their constant disobedience and harlotry breaking their covenant with God, and then the ultimate sin of failing to recognize Jesus as the Messiah → and crucifying Him. The end would occur when the power of the Jews had been finally smashed. At that time, the ‘time of the end’ would be finished (Dan. 12:7b). The “power of the holy people” was the privilege and authorization of Old Covenant biblical Judaism to be the special people of God → only they had Torah, the temple, the priesthood and a sacrificial system, and an exclusive covenantal relationship with Yahweh. It was going to be taken away from them forever and be opened to all the nations to come to the salvation of the Lord through the blood of Christ (Isa. 2:2-5; 56:1-8, 57:19; Eph. 2:11-17).

C) Daniel asked the Lord: **“My lord, what shall be the end of these things?” (Dan. 12:8b).** The Lord summarized that the wise shall be made righteous, but the wicked shall do wickedly. In other words, the righteous remnant of Israel shall trust in Jesus as their Messiah and be saved. The unbelieving Jews are wicked in God’s eyes due to their lack of faith. They shall continue to reject Jesus as the Messiah, even with all of the signs, miracles, testimonies, and instructions they were given. All of the books of the New Testament canon were written before the “time of the end” in AD 70. Therefore, we do not have as much scriptural information about the realization of Daniel’s second prophecy as we do about his first prophecy. However, the 1st century Jewish priest and historian, Josephus (AD 37 – AD 100), was an eyewitness to this “time of the end.” He was not a Christian, but was an ethical Jew who wrote much of what the world regards as the historical truth on so many aspects of the ancient world, not just the history of the Roman-Jewish war. In his records he confirmed the execution of Daniel’s “time of the end” prophecy to be a precise fulfillment.

8. IMPLEMENTING WHAT WAS DETERMINED:

¹¹ “And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.” (Daniel 12:11)

A) Daniel prophesied on the subject of seventy weeks of seven years regarding the nation of Israel and the coming Messiah. This prophecy was fulfilled from the decree in 539 BC by Cyrus with a 7 week period (49 years) in which the temple was rebuilt; a 62 week period of time (434 years) during which Jerusalem was rebuilt and the land resettled “in troublesome times;” and the period of time where Messiah started His ministry in approx. AD 26 and then was “cut-off” (crucified/resurrected/ascended) after the end of the 69th week in AD 30. A generation of grace was given for the outpouring of the gospel and the declaration that He was the Messiah promised through the OT prophets (from AD 26-66). A remnant of the OC Jews turned to Christ in salvation, as well as believing Gentiles were grafted into the Olive Tree and brought to “fullness in equality” in Christ.

While the actual starting date of Daniel’s 70th week (approx. AD 62-63) is not specified except by the listed signs they were to watch for, **the middle of that week is clearly identifiable** with the mid-AD 66 stopping of the daily temple sacrifice for Caesar – which was an act of war against Rome, and spurred the Roman onslaught against the Jews from the Spring AD 67 through AD70. This 3 ½ year period would be the promised OC judgement of the pouring out of the wrath of God on OC Israel → completing the “power of the holy people has been completely shattered” (Dan. 12:7b) (the completing of the “70 weeks are determined for **your** people and for **your** holy city” Dan. 9:24a).

B) In July of AD 66, Josephus records that the Jews rebelled and fought against Rome. He reported that Jewish Zealots attacked Jerusalem and burned down the palace of the Roman ruler, Agrippa. They also destroyed the palace of the Jewish High Priest, Ananias, and killed him because he supported Rome. Additionally, they defeated some of the Roman combatants and terminated the daily temple sacrifices for Caesar and the Roman people. Josephus wrote that this cessation of the daily sacrifice (August AD 66) was the true beginning of the Roman-Jewish War (see: Wars II. 17:2). The Romans and the Jews considered it to be a declaration of war. Later, all other sacrifices ceased as well when the Jews ran out of animals and priests in August of AD 70.

9. COMPLETING WHAT WAS DETERMINED:

A) Jesus had given the Jews many signs and warnings that the end was coming upon them within their generation. In April of AD 70, the Roman armies began the final attacks of the war. It was finished in September. All of biblical Judaism was totally destroyed and left desolate. The Roman war was the tool that Jesus used to bring about the judgment that He had promised was coming (Luke 19:41-44). This was also “the day of vengeance of God” → the part of Isaiah 61:2 which Jesus, over forty years earlier, did not quote while reading the scroll in the synagogue at that time (Luke 4:13-21).

- (Isaiah 61:2 – “**To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all who mourn**”). The time of the end now came at the predetermined time.

B) The transition between the Old Covenant age and the New Covenant age is sometimes called the “Eschaton” or referred to as the “Millennium.” The changeover was finished at the collapse and destruction of Jerusalem in AD 70. The end times and the biblical last days are finished. They are in the past, not in the future. All of the references to the “last days,” or “last times,” or “last hour” in the New Testament refer to the time and generation of the apostles in the first century. **Those days were the last days of the Old Covenant Jewish system and age**. There are no exceptions. (See: Acts 2:17; 1 Tim. 4:1; 2 Tim. 3:1; Heb. 1:2; James 5:3; 1 Pet. 1:5, 20; 2 Pet. 3:3; 1 John 2:18; Jude 18). The **impact** of this “millennium” upon the gospel, the Kingdom, and mankind in general, however, will be carried onward forever throughout human history.

C) The New Covenant spiritual Kingdom brought eternal peace with God for Christians. From then on they were, are, and will be, true spiritual Israelites. They are the “true” children of Abraham, and heirs to all of the promises that were given to Israel. There is no future 1000 year “millennial” kingdom for the nation of Israel. God has kept His Word. The promise of peace, comfort, and blessings are for God’s spiritual Israelites. They are given the Holy Spirit to be their indwelling Comforter for eternity.

10. CHART OF DANIEL'S SEVENTY WEEKS (See [Appendix 3b comparison chart](#)):

The dates and events of Daniel's seventy weeks are contained within the following:

539 BC SEVENTY PROPHETIC WEEKS BEGIN.

539 BC Decree by Cyrus to rebuild the temple in Jerusalem (Ezra 1:1-2).

516 BC Temple completed in the 6th year of the reign of King Darius (Ezra 6:15).

457 BC Decree by Artaxerxes to restore and rebuild Jerusalem (Ezra 7:7-13).

408 BC (approx.) Jerusalem restored and rebuild (Neh. 2 – 6, 11:1).

4 BC Jesus Born in Bethlehem.

Mid-AD 26 Jesus Baptized (30 years old) and Public Ministry Begins.

AD 30 Jesus crucified/resurrected/ascended (Messiah Cut off) (**After the 69th week**).

AD 30 The "**Time of the End**" events are "**determined**," or **sealed** against Israel.

AD 26 – 66 One generation of grace was given before their judgement for the gospel to be preached to Old Covenant (OC) Israel scattered throughout the *Oikoumene* (the known world = Roman Empire: Luke 2:1; Matt. 24:14; Rom. 10:18), to proclaim that Jesus Christ is the fulfillment of the promised Messiah of Israel to that 1st century generation (Lk 11:29-32; Matt. 21:33-22:10, 23:31-39) – that the remnant of "true" Israel from the Old Covenant people would be saved (Rom. 4:16, 9:6-7, 10:12, 11:5).

In addition, while the remnant of OC Israel were being saved, the rest of the Jews rejected Jesus as their Messiah and "judged themselves unworthy of everlasting life" (Acts 13:46), and then the gospel spread and was poured out and greatly received by Gentiles throughout the entire empire. A major part of this 40 year transition period from the fading out and vanishing away of the obsolete OC, until the full consummation of the NC (Heb. 8:13), was to break down the wall of separation between Jew and Gentile and make "one new creation" from the two (Eph. 2:11-22), until the mystery be fully revealed and realized of the Jew and Gentile in the same body (Eph. 3:3-6; Gal. 3:23-29; Isa. 11; Rom. 11:13-24), until the Gentiles being grafted into the olive tree were brought into "full equality" (one body) with the Jews, and once completed it is said that would be "all (true) Israel" being saved (Rom. 11:25-26).

AD 62-64 Continued escalation of persecution by the Jews on the church, significant increase of signs and birth pains spoken of by Jesus in Luke 21:7-19 happening throughout the empire, and a rapid succession of the writing of many of the NT books written to encourage and focus these early believers to finish the race. Daniel's 70th week commences in the time of AD 62 – 63.

AD 64-66 Nero joins an unholy alliance with the Jews with reckless abandon in persecution of the Christians with scores of massacres, feeding many to the lions, or gladiator fights to the death in his games, as well as untold numbers of tortures and crucifixions (1 Pet. 4:17).

AD 66 Start of *Parousia*. At Pentecost – Jesus resurrects the righteous dead souls out of Hades/Sheol, rescues/raptures the righteous living, all are caught to be with Him in the *aer*.

AD 66 Daily sacrifices for Caesar abolished. The days of the tribulation on the saints are cut short as the Master had promised (Matt. 24:21-22) when Rome changes its focus from persecution of the Christians and officially commences a full scale war against Israel. The last ½ of Daniel's 70th week commences for the remaining 3 ½ years while **God's wrath is poured out on Old Covenant Israel.**

AD 66 Roman armies begin attacks on the Jews throughout the empire and sieges of Jerusalem.

AD 66 The prophesied promised "Wrath of God" outpouring begins on OC Israel (1 Thess. 2:14-16. On the "them" = Israel = same as Matt. 23:32).

AD 66-70 Second Coming (*Parousia* = presence) of Jesus → His judgment wrath outpouring through His instrument – the Roman armies.

Mid AD 66-70 Daniel 12:7, 11 "complete shattering of the holy people" and "time of the end (of the Old Covenant age and people)" (1290 and 1335 days. 3 ½ years).

AD 70 Destruction of Jerusalem and the obsolete Old Covenant Temple.

AD 70 Determined judgments carried out and completed against Israel. (Their fate was sealed from their crucifying Messiah since AD 30). (Mark 8:31; Matt. 23:32-38, 27:25; Luke 19:41-44; Acts 2:22-23, 13:46; Ezek. 23:30-35; 1 Thess. 2:14-16)

AD 70 JEWISH TEMPLE **GONE** AND NOT ONE STONE LEFT UPON ANOTHER - **END OF OLD COVENANT JEWISH AGE = END OF 70TH WEEK OF DANIEL 9.** Full consummation of the New Covenant age and Kingdom and God's glory in Christ in the church, which is **to all generations, forever and ever** – Amen! (Eph. 3:21; Isa. 9:7; Dan. 2:44, 7:13-14).

(End of Sub Study)