

CONTINUED FROM WITHIN

weeks of Israel and Jerusalem (see brochure entitled Daniel's Seventy Weeks).

The end of the seventy weeks of Daniel and the times of the Gentiles are the same; the second coming of the Lord Jesus Christ. Both prophetic streams reach their zenith in the person of the "**prince who is to come**" (**Dan. 9:26**), the counterfeit messiah or Antichrist, whom Christ will destroy at the time of His return.

The book of Daniel stands as a monument of predictive truth. It is often compared to the book of Revelation, and, in truth, the book of Revelation cannot be understood apart from the foundation laid in the book of Daniel for Revelation chapters 6 thru 19 are simply a detailed description of Daniel's 70th week or otherwise known as "the tribulation". An understanding of Daniel and Revelation constitutes the basics of biblical prophecy.

-The End -



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THE PROPHECIES OF DANIEL

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THE PROPHECIES OF DANIEL

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Think of the prophecies of Daniel as the steel superstructure of a great building to which are attached walls, roof, floors, and so forth. All the subsequent Bible predictions are attached to the superstructure of Daniel. The two primary parts of the framework are the “**times of the gentiles**” and the “**seventy weeks**” concerning Israel and Jerusalem. (Dan. 9:24-27). Everything else, the broad expanse of human history, the first and second comings of Christ Jesus, and all the details supplied by the Lord through His prophets and apostles are attached to **this** magnificent superstructure.

Already by Daniel’s time, the following prophetic truths had been revealed to God’s chosen nation:

1. Israel would be the channel of the Lord’s great messianic kingdom on earth (the Abrahamic covenant and Jacob’s prophecy concerning Judah (Gen. 49:8-10).
2. The Davidic dynasty would be the catalyst behind the Messiah’s authority, with Jerusalem

and Israel the bases of His ruling operations (the Davidic covenant [2 Sam. 7:12-16] and Ps 2).

3. The Suffering Servant of the Lord would make future blessing possible with His redemptive sacrifice for sins and His resurrection from the dead (Ps. 16; Isa. 53). All of this revelation and much more may not have been fully understood by Israel. After the Babylonian destruction of Jerusalem, the entire promised program of God appeared to be in total shambles. As Jerusalem and Israel lay in ruins, the Davidic dynasty was cut off in disgrace, and the people of Israel languished in the heart of ancient paganism a thousand miles away from the land of promise. Many other prophecies about Israel’s glorious future appeared to be conditioned upon the obedience of Israel to the Lord, and obedience seemed to be a rare commodity among God’s chosen people in Babylon in Daniel’s time.

Daniel and the people had clung to the prophecy of their contemporary Jeremiah that the Babylonian Captivity would last only seventy years, after which the people would return to Jeru-

salem. As the seventy years drew to a close and Daniel studied Jeremiah’s prophecy (Jerm. 25:11) even more closely, praying earnestly for the forgiveness of Israel and their restoration to Jerusalem to rebuild the sanctuary of the Lord, God sent His angel to reveal the new truth concerning the “**seventy weeks**” (Dan. 9:24-27), laying out the future schedule for Jerusalem and Israel and the coming of the Messiah.

Two great parallel events would have to transpire before the Messiah would fulfill the prophecies concerning His reign over the kingdom of God on earth: the **times of the Gentiles** (see brochure entitled **Times of the Gentiles**) and the **seventy**



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