

# Lesson 14, Daniel 9 part 3

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[ 0 : 0 0 ] um so let's let's pray well thank you for the privilege of being able to come and look at your word and i pray father that it would be an encouragement to us i pray that it would help our hearts to know you and to love you more deeply and i pray this in your name amen um so we're chapter nine again part three after this we're not going to do chapter nine again and i will tell you this that chapter 10 11 and 12 we'll do those in three weeks no no three parters on those that we'll just be able to hit those um i just thought that i would put back up here again just to show again kind of the chronology of daniel's writings we're still in chapter nine here it's right the first year of king cyrus um we'll probably hit some of that here a little bit and then the other thing that i wanted to do is come back to this one all of daniel's visions and i say daniel's visions i mean visions from the book because we had nebuchadnezzar's vision and we had daniel's visions and we have things that he's being told if you just keep in mind he keeps talking about four kingdoms and a fifth kingdom he keeps talking about four kingdoms and a fifth kingdom and if you'll remember that those four kingdoms are babylon persia greece and rome and the fifth kingdom is the first coming of christ then you've got daniel there's so much about it that's confusing and when we get to chapter 11 i swear to you you'll be i'm not supposed to swear sorry i'll tell you that that when you read chapter 11 you're going to be like it is going to hurt your head because there's so many details but you don't have to worry about the details you just remember the big picture and you'll be like oh okay there we go that's what we've got so anyway all right so we're taking a look most directly at verses 20 through 27 and um i'll somebody read that for me tonight that'd be great i mean if not i can read it but okay the 70 weeks of years right yeah verse 20 through 27 while i was speaking praying confessing my sin and the sin of my people israel and presenting my petition before the lord my god concerning the holy mountain of my god while i was praying gabriel the man i had seen in the first vision reached me in my extreme weariness about the time of the evening offering he gave me this explanation daniel i've come now to give you understanding at the beginning of your petitions an answer went out and i have come to give it for you are treasured by god so consider the message and understand the vision 70 weeks are decreed about your people and your holy city to bring the rebellion to an end to put a stop to sin to atone for iniquity to bring in everlasting righteousness to seal up vision and prophecy and to anoint the most holy place know and understand this from the issuing of the decree to restore and rebuild jerusalem until an anointed one the ruler will be seven weeks and 62 weeks it will be rebuilt with a plaza and a moat but in difficult times after those 62 weeks the anointed one will be cut off and will have nothing the people of the coming ruler will destroy the city and the sanctuary the end will come of the flood and until the end there will be war desolations are decreed he will make a firm covenant with many for one week but in the middle of the week he will put a stop to sacrifice and offering and the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator that's a very interesting translation i don't like it at all ah that's okay um so just let's just go back

and think big picture here daniel's been praying and his prayer started the first year of cyrus and what what is his prayer primarily about what is he doing in his prayer primarily you know is he is he giving thanks to god is he doing lots of praising of god is he asking god for a lot of things what what seems to be the thing he's doing in his prayer in verse 20 well no go think before verse 20 the prayer that he prayed can you remember the kind of prayer that it was he tells us in verse 20 he's usually asking for like uh forgiveness and thanks for putting them exactly it's a massive confession of sin and it's really important to remember that because here's here's what we have remember daniel is wisdom literature and he's confessing the sin of his people he's seen he's seen things in the future and he's seen things about their sin and the question is how if if god's people are going to sin what's the wise thing what is it we need what do we need to do how do we need to live in light of

that and and i think part of what we get in the answer of the 70 weeks answers that question so i want to divide this out by looking at the uh the angel of the vision first um who's the angel that's in this vision that comes talking and talks to him what's his name gabriel okay and do y'all know anything else about gabriel um from scripture as a whole he did that's right he appeared to mary it's okay what what did this guy do didn't he appear to i uh thought he appeared to isaiah no no he appeared there is a guy that he appeared to was it before latto no no no but it's about it's it's it's it's in the time with mary oh oh he appeared to zachariah that's right john the baptist's father yes that's right okay good good and so um one of the things about his appearance you know well one is that he comes at the evening offering which is about three or four o'clock in the afternoon okay um the the thing about the evening offering is that that's the last offering of the day to forgive people of their sins before they go to bed and go to sleep at night he did appear to zachariah and to mary to announce the messiah that's a part of what he's doing is that he announces the messiah so if you can think about that from the new testament bring it back here to daniel he's he's about to announce the messiah that's what's that's what's happening as a matter of fact in luke's gospel when he talks to uh to mary he says to her greetings favored one the lord is with you and then as he comes down he says he will be great and he will be called the son of the most high and the lord will give him the throne of his father david so a kingdom and he'll reign over the house of jacob forever and his kingdom will have no end now i think those three phrases are interesting because as you go back to daniel 2 and you see the stone that's cut out that becomes this big mountain that's this kingdom that lasts forever or you go to the son of man in chapter 7 he's given a kingdom that will last forever you have that same language that that was spoken there that gabriel is speaking here um i think that's pretty interesting i think the timing of all this is interesting because basically what you're saying what we're what i what i think is happening here is like easter eggs right little hidden gems jesus's death was right at the time of the evening offering so daniel's been confessing sin what are we going to do about sin what are we going to do about sin and gabriel who's going to announce the coming of the messiah comes at the time of the evening offering to give this vision so it kind of sets it up for this sort of feel of a lot of information about the messiah who is to come well the second thing is then to look at the purpose of the the seven the seventy sevens or the seventy weeks and that's in verse 24 and in verse 24 uh the new american standard says 70 weeks have been decreed for your people and your holy city and then it gives us six things to finish the transgression to make an end of sin to make an an atonement for iniquity to bring in everlasting righteousness to seal up vision and prophecy and to anoint the most holy place so here's what i want to do i want to i want to go through that list twice i want to kind of give you just the basics of what those words mean from the hebrew and then i want to show you what i where when i think this is happening and kind of uh the verses that go along with it if that makes sense so to finish transgression means to bring it to an end it's completed or you could say destroyed to make an end of sin this is the most interesting one to me the word to make an end is a little bit like a seal so if you have a document you're writing a letter to somebody and it's a formal letter back in those days you would roll it up you would take the wax rip it on it put your seal on it the seal was to finish it off it was to complete it right so it's to make an end of sin do finish sin fully right the the the next thing is to make atonement for iniquity the word atonement is the idea of a sacrifice that secures favor now there's a specific kind of sacrifice that can be called a propitiation which is a big word but it just means a wrath averting sacrifice a wrath averting sacrifice and so the atonement is about the idea of the sacrifice securing favor so it's like it's like the negative and positive or it's like two sides of the same coin right one pushes wrath away the other brings favor in the next one is to bring in everlasting righteousness okay so just just off the top of your head whose righteousness would be something that would be everlasting only god right not ours then you have to seal up vision and prophecy or really you could say to seal up prophetic vision and the reason for that is because the the word prophet prophecy and vision are in such a way that they could be interpreted either as separate things or the same thing but it's to seal up which is the same thing as make an end of sin putting that seal on it closing it off it's done we don't need prophecy anymore and then the the sixth one is to anoint the most holy place is what michelle read that's what mine says but the word place is not in the text um to say anoint the most holy place i mean the only place that's ever been anointed in all of scripture and i went and searched this out is the tabernacle not the temple and it only happened one time you don't you don't anoint the temple you dedicate the temple the anointing happens for people priests are anointed kings are anointed prophets are anointed but not a place so the word place is an

assumption of the translators okay okay so so here's the thing the 70 weeks is decreed for those six things to happen that's the whole purpose of the 70 weeks so whatever we say about when those 70 weeks are has to match the purpose for which they're there does that make sense what they're talking about when they talk about uh the time of the gentiles you know like that yeah it some some people will use the time of the gentiles to to talk related to this yes that's what they're alluding to yeah i'm not sure that that i think that that's what that is but i'm not i'm not i'm not 100 so so it could be or couldn't it right that's right um okay does that make so i'm just pausing before i tell you the scriptures that go with these just to be sure that that part makes sense all my scriptures i'm going to pull from are from the new testament because i because i think this is my view i think that these six things are accomplished in the ministry of jesus while he was here okay so for instance to end sin first peter 2 24 and he himself bore our sins in his body on the cross so that we might die to sin and live to righteousness for by his wounds we are healed he is putting an end to sin did i skip one sure that's the first one are you sure that's all of a sudden that's a to finish transgression that's the one to finish transgression to make an end of sin i put them together because they're couplets but anyway don't worry about that so that's the end of sin then you have the righteousness to bring in everlasting righteousness i think it's the righteousness of christ right he made him who knew no sin to be sin on our behalf that we might become the righteousness of god why is that because his righteousness covers us and here's the thing if you are saved if you've trusted christ you're covered with his righteousness and nothing can take that away it is yours from the moment you were saved for eternity it's everlasting righteousness then it talks about to make atonement well first john 4 10 says and this is love not that we loved god but that he loved us and sent his son to be a propitiation for our sins he is the atoning sacrifice we know that it's not hard for us um oh i have i think i've got something wrong in my notes maybe i don't have it wrong in your notes anyway to bring in everlasting righteousness i think i just said that didn't i no you were doing you're doing first i said righteousness of christ okay all right oh you have the scriptures written down too good um so here's romans three yeah no i'm a little bit confused sorry but now apart from the law the righteousness of god has been manifested being witnessed by the law and the prophets even the righteousness of god through faith in jesus for all those who believe for there is no distinction between jews and gentiles that's the that's the thing there so so again here's this righteousness it comes from him what about sealing up prophecy or what sealing up prophetic vision or putting an end to prophetic vision or making it so that prophetic vision is done we don't need it anymore well i think that this verse speaks to that and it's god after he spoke long ago to the fathers and the prophets in many portions in many ways in these last days that gives you this sense of a shift he's done it this way before but now in these last days he's spoken through his son that's right his son is the final prophet his son is the closure of prophecy so it seals off prophecy and prophetic vision and then under uh to anoint the most holy or to anoint the most holy place i think this is jesus i think he's the most holy he's the most holy one he was anointed at his baptism uh mary anointed him for his death and in christ you have the church being anointed as well the church was anointed on the day of pentecost acts chapter 2 the church also has an anointing of the holy spirit according to first john 2 27 so verses you can go chase out right sure and not in a because a spiritual place yeah it is but what some people will do is they will take that and they will say see the temple has got to be anointed and that's sometime in the future for us today and so they'll push it that far so that's that's why i'm a little leery of taking that on so so there's the whole purpose right it's the whole purpose is basically redemption that's the whole purpose of the 70 weeks now think about this the progression chapter 8 god's people are going to be sinning daniel sees that see cyrus come begins to pray and confess sin how how how do i live lord we need to confess our sins we need your forgiveness please forgive us please forgive us and the message he gets is redemption is coming i think that's pretty good so then that leaves us then we're just trying to figure out the whole 77s um and maybe maybe i won't hurt your head with this three sets of sevens starts in daniel chapter 9 verse 24 70 weeks have been decreed for your people and your holy city so let's talk a little bit about the law related to the 70 years exile before we get all the way in there so they were in exile for 70 years right saw that in jeremiah 25 saw that in jeremiah 29 in terms of the prophecy of it we know from history israel was in babylon for 70 years that's their 70 year exile why were they in there for 70 years why was it 70 years here's here's jerusalem going along fine everything's clicking you know lots of sin god's going to take him away from there he's going to take him into exile he decides to do it for 70 why not 50 why not 100 why 70 isn't the number seven supposed to denote like completion yes there's a kind of a there's kind of a

completion to that number it's good let me show you some history okay let me give you some background passages that i think will it'll take what you're talking about and bring it bring it together in leviticus chapter 25 now this is mooses right so this is before king david this is before jerusalem was the capital city this is before the temple built this is right after the exodus and the lord then spoke to mooses about sinai saying speak to the sons of israel and say to them when you come into the land which i shall give you then the land shall have a sabbath to the lord six years you shall sow the field and six years you shall prune your vineyard and gather in its crop but during the seventh year the land shall have a sabbath rest a sabbath to the lord you shall not sow your field nor prune your vineyard okay makes sense you can just you know you can do crops for six years after that stop okay sounds reasonable what happens

[ 20 : 33 ] if you fail to do that hmm well again this is mooses you however i will scatter among the nations and will draw out a sword after you as your land becomes desolate and your cities become waste then the land will enjoy its sabbath all the days of the desolation while you are in your enemy's land then the land will rest and enjoy its sabbaths all the days of its desolation it will observe the rest which it did not observe on your sabbaths while you were living in it okay so now we see if israel doesn't give the land the sabbaths they obviously are not obeying god so he's going to take them into other lands and destroy them and while they're suffering the land gets to rest okay so every seven years give it a rest so 70 would be 10 of those 10 times to give the land rest so you're in exile you're away from your homeland you see all this happening did mooses give any instruction for those people who were in exile and the answer is yes same chapter verse 40 he says if they confess their iniquity and the iniquity of their forefathers in their unfaithfulness which they committed against me and also in their acting with hostility against me i also was acting with hostility against them to bring them into the land of their enemies or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity then i will remember my covenant with jacob and i will remember also my covenant with isaac and my covenant with abraham as well and i will remember the land for the land will be abandoned by them and will make up for its sabbaths while it is made desolate without them they meanwhile will be making amends for their iniquity because they rejected my ordinances and their soul aboard my statutes in other words if you will go ahead and pray and confess your sin while you're there that's what that's what's going to trigger me bringing you back and so now you can see daniel's prayer daniel that's what that's why he's doing that you know um the other thing about that is as daniel begins to pray you remember daniel leans on god as the covenant keeping god and that's what god says here to mooses and leviticus 26 so daniel's got all this together so so so there it is there's kind of a background to this but and there's one more piece of the puzzle before we go too much further and and that that has to do with this a lot of people take the seventy sevens okay let's see if i can find no i don't want to go there yet so it says seventy weeks the word weeks there is just the word seven the reason you would call it a week is because there's seven days in a week and then most people would agree that the weeks there actually stands for years so seventy sevens being years then people come up with the number 490 years and so they're trying to figure out when does this take place when are these things going to happen and you've got and that's what that chart was that came up that's going to hurt your brain so these are different views of this and they can take it literally say okay it's going to be 490 years so dispensational 490 years so they'll start the 70 years here they'll say that it ends in the eschaton i'm not sure how it starts there and it's 490 years and then ends in the eschaton that's the

end times by the way in case you're wondering very very end and it's the antichrist figure who's there in verse 26 27 but the point is you got all these views all over the place and my point is is that i think it's i think it's impossible for this to be a literal rendering like where we in other words it's possible it's impossible for us to hold it as a literal number that we've got to try to track in history it's a symbolic number and i think it's symbolic of the idea of the jubilee the jubilee anybody know what the jubilee is seven seven years right so if we go to leviticus back to leviticus chapter 25 you're also to count off seven sabbaths of years for yourself seven times seven what's seven times seven man all this math you thought you're coming to bible study right that's 49 years you shall then sound a ram's horn abroad on the tenth day of the seventh month on the day of atonement you shall sound a horn for all your land you shall thus consecrate the 50th year and proclaim a release through the land to all its inhabitants it shall be a jubilee for you and each of you shall return to his own property and each of you shall return to his own family so the year of jubilee everybody forgives everybody

you forgive things debts are forgiven um if your land was held as a debt because you owed somebody money that land was returned to you it went back to your family and this yeah he he didn't want to do that for you no so so here's what i think i think that that image of the jubilee is what these 70 years or these 77s is all about and i think they represent three different three different jubilees okay and so i just want to give you the starting and ending points of that this is where it might get tedious i hope it doesn't i hope we can get through it pretty quickly uh for your sake but but let's just look at it the first jubilee then uh starts there in daniel chapter 9 uh verse 25 and it verse 25 says so you are to know and discern that from from the issuing of a decree to restore and rebuild jerusalem until the prince or messiah the prince or an anointed ruler there will be seven weeks now just stop right there that's your first jubilee your starting point was the issuing of a decree to rebuild and restore jerusalem okay that's your starting point your ending point is this messiah prince or an anointed ruler okay so that's that's what it takes up now it doesn't matter how many years that is is historically really it just matters that that's the first seven sevens okay so let's think about just a couple of things what do you think this decree might be to rebuild jerusalem or let me ask it another way do you know of somebody in history who made such a decree for jerusalem in the and the temple to be rebuilt cyrus cyrus cyrus the great that's right he's the one who came in and destroyed babylon and took over as a matter of fact he issues that decree and you can write down these verses second chronicles 36 i have them for you okay those verses there if you go look at those verses the isaiah verses predict cyrus doing this second chronicles 36 shows you cyrus doing that and so if you think about it when he sets them free and they go back to jerusalem what's happening captives are going back to their homeland he said in the prisoners free that's a jubilee right um now who is this messiah prince at the ending point of this honestly i'm not 100 sure i think it might be ezra who the book of ezra is written after here's why he was a priest in the line of aaron which makes him somebody who was anointed he was also skilled in the law of moses which would make him a ruler because he knows how to rule the people and he did rule the people and led the people so i think he's a pretty good possibility so that's the first jubilee this first seven sevens all right let's take a look at the second jubilee which is 62 sevens 62 sevens so let me show you this right here so in verse 25 it says here there will be seven weeks and 62 weeks and then there's a semicolon do you all see that right here that that makes it sound like that you need to add seven to 62 to get 69 problem is is that i don't think that's where that punctuation ought to go in hebrew you have some leeway to sort of figure this out because they don't put the periods in there for us so here's three different translations my new american standard does it this does it that way right there will be seven weeks and 62 weeks all together the niv does the anointed one the ruler comes there will be seven sevens comma and 62 sevens period but the esv says the coming of an anointed one of prince there shall be seven weeks period then for 62 weeks it shall and the rest of it flows i think this is the better option i think this is the better option so what we have then is we have the rest of verse 25 being what happens in this second jubilee i just lost my page no there it is there it is uh nope let's go back let's go back to here so what happens in the 62 weeks the second jubilee it will be built again or continue to be built that's jerusalem with plaza and moat plaza means streets moat has the idea of underground water tunnels even in times of distress now that right there that's what gets me because when we get to chapter 11 it's going to talk about this same time period the 62 weeks and it is all of this war war war war war going on and israel's just stuck in the middle and everybody keeps just running back and forth across israel to have war and so they still get their temple in their city rebuilt and the underground water tunnels that are there that that you could find today they were not put in until this time and so that happens that happens after ezra during all of this time period that we keep looking at again and again um so the starting point is after the first anointed leader ezra okay and the ending point then if you'll look at verse 26 it says uh that after the 62 weeks the messiah will be cut off so so in other words the 62 weeks finishes up when the messiah comes onto the scene okay and i think this is jesus the messiah there okay so so so the starting point of the second jubilee after the first anointed leader and the ending point is when the second or when the messiah comes so are you with me still are you am i giving you a headache yet okay then the last jubilee is this one here in verse 26 through 27 let me go ahead and flip over to 26 and 27 so here yeah so here let me let me just let's just read this whole thing that after the 62 weeks the messiah will be cut off what do you think cut off means come on just it's right there big obvious cut off maybe maybe not so obvious but that's what it means well okay he'll be cut off and have nothing so so that's his death and and there's more there the people

of the prince who who is to come will destroy the city the city is jerusalem and the sanctuary that's the temple and its end will come with a flood even to the end there will be war desolations are determined 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 now let me ask you just from that little reading who do you think this he is right here just if you were to just read this for the first time without knowing anything else who would you think this he refers to crush yeah good it could possibly be the prince but do you think the the people of the prince who is to come could possibly be the messiah as well okay so let's talk about it then all right so the starting point of this last jubilee which is a one seven is the anointed one being cut off the anointed one being cut off that language of being cut off is right out of isaiah 53 by oppression and judgment he was taken away and as for his generation who considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due so he's he's the beginning and then during during this whole destruction i think i've put down for you things that happen uh during the seven the first this one seven you have destruction of the city in the temple that's where it talks about that the people of the prince will destroy the city so that people of the prince it's either going to be christ or somebody at the time uh after christ it could be this guy named titus who was a roman general there's several people that it could be but the point is that happens there after christ ascension okay they are going to destroy the the temple um that when the rome came to destroy the temple the jews had already desecrated so much of it because of their civil war that they had with each other right that's exactly right um so you get the destruction of jerusalem but you also get the destruction of the old covenant where he talks about um it's in verse 27 uh he will make a firm covenant with the many for one week now this says make a firm covenant it actually talks about uh it's re it's it's not like a new covenant it's something that you um republish if you will and so he does that for one week in the middle of the week he'll put a stop to sacrifice and grain offering how does jesus put a stop to the old covenant what are what what parts are what what's um in the old covenant you had to you had to bring a lamb to sacrifice in the old covenant you had to do all kinds of other offerings you had the temple that was there and you had the holy place you had the most holy place where the ark of the covenant was sitting who could go into the most holy place in the temple only the high priest and what separated the most holy place from the holy place the veil there was this big huge veil and scripture tells us in the gospels that when jesus died that veil was torn from top to bottom he is the sacrifice he is the sacrifice as a matter of fact in in hebrews it says that when he said a new covenant he has made the first obsolete whatever is becoming obsolete is growing old and ready to disappear in other words at the death of jesus he theologically destroyed the old covenant and in 70 a.d when the temple was destroyed then historically practically the old covenant is destroyed the third thing that gets destroyed during this last jubilee is the destruction of the desolator and it talks about um in verse 27 nope let's go back i don't know why i don't have 27 right there it talks about the desolator talks about how um on the wing of abominations will come one who makes desolate even until complete destruction one that is decreed in other words i think that's talking about titus it's talking about desecrating the temple it's talking about destroying the temple in 70 a.d and what titus does is he takes a scroll from the law he he cuts it in half brings in harlots into the most holy place and desecrates the place and finishes destroying it from what the jews had already done so much so that many many people say that his soldiers were told that the mortar between the bricks contained gold and they began to tear brick by brick off of this thing and scrape the mortar off in order to try to find gold gold and so jesus told his disciples not one stone will be left on top of another and it's true it was all completely torn down but it it talks about how that the there's going to be a destruction of the desolator right it will be poured out on the one who makes desolate in other words he's going to be destroyed and what we know from history is that titus died on his way back home from a fever from a fever um okay so let me just pause there and i tried to get through those three jubilees starting point ending point is there any blanks that i didn't give you that you need do you have any questions about that does it seem clear sort of when you talk about it it seems clear yeah let me let me let me go back here daniel 2 we had gold silver bronze iron iron clay and then the stone cut out okay that's this history right here in daniel's vision we had the beast that was a lion we had the beast that was a [ 41 : 02 ] a bear we had a beast that was a leopard and then we had one that was a monstrosity we don't know what it was and then we had the son of man our five again that's this history the 70 weeks that's this history it starts here and goes this way because he's already had 170 now there's

going to be another 70 this 70 was for punishment this 70 is for redemption i i say that because as you go back and you read daniel yourself all of these things i'm saying may not be in your head but if you can remember this is all the same time period it's this all culminates with the work of jesus on the cross um so any anything else any other questions or thoughts so this last seven yes isn't on that timeline so yes it is yes it is well i thought it started with the death of jesus no no it doesn't start with the death of jesus wait a minute the third timeline oh yes yes yes you're right you're right you're right i was i heard you say 70 the whole thing i heard you say the whole thing so it would continue on it would continue on this way okay to 70 a.d when jerusalem was destroyed do what the destruction of jerusalem or the death of dinos well no with well that that all happens in the same year yeah he literally died on the way home from that campaign that's kind of weird it is very weird yeah yeah but you know when he got there so this is like i've read so much about the history of this there's so much stuck in my head one of the things is that when he got there he was trying to hold his his soldiers back because these three factions of jews had been in such a civil war the whole time that they had destroyed all of their food reserves so he just camped outside the city for a while until they began to get hungry and there's some descriptions about what they did in their hunger and then when the roman soldiers came in for some reason he couldn't control them and they just went berserk with chaos destruction and pillaging and and the torturing of the jews that they did and all this sort of stuff it was terrible you know so you get this glimpse of like nothing like that's ever happened before you know the only other thing i wanted to kind of just kind of close with i just wanted to come back to the point daniel sees his people sinning chapter eight he goes to confess because he's seen in scripture what god has said and the vision that he gives to daniel is a vision that shows there's going to be an end to sin there's going to be atonement there's going to be everlasting righteousness and the thing is is that it culminates with jesus on the cross and one of the things that i would say is that jesus's work upon the cross with his resurrection but his work upon the cross it's the centerpiece of everything as you read the old testament you you can trace from the old testament to the cross to the work of christ and and one of the things that that the jews needed to understand by the time of jesus is that there is no going back to that old covenant the temple veil has been torn the temple has been destroyed so they get this idea from like the book of hebrews that says that jesus is better than mooses

and jesus is better than joshua and jesus is better than david and jesus is better than solomon jesus is better than adam it is it is through him that we have this atonement and he wanted daniel to see listen this this is coming my messiah is coming and he will put an end to all of these things and so the wise thing to do is to trust the lord to take care of sin and to take care of the wicked and to take care of his people trust trust in him okay that's it um it's uh daniel nine is hard this is this this is hard and i will say when we get to chapter 11 i'm excited about chapter 11 and 12 actually 10 11 12 they're all one final vision together as one but we'll take each one uh per week but it closes the book out nicely it'll it'll it'll it'll be it's tedious but we're not going to make it tedious we're not going to jump into all the ooey goeey of it and just kind of it's a big picture so um do we have do we have any uh prayer requests tonight