

THE BOOK OF DANIEL

Daniel 9:1-27 | Session 14 | B.C. 553-538

REVIEW OF PREVIOUS CHAPTERS.

- **Chapter 1:** introduces Daniel's life which spanned from his captivity and royal service in Babylon at the age of fifteen to his final service under Cyrus, the king of Persia, when he was around 80.
- **Chapter 2:** revealed The Times of the Gentiles.
- **Chapter 3:** God miraculously rescued Daniel's three friends from the fiery furnace in which they were cast because they would not compromise their faith.
- **Chapter 4:** Daniel interpreted another of Nebuchadnezzar's God-induced dreams of a giant tree cut down, branches and leaves removed, and fruit scattered. The stump and its roots, however, remained. This tree represented Nebuchadnezzar, whose heart (or mind) would be changed and who would be given a beast's heart (or mind) for seven years.
- **In chapter 5:** Daniel is an older man in his 80's, long forgotten by most in Babylon. Daniel was summoned to interpret the handwriting of God upon a wall. That night Belshazzar was slain, and Darius the Mede took the kingdom.
- **Chapter 6:** Serving in the Persian empire, Daniel would not bow down to worship Darius. He was subsequently thrown into the lions' den, but God's angel shut the lions' mouths, and Daniel was saved from death.

DANIEL DISCOVERS THE TIMING OF JUDAH'S CAPTIVITY | DANIEL 9:1-2

Verses 1,2—

We were first introduced to **Darius** when he overthrew the Babylonian kingdom in 5:31, after which Daniel had interpreted the writing on the wall for king Belshazzar, "God hath numbered thy kingdom and finished it. You have been weighed and found wanting, and this very night your kingdom will be divided." In chapter 6:1, **Darius** set up his new government, in which Daniel had a leading political role. There is controversy over the exact identification of **Darius** since he is only known in the book of Daniel. He was either a co-regent (like Belshazzar) under Cyrus the Great, or **Darius** could be another name for Cyrus, the king who took Babylon in B.C. 539. Daniel would be in his 80s during the **first year of Darius, the son of Ahasuerus** (which means *the mighty*).

Daniel understood by books. The Hebrew word is *cepher* which means something written. In this case, it was the writings of **Jeremiah the prophet**, that he was reading. Specifically, he makes a note of Jeremiah 25:11 and 29:1,10, where Jeremiah's prophetic word of the LORD, written years before, predicted the captivity of Judah would last for seventy years after which they would return to

Jerusalem: *“For thus saith the LORD, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.”* Significantly, the LORD says, *“after seventy years....I will visit you,”* implying the LORD was silent during this period and did not intervene with the Jews in their dire circumstances. There are periods in history when God is silent, for example, the 400 years that separate the Old Testament from the New Testament. Some believe we live in a period of God’s silence today, where there are no prophetic visions, yet we have the Word of God to guide us.

No doubt, the dream of Nebuchadnezzar in chapter 2 prompted Daniel to search the Scriptures, in which another king was posed to overthrow the kingdom of Babylon.

The number of years was now drawing to an end, and Daniel recognized that.

DANIEL HUMBLER HIMSELF BEFORE THE LORD GOD | DANIEL 9:3-4

Verse 3,4—

Prophecy tends to cause spiritual interest in those who read and understand it. Daniel knew what Jeremiah’s prophecy meant for his people. Before long, they would be released from captivity and set back in their land. His first inclination was to ***look to the Lord, pray and ask for favor, spend time fasting, sitting in sackcloth and ashes, and confess to the LORD his God.*** These are all works-based actions that Daniel was bound to do since he lived under the Law of Moses. For the believer in the dispensation of grace, we are instructed to *let your request be made known to God in everything by prayer and supplication with thanksgiving.* But all the added works that Daniel exhibited are no longer needed since we are not under the Law but Grace. Daniel was obedient to the Law, and God will recognize him for it.

The word **dreadful** doesn’t mean *dreadful in the sense of worry* but carries more *a sense of awe or terrific! The great and revered God!* The God who ***keeps the covenant and mercy to them that love him...that keep his commandments.*** Again, in the dispensation of grace, our favor with God is not determined by keeping the commandments. God favors those who believe in Jesus Christ—we are favored because of the work Jesus Christ did on the cross. It is His righteousness that makes us *new creations and complete in Him.*

DANIEL EXPRESSES HIS NATION’S SHAME | DANIEL 9:5-15

Verses 5,6—

He associates himself with his People; we ***have sinned, committed iniquity, done wickedly, rebelled, and departed from thy precepts and thy judgments.***

He confesses *we didn’t listen to thy servants, the prophets.* Over and over again, the nation rejected the prophet’s word and, in doing so, rejected God, for they were God’s mouthpiece. Hebrews 1:1 says, *“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets....”*

Verse 7—

Righteousness belongeth unto thee, but unto us, confusion of faces, the word *confusion* means *unsure, or shamed at this day* in which they found themselves. Probably shame in the sense of *why didn't we listen*. **All Israel** was **driven** from their land by the Lord. The Northern kingdom of Israel was scattered throughout the nations, while the Southern Kingdom of Judah was relegated to Babylon. This was because they trespassed against God. The Lord proclaimed in Ezekiel 14:13, *"Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it."*

Verses 8-10—

While this passage is not meant for those who live in the dispensation of grace, there are parallels with our government. We could easily have **confusion of face**, i.e., shame before the Lord. What a different world it would be if men listened to the **voice of the Lord** through His Word!

Verses 11-15—

The curse is poured upon...all who are of **Israel**; each individual has **transgressed**. The curse is found in passages like Leviticus 26:14,33.

Daniel remembered what the Lord had done for his People when He **brought them forth out of the land of Egypt with a mighty hand** and made a Name for Himself. All Egyptians knew (Exodus 14:18) that He was the Lord God Almighty.

DANIEL'S FINAL PLEA FOR GOD'S MERCIES | DANIEL 9:16-19

Verse 16-19—

Because He is holy, the Lord is **righteous** even in His **anger and fury**. Daniel asks God to **cause their face to shine upon thy sanctuary...for the Lord's sake**. Everything we do, in word or deed, we should do all to the glory of God. Even in our study of the Word, we are to *show ourselves approved unto God*, not man (2 Timothy 2:15).

Daniel knows the time of captivity is nearing an end, so he pleads with three **O Lord** statements: **hear, forgive, and listen**, and please **defer not**, do it quickly for **thine own sake...for thy city and thy people called by thy name**. What an unselfish prayer Daniel prays!

THE LORD RESPONDS EVEN BEFORE DANIEL IS FINISHED WITH HIS PRAYER | DANIEL 9:20-23

Verses 20-23—

God sends **Gabriel** to Daniel even before his prayer is completed. We saw the angel **Gabriel** for the first time in chapter eight. He shows up at the time of the **evening oblation**, or sacrifice, which was one of two, morning and evening, required by the Law of Moses. Now we see some of the characteristics

he exhibits, 1) He appears as a **man**. 2) He can **fly swiftly**. 3) He **talked** to Daniel in a voice he could understand. **Gabriel** has come to deliver a prophecy.

Previously, Daniel had two visions concerning the Times of the Gentiles; now, **Gabriel** has come to reveal God's program for his chosen People until its finalization with the coming Kingdom under Israel's Messiah.

THE SEVENTY WEEKS OF DANIEL: OVERVIEW | DANIEL 9:24

Verse 24—

Daniel is now hearing God's program for Israel, it begins with **Seventy weeks**. In the context of chapter nine, Daniel has been thinking in terms of years (9:1; also Jeremiah 25:11-12). The word for **weeks** is **sevens**, thus, Seventy sevens. So the plain sense would be that these **seventy weeks** are *seven weeks of years*. Therefore, $70 \times 7 = 490 \text{ YEARS}$.

Four hundred and ninety years **are determined upon thy people and upon thy holy city**. Therefore, this prophecy is specific. It is not about world history as we saw in the other visions, this concerns the history of Israel and the city of Jerusalem.

By the end of the 490 years (the Seventy Weeks), God will have completed six things for Israel:

1. **To finish the transgression.** Israel's sin of disobedience will be brought to an end when she repents and turns to Him as her Messiah and Savior.
2. **To make an end of sins.** This would be accomplished by Jesus Christ, who would bear the world's sins on the cross.
3. **To make reconciliation for iniquity.** This means to *atone or cover*, which God will do for Israel when she repents at the second coming of Christ.
4. **To bring in everlasting righteousness.** This is what God will establish in His kingdom. It will be an age characterized by righteousness. *"Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."* Isaiah 60:21.
5. **To seal up the vision and prophecy.** All prophecies will be fulfilled in the Millennium.
6. **To anoint the most Holy.** This likely refers to the anointing of the Holy of Holies in the Millennial Temple.

All six of these things are forward-looking to the promised millennial Kingdom when Jesus Christ will rule and reign as King of kings and Lord of lords.

THE SEVENTY WEEKS OF DANIEL: SPECIFICS | DANIEL 9:25-27

Verse 25—

The Seventy Weeks begin with **the going forth of the commandment to restore and to build Jerusalem**. At this point in Daniel, this commandment had not been given and would not be given for about 100 years, on March 5, 444 B.C. The decree is recorded in Nehemiah 2:1-8. The command was

given to Nehemiah from king Artaxerxes to begin rebuilding Jerusalem, starting with the city walls. Thus the timeline of the Seventy weeks began. **Unto the Messiah the Prince**, this refers to Christ Himself. Specifically, it refers to the time of His anointing by God the Father, which was at the time of His water baptism (see Acts 10:37,38).

That period of time: Decree to rebuild – Jesus’s baptism **shall be seven weeks**, that is: $7 \times 7 = 49$ years, **and three score and two weeks**, that is: $62 \times 7 = 434$ years. $434 + 49 = 483$ YEARS.

The first 49 years included the actual wall construction, which took only 52 days, but there was so much preparation needed first after the city lay desolate for decades, e.g., removal of debris and giant stones. Likewise, housing needed to be rebuilt and streets, etc.

After that time, the 434 years commenced.

Verse 26—

After threescore and two weeks (434 years), **shall Messiah be cut off** (Cut off means to be killed). This 434-year period ended on the day Jesus Christ rode into Jerusalem in what is called His Triumphal Entry when He was officially presented to the nation of Israel as the Messiah. This was prophesied in Zechariah 9:9, *“Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having salvation; Lowly, and riding upon an ass, And upon a colt the foal of an ass.”*

These two periods of time (69 weeks) ran consecutively with no gap of time between them.

But Gabriel tells Daniel that the **Messiah was cut off** **AFTER threescore and two weeks**. After the triumphal entry, three events occur.

1. Messiah would be killed. He *would have nothing* because His kingdom could not be instituted at that time. Therefore, He did not receive the throne of David and did not receive royal glory at that time.
2. The destruction of Jerusalem and the Temple. **The people (of the prince that shall come) shall destroy the city and the sanctuary**. This occurred in 70 A.D. when the Roman general Titus with his army, invaded and destroyed the city and the Temple. This is likely why many say the Antichrist will be of Roman decent since it was the Romans who destroyed the city in A.D. 70. It follows that the Antichrist will be a Gentile of Roman origin. But can an argument still be made for the Antichrist to be Islamic?
3. There shall be war. This has been the case with Israel; it has been characterized by war.

This leaves one more *week* that has not been accounted for, and it is dealt with in verse 27

Verse 27—

This verse is the last **seven**. The Seventieth Week of Daniel. This last seven is a total of seven years, and it is the same seven years as the Great Tribulation. The seven years are divided into two equal halves of 3.5 years each.

The seven years begin with the **confirmation of the covenant, with many for one week**. This could mean the Antichrist *makes a covenant* or that he merely *confirms a covenant* that is already established. This is the starting point of the 70th week and the beginning of the Great Tribulation. It is not the Rapture that will begin the Tribulation. The Rapture may occur at any moment but sometime before the beginning of the Tribulation.

This covenant will be made or confirmed **with many for one week**. It is a seven-year promise between Antichrist and Israel.

In the midst of the week, he shall cause the sacrifice and the oblation to cease. That is, after the first 3.5 years, the covenant will be broken. At that time, the Jewish sacrifices will cease. We see this also in Revelation 11:1,2.

Then comes idol worship in the Jewish Temple, **and for the overspreading (influence) of abominations** (image or idol) likely means that an image of the Antichrist will be set up in the Temple compound (see Daniel 12:11; Matthew 24:15). The image itself is spoken of in Revelation 13:14-15. **He shall make it desolate.**

The last phrase is: **and that determined shall be poured out upon the desolate.** The word translated *desolate* can also be translated as “a desolator.” If taken to mean “desolate,” it refers to the Jewish people during the second half of the Tribulation, when wrath is *poured out upon the desolate*. If it refers to “a desolator,” it refers to the Antichrist and to his destruction at the Second Coming on the very last day of the seventieth seven.¹

¹ Fruchtenbaum, Arnold G. [*The Footsteps of the Messiah : A Study of the Sequence of Prophetic Events*](#). Rev. ed. Tustin, CA: Ariel Ministries, 2003. Print.