

Part 17 — “The Plan of God to Save & Deliver” — 25 September 2022

Introduction:

After studying the prophet Jeremiah and coming to understand that God had determined the length of Israel's exile, the prophet Daniel had gone to the Lord in prayer. His prayer was made in view of God's self-revelation, His promises, and in recognition of the necessity of the people of Israel acknowledging and repenting of their sins.

Main Point: God knows the deepest needs of His people and has sovereignly purposed the means of both their _____
from sin and _____ from their enemies.

The Prophecy of the Seventy Weeks—Daniel 9:20-27

The Coming of Gabriel (9:20-23)

Observations:

1. The sending of Gabriel to Daniel was God's response to his prayer of repentance and intercession.
2. The sending of Gabriel was ultimately for Daniel's _____ and _____.
“I have come now to give you insight and understanding” *“you are greatly loved”*

“As a personal encouragement to Daniel, Gabriel informed him that he was “highly esteemed.” This translates a single word (*hemdā*) meaning something very precious, treasured, or highly esteemed. To be thought to this highly would have been a great encouragement to Daniel.”
—J. Paul Tanner

Key Point: The message brought by the angel was intended to help Daniel make sense of the _____ between Jeremiah's prophecy regarding the exile and the visions he had seen of the future world empires.

The Goals of the Seventy Weeks (9:24)

Observations:

1. The prophecy is centered on God's plan for the nation of _____.
“Seventy weeks are decreed” *“about your people and your holy city”*

⇒ The term translated “week” (*šābūa*) refers to a group or series of seven. The time period envisioned here were therefore refer to a period of seventy sevens or 490 years.

“Daniel had been thinking about the seventy years of captivity (Jer. 25:11; 29:10), but God had revealed to him that seventy more *periods of sevens* (i.e., a total of 490 years) would still be needed to complete the desolations of Jerusalem that so concerned him.” —J. Paul Tanner
2. Gabriel then described the various purposes of God that would be accomplished after this extended period of time:

God will to deal with _____: (1) <i>“to finish the transgression”</i> (Deut. 32:21; Rom. 11:25-27) (2) <i>“to put an end to sin”</i> (3) <i>“to atone for iniquity”</i> (Zech. 3:8-9)	God will establish _____: (1) <i>“to bring in everlasting righteousness”</i> (Psa. 72:2-3) (2) <i>“to seal both vision and prophet”</i> (3) <i>“to anoint a most holy place”</i> (Exod. 29:37; Ezek. 45:3)
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Key Point: Although certain aspects of these goals are related to events in Israel's history, what is properly envisioned here is a future in which these are both completely _____ and _____ to the nation.

Critical Events and Figures of the Seventy Weeks (9:25-27)

Observations:

1. The first event that is in view is the _____ of Jerusalem.
⇒ The decree or word that in view here is that of Artaxerxes given to Nehemiah (Neh. 2:1-8). The reference to the first seven weeks likely refers to the time that it took to fully restore the city of Jerusalem and its walls (roughly 49 years).

The envisioned 490 year period would therefore begin with this decree in 445/444 BC in the month of Nisan (March/April)

2. The most significant figure that is in view in this prophecy is the _____.
- ⇒ The prophecy refers to “an anointed one” (*māšīah*), a term that by this time was understood to refer to the coming king who would rule Israel in fulfillment of the Davidic Covenant (2 Sam. 7). That this is the specific figure in view is confirmed by the fact that he is referred to as a “prince” or “ruler” (*nāgīd*).

The coming of Messiah would occur during the period of the 7 weeks and 62 weeks (483 years total).

3. After the period of 69 weeks (483 years), the Messiah would be presented to Israel and then _____.
- ⇒ Although the visions of both Nebuchadnezzar and Daniel imply the rule Messiah (Dan. 7) over the kingdom that God will establish (Dan. 2), the language here clearly refers to his death. This fits with what the prophet Isaiah had predicted regarding Messiah (Isa. 53:8).
- 483 years from the issuing of the decree of Artaxerxes would be the month of Nisan (March/April) in AD 32/33.**
- “If one calculates 483 years from 444 B.C., one might conclude that the date for Messiah being cut off is A.D. 39. However, both the Jews and the Babylonians observed years of 360 rather than 365 days per year. If one calculates the number of days involved in the Jewish and Babylonian calendar year, the year Messiah would be cut off comes out to A.D. 33 with a 365-day year, the modern Julian calendar year. One scholar, Sir Robert Anderson, calculated that the day Jesus entered Jerusalem in his triumphal entry was the last day of this long period. The Triumphal Entry was significant because it was the last public event during Jesus’ first advent that demonstrated a positive popular reaction to Him. After it, the nation of Israel rejected Him.” —Thomas Constable
4. The prophecy then closely associates the death of Messiah with the subsequent _____ of Jerusalem and the temple.
- ⇒ The Jews revolted against the Romans in AD 66 and the city was destroyed in AD 70 by the army of the Roman general Titus.
- The destruction of the city and its temple implies some kind of gap between the 69th and 70th weeks where the judgment of God would remain upon the nation.**
- “If the first sixty-nine “weeks” cover the time leading up to Messiah’s crucifixion in AD 33, and the making of the covenant that begins the seventieth “week” follows the events of AD 70, then there must be a *gap in time*.” —J. Paul Tanner
5. The prophecy envisions the coming of another _____ whose actions reveal him to be an anti-messiah (Antichrist).
- ⇒ The prince/ruler in view here cannot be a historical figure (Antiochus IV did not destroy the city or the temple and Titus did not make a covenant with the people).

The “Prince” to Come

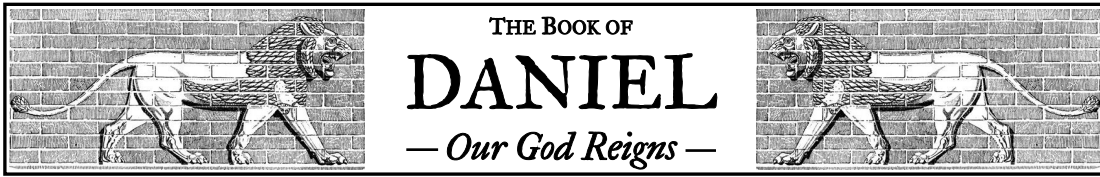
- (1) He is associated with “the people” who destroy the city and temple.
- (2) He will make and enforce a covenant (political or religious) with the nation of Israel.
- (3) After half of the final seven year period (3 1/2 years), he will put an end to the sacrifices and offerings of the nation.
- (4) He will then commit an act at the temple that is an utter abomination (2 Thess. 2:4)

The oppression and destruction waged by the Antichrist will last for an allotted period of time but will then be brought to an end with the establishing of God’s kingdom (Dan. 2, 7).

Key Point: The message of the 70 Weeks to Israel was one of both _____ for the coming of Messiah and _____ about God’s judgment and the coming of Antichrist.

Implications for Eschatology (Future Events)

- **The gap between the 69th and 70th weeks comprises the time of the Church Age and implies the _____ of the church from the earth before the beginning of the 70th week (*Pretribulationism*).**
Rev. 8:9-10—⁹ Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and they will learn that I have loved you. ¹⁰ Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth.
- **That the 70th week is still future means that God’s plan for Israel is not yet _____.**
Rom. II:II-12—¹¹ So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. ¹² Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!
- **God will bring to Israel the promised salvation of Messiah and deliverance from them from their enemies.**
Dan. 7:14, 26-27—¹⁴ And to him [Messiah, the Son of Man] was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed...²⁶ But the court shall sit in judgment, and his [Antichrist] dominion shall be taken away, to be consumed and destroyed to the end. ²⁷ And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.†



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Main Point: God knows the deepest needs of His people and has sovereignly purposed the means of both their salvation from sin and deliverance from their enemies.

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2. Gabriel then described the various purposes of God that would be accomplished after this extended period of time:

God will deal with Unrighteousness:

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- (2) *“to put an end to sin”*
- (3) *“to atone for iniquity”* (Zech. 3:8-9)

God will establish Righteousness:

- (1) *“to bring in everlasting righteousness”* (Psa. 72:2-3)
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3. After the period of 69 weeks (483 years), the Messiah would be presented to Israel and then **killed**.
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