

In our last study we saw how Daniel was given a revelation of the future Messiah who would come to restore His people.

**Daniel 9:24** <sup>24</sup> "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*.

This seventy sevens time period covers the entire time up to the end where everlasting righteousness is brought to bear upon the people of God.

**2 Peter 3:13** <sup>13</sup> But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

And so, Daniel is given this panoramic view of the outcome of the Messiah accomplishing our salvation as He finishes the transgression, makes an end to sin, makes atonement for iniquity, all of which took place at the cross and was secured in His resurrection.

From the decree to rebuild Jerusalem until its completion is the 7 sevens. Then the 62 weeks of years following its completion brings us to Christ's death on the cross. Thus, 69 sevens, or weeks of years has unfolded. All that remains is the final week.

**Daniel 9:25-26** <sup>25</sup> "So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. <sup>26</sup> "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined.

By the way, you'll notice that the word prince is associated with the Messiah. And in the immediate context we have the people of the prince destroying the city and the sanctuary to where the end comes with a flood.

Some have speculated that the people of the prince are Gentiles, but the context simply does not allow for this interpretation.

But it does raise the question, how can the people of the prince in verse 26 destroy the city and the sanctuary, when we know that in 70 AD it was the Romans (Gentiles) who destroyed the city and the sanctuary?

The answer is that the people of the prince, Israel, did in fact destroy the city and the sanctuary by destroying the true tabernacle and the true temple housed in the city of God, Jerusalem.

**Matthew 23:37-38** <sup>37</sup> "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. <sup>38</sup> "Behold, *your house is being left to you desolate!*

How did Israel do this?

By rejecting Messiah the Prince and delivering Him over to the world, the Roman authorities.

When Jesus drove the money changers out of the Temple He was asked by the Jews, by what authority do you assume the responsibility to act in such a judgmental way?

**John 2:18** <sup>8</sup> The Jews then said to Him, "What sign do You show us as your authority for doing these things?"

His answer is clear.

**John 2:19** <sup>19</sup> Jesus answered them, "Destroy this temple, and in three days I will raise it up."

Obviously, the Jews only had in mind the physical structure, but Jesus was speaking of His body.

**John 2:20-22** <sup>20</sup> The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" <sup>21</sup> But He was speaking of the temple of His body. <sup>22</sup> So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

To suggest that God was only addressing a physical structure, the city and the tabernacle, in His revelation to Daniel, is not to understand the fulfillment of such a prophecy as being Messiah the Prince Himself being the very one who would be destroyed and raised to life to accomplish all that is written in Daniel 9:25-26.

The reconstruction of this temple is what Messiah the Prince will accomplish through His redemptive work.

In fact, this was prophesied by Amos.

<sup>NAU</sup> **Amos 9:11** "In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old;

Again, this was fulfilled in Christ.

**Acts 15:15-18** <sup>15</sup> "With this the words of the Prophets agree, just as it is written, <sup>16</sup> 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, <sup>17</sup> SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,' <sup>18</sup> SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.

Yes, the Romans put Jesus Christ to death on the cross, but as Daniel points out it was the people of the Prince, Israel, who were the one's responsible to God for delivering the Prince unto death.

**Acts 2:36** <sup>36</sup> "Therefore let all the *house of Israel* know for certain that God has made Him both Lord and Christ-- this Jesus *whom you crucified.*"

And so, as we come to chapter 10 of Daniel the Lord will further reveal the distress that will take place until the end of the 70 sevens of time that we saw in chapter 9.

**Daniel 9:27** <sup>27</sup> "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

This final week is the New Covenant period. Christ made that firm covenant by His death on the cross and resurrection.

And so, what is shown to Daniel in the final chapters of this book demonstrate how Messiah the Prince will demonstrate His work among His people, (His chosen ones from both Jew and Gentile), as the last week, (redemption history from the cross to His second coming), will not be without tribulation.

Remember, Daniel's vision is in the context of the remnant of Israel returning to the Promised Land to reestablish God's Kingdom after 70 years in exile.

The close of the 70 years is the beginning of the hope as the remnant looks forward to the seventy sevens, that period designated as the fulfillment of all Messiah the Prince would come to accomplish from beginning to end.

But in the midst of this hope a messenger from God appears to Daniel with news that all is not well in the spiritual realm from which this messenger comes.

**Daniel 10:1** <sup>NAU</sup> In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar;

and the message was true and *one of* great conflict, but he understood the message and had an understanding of the vision.

At the outset this tells us that this particular vision was one that Daniel understood.

This particular vision took place in broad daylight where Daniel was actually in the company of friends. But, only Daniel saw the vision while his friends only sensed the presence of this heavenly messenger.

**Daniel 10:7** <sup>7</sup> Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.

Though the heavenly messenger appears curiously similar to images of the risen Christ in the book of Revelation, commentators are divided on who this messenger actually is, only because this messenger is seen to be fighting with the prince of Persia and needing assistance from Michael the archangel.

**Daniel 10:13** <sup>13</sup> "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

It is argued that the prince of Persia is an angelic representative or protector of Persia, who is behind the scenes in the spiritual world of this messenger from God, thus making this prince of Persia a demon fighting with the messenger of God and Michael.

This messenger of God is describing the heavenly conflict behind the scenes that he is engaged in and assures Daniel that he as God's representative is fighting for Daniel and the people of God.

Keep in mind that all that the messenger is revealing to Daniel is in the context of what was revealed about Messiah the Prince and His redemptive plan that spanned the time period of 70 sevens at the end of which everlasting righteousness would be brought to bear.

And so, what this messenger in Daniel 10 is revealing pertains to that vision and the future of the people of God.

**Daniel 10:14** <sup>14</sup> "Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future*."

And so, that latter days are in mind here, and these latter days are all about the fulfillment of the what God promised Adam and Eve in the Garden as He is moving history toward that day when the Kingdom on earth will be like, and even greater than, the original

earth where Eden was its center and man was called to rule over this Paradise of God to His glory.

This is the inheritance that we have in Christ.

**Ephesians 1:11-14** <sup>11</sup> also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, <sup>12</sup> to the end that we who were the first to hope in Christ would be to the praise of His glory. <sup>13</sup> In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise, <sup>14</sup> who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory.

But in the midst of this promise we are also told as we anticipate being brought into "The Land" just as Daniel is anticipating a remnant of his day being brought back to "The Land" that in the midst of that time leading up to the promise there will be conflict.

**Daniel 10:20-21** <sup>20</sup> Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. <sup>21</sup> "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these *forces* except Michael your prince.

We have the assurance that God is at work behind the scenes using His angels to minister to us as we travel the path we've been placed upon as we look forward to that city whose foundations and architect is God.

Daniel is shown how the struggle will happen in our world but the forces behind the struggle are often spiritual in nature.

**Ephesians 6:12-13** <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. <sup>13</sup> Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm.

We can stand firm because of the promises of God.

Chapter 11 is a run-down of history unfolding from Daniel's time onward as nations of the North and South battle each other for power and wealth.

However, in case we miss the obvious, the whole point of this portion of Scripture is to show Daniel that not only is God aware of the events to transpire in the future He has actually ordained them, as nothing is out of accord with His will.

But this is also to show Daniel that the hope of returning to Jerusalem is going to be in the midst of world turmoil. This will be the case even to the end which is the point our Lord Jesus was making to His disciples.

**Matthew 24:6-13** <sup>6</sup> "You will be hearing of wars and rumors of wars. See that you are not frightened, for *those things* must take place, but *that* is not yet the end. <sup>7</sup> "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. <sup>8</sup> "But all these things are *merely* the beginning of birth pangs. <sup>9</sup> "Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name. <sup>10</sup> "At that time many will fall away and will betray one another and hate one another. <sup>11</sup> "Many false prophets will arise and will mislead many. <sup>12</sup> "Because lawlessness is increased, most people's love will grow cold. <sup>13</sup> "But the one who endures to the end, he will be saved.

This is precisely the message to Daniel and to us and what this should do for God's people are a couple of things. It should encourage our hearts to know that God is with us even to the end of the age, but it also shows us that this world is not our home as this world will continue to have strife to the end.

Only when all of God's enemies are taken out of the way, with the last enemy being death, can we finally realize what it means to be back in the Land of Promise, the new heavens and new earth.

While it is true that the vision Daniel receives is addressing actual people and events in the future, (most agree that the reference to the kingdom of Greece is a reference to Antiochus Epiphanes), the main objective is to show Daniel that the seventy sevens are a picture of the two seeds warring to the end with the last week depicting the latter days.

**Daniel 10:14** <sup>14</sup> "Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future*."

It is those latter days that will lead to the last day.

We know those latter days were inaugurated with the coming of Christ as He declared that the Kingdom of God was now in their midst.

**Matthew 12:28** <sup>28</sup> "But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

This is the reference point for Daniel's vision as Christ is at the center of this vision as we saw in Daniel 9.

**Daniel 9:24** <sup>24</sup> "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*.

And so, as we come to the end of chapter 11 Daniel is confronted with the truth that all of these things must first take place and that the countdown has already commenced for the 70 sevens, and just as sure as all of the nations mentioned in chapter 11 will rise and fall according to God's plan, so too, will the rise of the Messiah happen and accomplish God's plan of redemption.

But as we approach the end of the latter days, as Daniel prophesies, what takes place in the history of God's people prior to Christ's coming will also take place after His coming regarding the abomination of desolation.

**Daniel 11:30-31** <sup>30</sup> "For ships of Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant. <sup>31</sup> "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

This is what Paul describes as the apostasy of the church prior to Messiah the Prince coming back for His own.

**2 Thessalonians 2:1-4** with regard to the coming of our Lord Jesus Christ and our gathering together to Him, <sup>2</sup> that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. <sup>3</sup> Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, <sup>4</sup> who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

The abomination of desolation took place in history with Antiochus Epiphanes desecrating the temple in Jerusalem, but this was only a foreshadow of the final desecration that will take place at the end of redemptive history as the world invades and desecrates the true temple found in the people of God as they attempt to tear down the church.

All of the nations in chapter 11 represent all of the nations in all times leading up to the end. This is the Gog and Magog of those days that will continue to fight against the seed of the woman until the thousand years, the time, times and half a time come to an end.

**Revelation 20:7-8** <sup>7</sup> When the thousand years are completed, Satan will be released from his prison, <sup>8</sup> and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.

What we see in Revelation, which is at the very end of the latter days, is pictured here in Daniel as the kings from the South and from the North war.

**Daniel 11:40-44** <sup>40</sup> "At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow *them* and pass through. <sup>41</sup> "He will also enter the Beautiful Land, and many *countries* will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. <sup>42</sup> "Then he will stretch out his hand against *other* countries, and the land of Egypt will not escape. <sup>43</sup> "But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians *will follow* at his heels. <sup>44</sup> "But rumors from the East and from the North will disturb him, and ***he will go forth with great wrath to destroy and annihilate many.***

But like this earthly king in the pages of Daniel, and the king or kings that will collide with God's people in the future, each will have the same fate.

**Daniel 11:45** <sup>45</sup> "He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

**Revelation 20:9-10** <sup>9</sup> And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. <sup>10</sup> And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Daniel's vision now turns to the end of this age in chapter 12 and introduces the age to come and next time we'll look at this as we finish the book of Daniel.

Let's take another larger look at a sketch of the 70 weeks to put the bigger picture in perspective.

Sometimes a diagram helps to capture the big picture:



70 Weeks Dan. 9:24-29

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|--|--|---|
| 7 weeks  | 7x7 Sabbatical years=49  | From Cyrus' Decree to Rebuild Temple  |
| 62 weeks   | 7x62 Sabbatical years=434  | From the rebuilt Temple to Messiah's 1 <sup>st</sup> Coming   |
| 69 weeks total takes us from the Decree to the Messiah's 1 <sup>st</sup> Coming  |  |   |
| <ul style="list-style-type: none"> <li>• There is 3.5 years of Christ's ministry</li> <li>• Also the Jew's apostasy, crucifixion of Messiah that leads to Desolations</li> </ul> |  |   |
| FINAL WEEK   | Time from the 1 <sup>st</sup> to the 2 <sup>nd</sup> Coming <ul style="list-style-type: none"> <li>• Christ confirms New Covenant</li> <li>• Send's the Holy Spirit</li> <li>• The Church in the Wilderness</li> </ul> 1260;<br>Time, Times, 1/2, 42 mo. | <ul style="list-style-type: none"> <li>• Near the end, the church's history is apostasy and abomination of desolation</li> <li>• At the end of the 70<sup>th</sup> week, Christ returns and establishes His everlasting Kingdom on the New Heavens and New Earth</li> </ul> |