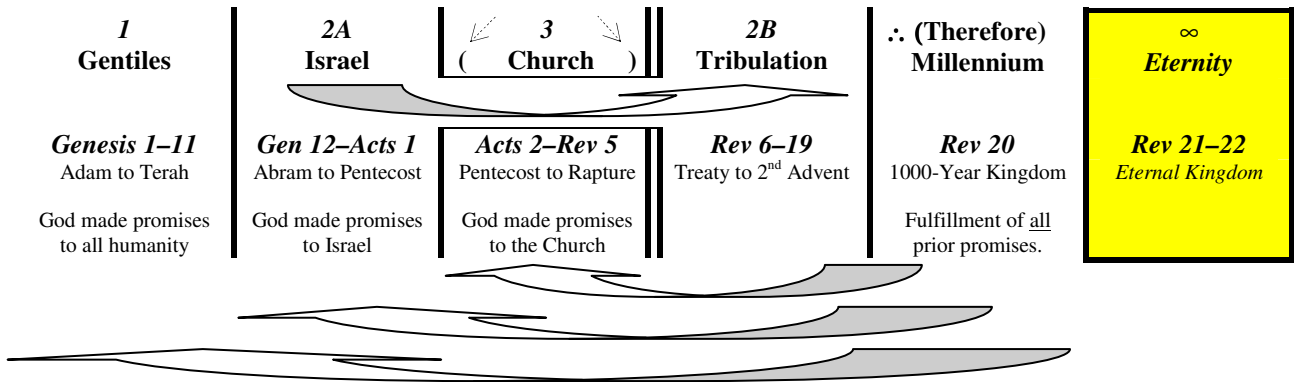


Review:

1. Outline of Biblical History:



We saw in Romans 11 that God started with a tame olive tree (Israel). At a point in time, He broke off its branch and grafted in the Church, but when the fullness of the Gentiles is reached, He will regraft Israel in. Paul speaks of the transition from Israel to the Church, the Church to the Tribulation, and then to the Millennium (though he does not detail that it is a two-step process to reach the Millennium). Luke 21:24 describes that part of the Church Age when Jews lack full sovereignty over Jerusalem as the Times of the Gentiles. Israel gained sovereignty over Jerusalem on 7 June 1967.



If the main harvest (which took 2000 years) is completed,



we should not be discouraged by seemingly small results as we glean. Remember, though, God wants a complete gleaning. This gives our task urgency, despite small returns.

2. Believing Equals Being Persuaded: no one decides to believe

Acts 28:24 shows that believing equals being persuaded:

| | |
|--|---|
| A Some <u>were persuaded by</u> the things that were spoken | B Others <u>disbelieved</u> the things that were spoken |
| C Some <u>believed</u> the things that were spoken | D Others <u>were not persuaded</u> the things that were spoken |

Why is it important to know this? It is not our job to make people believe. God's word is what persuades. Do not feel guilty if people remain disinterested *pre-believers* (cf. John 15:20).

3. Last Week's Memory Verse: Revelation 22:17

4. Matthew 16:18, "On this Rock I will build My church." The Church did not yet exist.

5. Memory verses: Genesis 12:2-3: God's unconditional promise to Abraham:

I will make you a great nation; I will bless you And [I will] make your name great; And ~~you shall~~ be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.

A Biblical Example of a Bible *Walk-Through* or *Overview*: Acts 7

To people seeking to kill you because of your faith, what would you say? Acts 7:2ff is what Saul (Acts 7:58–8:3) heard Stephen say. Within months Saul believed. Stephen showed a common denominator in Israel’s history (Put + or – by each italicized name below):

1. God appeared to Abraham, promised him land. He died w/o inheriting land [Genesis 12–25] (Acts 7:2-5)
Abe

2. God told Abe that his seed would be slaves 400 years in a foreign land, before inheriting the Promised Land. Stephen listed the first three generations of Abe’s seed: Isaac (his son); Jacob (his grandson), and grandsons (Jacob’s twelve sons: the patriarchs of Israel’s twelve respective tribes) [Genesis 15–30] (Acts 7:6-8).

3. One of Abe’s great-grandsons (Joseph) was sold into slavery by his brothers, but when Joseph rose to power in Egypt he fed his brothers (who had sold him) and introduced them to Pharaoh that all might go well with them. Even so, their roots stayed in Israel, where they buried Jacob [Genesis 37–50] (Acts 7:9-16)
Joseph the Pharaoh that knew Joseph Joseph’s brothers

4. Israelites multiplied in Egypt, but a Pharaoh that disdained Joseph enslaved the Israelites and forced them to kill their infants [Exodus 1] (Acts 7:17-19)
This Pharaoh (who disdained Joseph)

5. Pharaoh’s daughter took Moses (hidden for 3 months) and raised him as her own son [[the feared deliverer grew up in Pharaoh’s house]] [Exodus 2] (Acts 7:20-22)
Pharaoh’s daughter this Pharaoh

6. At age 40 Moses killed an Egyptian who beat an Israelite (thinking no one saw him, but the next day) an Israelite demanded: “Who made you our ruler and judge, are you going to kill me like you did the Egyptian?” [Exodus 2] (Acts 7:23-28)
An Israelite whose fight Moses stopped

7. Moses fled to Midian, had two sons; then God revealed Himself in a burning bush, saying that He (the God of Abe, Isaac & Jacob) was sending this Moses (rejected by Israel) back to Egypt (that oppresses His people) [Exodus 3–4] (Acts 7:29-35)
Moses Israelites who said, “Who made you a ruler and a judge?”

8. Moses (who showed signs in Egypt, the Red Sea & the wilderness 40 yrs) urged heeding the Prophet like Moses whom God would raise up, but they rejected him and worshipped a golden calf and Canaanite idols, despite God directly revealing directly the Law on Mt. Sinai **[Exodus–Numbers]** (Acts 7:36-43)

Moses Israel in Moses' day

9. Israel had its God-designed Tabernacle and later the Temple (that God let Solomon build). God expelled Gentiles from the land (while Israel was faithful) under Joshua and David [but did not expel Gentiles during the time of Israel's unfaithfulness during Judges] **[Joshua–Judges–1 Samuel–2 Samuel]** (Acts 7:44-50)

Joshua Israel during Judges David

10. The conclusion: Acts 7:51-53

11. The impact: Acts 7:74ff.

Chronological Flow: Narrative chronology-books on left:

Non-narrative-books on right (approximate chronological locations)

- | | |
|----------------------------|---|
| 1. Genesis | <i>Job</i> |
| 2. Exodus | <i>Leviticus</i> |
| 3. Numbers | <i>Deuteronomy</i> |
| 4. Joshua | |
| 5. Judges | <i>Ruth</i> |
| 6. 1 Samuel | <i>Psalms</i> |
| 7. 2 Samuel | |
| 8. 1 Kings | <i>Proverbs, Ecclesiastes, Song of Songs, 1 Chron, rest of OT</i> |
| 9. 2 Kings | <i>2 Chronicles, Ezekiel, Daniel</i> |
| 10. Ezra | |
| 11. Nehemiah | <i>Esther, Haggai, Zechariah, Malachi, Joel (?)</i> |
| 12. John, Matt, Mark, Luke | |
| 13. Acts | <i>NT epistles written during (or soon after) events of Acts</i> |

Basic Map of Israel



Mediterranean Sea

Dan
Sea of Galilee
Jordan River
Dead Sea
Beersheba
Sinai Peninsula

Red Sea

Fertile Crescent, Tigris & Euphrates rivers

Ur

Most events of Genesis 12–Acts 12 happen within this map.

The Seventy Heptads of Daniel 9:24-27

Water of Life #2B

Daniel 9:1-2: In 539 B.C. (the sixty-sixth year of the Babylonian captivity) Daniel read Jeremiah 25:11-12, which says that the captivity would last seventy years:

And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation... (Jer 25:11-12a)

Daniel 9:3ff: Daniel confessed the nation's sins and prayed for the restoration of Jerusalem (in keeping with how He had led the people out of Egypt under Moses)

Daniel 9:24: God would deal with the nation and the city 490 (seventy heptads) years to accomplish six prerequisites for restoring the city in the Millennium:

*Seventy weeks [490 years] 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.*

Daniel 9:25a: A decree to restore & rebuild the city and its walls would begin the timetable

Know therefore and understand, That from the going forth of the command [1] 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 [2] the wall, Even [3] in troublesome times.

The decree concerns restoring the city [1] and its walls [2]. There will be opposition [3]. Nehemiah (the eleventh chronological book) discusses the qualifying decree.

Nehemiah 1:1: *The words of Nehemiah the son of Hachaliah. It came to pass in the month of Chislev [November-December], in the twentieth year [of King Artaxerxes' reign = December of 445 BC], as I was in Shushan the citadel [the winter palace of Persia].*

At this time (Neh 1:3) Nehemiah learned of terrible conditions in Jerusalem.

Nehemiah 2:1a: *And it came to pass in the month of Nisan [March-April], in the twentieth year [444 BC] of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king.*

In Neh 2:1-8, Nehemiah requests permission to go to Jerusalem to restore it. He also requests letters from the king telling all officials of the Persian government exactly what the king authorizes Nehemiah to do [so they will not interfere]. That decree of the king authorized rebuilding the city and its walls, which Nehemiah did, despite armed opposition to that work.

Based on data in Ezra, Nehemiah, and Daniel; Dr. Harold Hoehner dates the decree as the first of Nisan in 444 BC (March 5, 444 BC).

Daniel 9:25b: Messiah the Prince would come at the sixty-ninth heptad

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.

Why he says seven heptads and sixty-two heptads, not sixty-nine heptads:

The decree was *fully accomplished* in the first seven heptads.

Sixty-two-heptads after its completion, the Messiah comes.

Prophetic calendars in the Bible:

Revelation repeatedly interprets years in Daniel as 360-day years.

Genesis 7:11, 24; 8:3-4 show use of 30-day months

483 years (at 360 days per year) = 173,880 days

Converting 360-day years to (365.24219879-day) solar-years

483 360-day years = 476 (365.24219879-day) solar-years + 25 days

March 5, 444 BC

+ 476 years and 25 days

March 30, AD 33 (Palm Monday)

(Triumphal entry was Monday, *not* Sunday: Palm Monday)

Prior to Palm Monday: John's Gospel says: "My hour has not yet come."

John 2:4; 7:6, 8, 30; 8:20.

On Palm Monday John 12:23 says, "The hour has come."

Jesus' triumphal entry into Jerusalem on Palm Monday fulfilled Dan 9:25.

Daniel 9:26: The cross & Titus' siege of Jerusalem were between the 69th and 70th heptads

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 [that prince will come during the Tribulation. His people are the Romans] 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.

Daniel 9:25 speaks of one event during the sixty-ninth heptad: the triumphal entry

Daniel 9:27 speaks of events during the yet-future seventieth heptad (the Tribulation)

Daniel 9:26 speaks of events between the sixty-ninth and seventieth heptads

Heptads 1-69

(*the Parenthesis*)

Heptad 70

Messiah comes

Messiah cut off; Jerusalem invaded

Events of the Tribulation

Events occur after the sixty-ninth heptad ends, but before the seventieth heptad begins. Thus, there is a gap between the two heptads. How can this be? Remember that 9:24 defines the seventy heptads as a time of God specifically preparing the nation and Jerusalem for the restoration of Jerusalem (in the Millennium). The parenthesis is not a time devoted to preparing for restoring Jerusalem.

Daniel 9:27: Events of the Tribulation (first 3½ years) & Great Tribulation (last 3½ years)

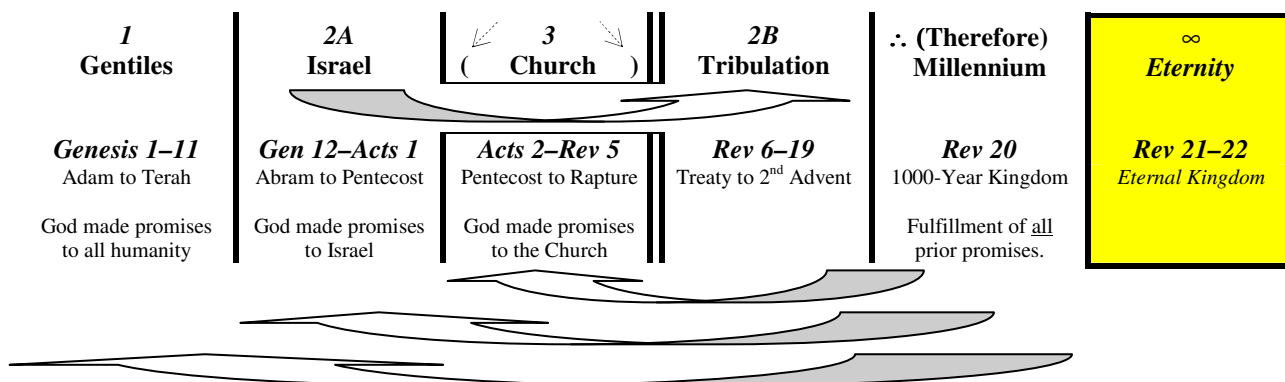
Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.

After the Rapture of the Church, Israel will find itself with no friends. In desperation, it will sign a seven-year covenant with a representative of Satan, who will annul the treaty half-way through. We will not take time to detail the events of this. The lengthiest treatment of that time period is Revelation 6–19.

Implication of Daniel 9:24-27: After the Tribulation is concluded (by Jesus' Second Advent and victory at the battle of Armageddon) He will establish His Millennial Kingdom and restore Jerusalem (because He accomplished all six issues mentioned in Daniel 9:24:

*Seventy weeks [490 years] 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.*

Relating Daniel 9:24-27 to the Outline of Biblical History:



Daniel's prophecy of the seventy-heptads accomplishes several important things:

1. It gives an overview of the Israel/Tribulation dispensation (2A and 2B) after 444 BC,
2. It dates Messiah coming in His triumphal entry on Palm Monday,
3. It speaks of Messiah being cut off (prophesying the cross),
4. It implies that something happens between the sixty-ninth and seventieth heptads (we know that to be the Church Age),
5. It points to the restoration of Jerusalem after the seventieth heptad, and
6. It leaves the reader wondering how a Messiah that is cut off would reign forever (of course, the New Testament clarifies that Jesus is the resurrected Messiah),
7. It defines the Tribulation as a seven-year time period with a clear distinction between its first and second halves.

CONCLUSION