

## DANIEL 9

## “UNTO THE MESSIAH”

Copy v. 24

Nothing can be more significant in the affairs of men than the revelation we receive and the relationship we have with The Messiah. He is Christ – The One we know as the Lord – His earthly name is Jesus.

In this amazing prophesy of Daniel 9, the Word of God introduces this Christ in one of the most unusual prophesies to be found anywhere in the Bible.

For our study of this chapter I am going to divide the chapter into four parts:

- I. THE ALERTNESS OF THE PROPHET’S MIND – vv. 1-2
- II. THE RESPONSE OF THE PROPHET’S HEART – vv 3-19
- III. THE SOURCE AND NATURE OF THE PROPHET’S UNDERSTANDING – vv. 20-23
- IV. THE FUTURE OF THE PROPHET’S PEOPLE AND THE PROPHET’S CITY – vv. 24-27
- V. FIVE CONCLUDING POINTS etc.  
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### **I. THE ALERTNESS OF THE PROPHET’S MIND**

- Read vv. 1-2
- What Daniel describes in these first two verses of Ch. 9 have amazing implications and instructional values for all of us.
- What is it that we can learn about THE ALERTNESS OF THE PROPHET’S MIND?
  1. It was prompted by the Tide of History -
    - A major change in Daniels world had taken place. The Babylonians who had captured and enslaved Daniel as a young man were out of power. A new kingdom had come to power – yet Daniel and his

people – were still captive and THE HOLY CITY was still under captivity of Pagan Powers.

- Daniel was alert enough to observe with concern the changing tides of history. He knew these tides were significant. He would not merely notice them – he wanted to understand them. He wanted to know what they meant.
- A nation, or a person, who is not aware of the changing tides of history is not likely to handle the future with victory.
- With that Desire we look at the second aspect of THE ALERTNESS OF THE PROPHETS MIND –

2. It was Focused By Prophetic Authority –

- v. 2 “ . . . I Daniel understood by books the Number of the years, where of the word of the Lord came to Jeremiah the prophet, . . . ”
- To find the meaning of historical events Daniel went to the Word of the God of History.
- Specifically he went to the Prophecy of Jeremiah
- He did not turn to the Babylonian wise men, to the advocates of the “new age” religious of the day. He did not turn to the popular gods of the popular religious of his day. He turned to Jeremiah, God’s prophet. It was Jeremiah who was very much on the scene when (626 BC) God had given Israel another opportunity of repentance and revival under their King Josiah. It was Jeremiah who wept with courage and truth over the desolations of Jerusalem and the Jews.
- And it is to the prophecy of this Jeremiah that Daniel turns –
  - Not to the advocates of popularity polls – or the conclusions of human think tanks, or the recommendations of government task forces – But to GOD’S PROPHET
  - (Emphasize the Eternal Significance of God’s Word)

-- AND THE ALERTNESS OF HIS MIND WAS FOCUSED BY PROPHETIC AUTHORITY. It was also...

### 3. CHALLENGED BY HISTORICAL SIGNIFICANCE –

-- v 2 “I Daniel understood by books the Number of the years, where of the Word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”

-- Here is what Daniel Read In Jeremiah –

-- Jer. 25:11 “. . . this whole land shall be a desolation, and an astonishment: and these Nations shall serve the kind of Babylon seventy years.” (See also Jer. 29:10)

-- The year was now 538 BC. . . when Daniel did the math he realized that significant things with reference to the Jews and Jerusalem were about to happen (For an interesting discussion are the timing of the seventy years see Alvord, p. 201-F. Jeremiah was called to prophesy in 626 BC. The Babylonians captured Jerusalem in 605 BC. The time of Daniel’s reading of Jeremiah was 538 BC.)

-- Daniel’s mind was alert to the Significance of History because it was aware of the Significance of Prophecy.

-- During Sept. 2001, the month of America’s Terrorism. The Fr. Of Israel gospel Ministry, which posts prophetic and political news of Israel, reported that there were 269 viewers to their web site. (Letter from William Sutter, Executive Director, Jan. 2002)

-- The ALERTNESS OF THE PROPHET’S MIND leads now to our study of

## II. THE RESPONSE OF THE PROPHETS HEART

- (9:3-19)

-- v3 “And I set my face unto the Lord God –

-- I had to ask – when was the last time I set my face unto the Lord God?

-- How did I do so?

-- What happened?

- The Heart Responds in Prayer And We Will Study Five Aspects of this Remarkable Prayer.

## 1. HIS PREPARATION FOR PRAYER -

- v. 3 “And I set my face unto the Lord God, to seek by prayer and supplications (entreaty), with fasting, and sackcloth, and ashes: . . .”
- Even though there are many times when prayer may be instant – there are times when particular prayer should have a great preparation.

Such preparation shows our seriousness with God. It shows our seriousness of heart – and our desire to have meaningful communion with Him.

-- Daniel’s preparation For Prayer Involved The Totality of His Being:

- (1) There was The Preparation of His Soul – with an act of his will. “I set my face unto the Lord God, . . .”

-- That which had activated his mind in v 1-2 now activates his will in v 3.

-- His focus was set. It was a Pursuit of The Spirit. Distractions of such spiritual pursuit are off-limits to the Spirit of a man so set on God.

- (2) There Was The Preparation of His Spirit

-- v. 3 “I set my face to seek by prayer and supplication. “

-- There were options. We will know that when powerful leaders have objectives to reach they devise many options to propose solutions.

Daniel Prepared His Mind And Will about the Matter and Here Is What He Concluded -- “I will pray... ”

- (3) There Was The Preparation of His Body –

- v. 3 “I set my face . . . with fasting, sackcloth, and ashes: . . .”
- This was no time for physical concerns. This is a spiritual matter.  
Daniel wanted nothing to do with anything that would distract him – not a concern for food (fasting). Not a concern for clothing (sackcloth), and not a concern for personal appearance (ashes) except the appearance that he was a man on a mission and should not be detracted.
- Such was Daniel’s Preparations For Prayer. We now look at:

## 2. HIS ADORATION IN PRAYER –

- v. 4 – “And I prayed unto the Lord my God and made my confession, and said, “O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; . . .”
- It is always appropriate in Prayer to adore the One to Whom we are Praying – Our Lord is Worthy of Such Adoration.  
  
When Jesus was teaching His Disciples to Pray – He did just that – “Our Father in Heaven Hallowed Be Your Name . . .”
- Now when Daniel Prays He Does the Same –
  - 1 He Adores the POSITION of His God and calls Him LORD
  - 2 He Adores the POWER OF His God and refers to Him as being “the GREAT and DREADFUL God, . . .”
  - 3 He Adores the HONESTY of His God and The One Who Keeps His Promises –
    - He is the God Who is “Keeping The Covenant and mercy to them that love Him, and to them that keep His commandments.”
- Such was Daniel’s

1 Preparation For Prayer and

2 Adoration In Prayer

We now look at

### 3. HIS HUMILIATION IN PRAYER

-- 9:4-6 “Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.”

-- THERE ARE THREE CERTAIN ASPECTS OF THIS HUMILIATION –

(1) THE PERSONAL NATURE OF HIS SIN – v. 4

(2) THE EXTENSIVE NATURE OF HIS SIN –

v. 5 “We - have sinned,  
- have committed inequity  
- have done wickedly  
- and have rebelled.

(3) THE EXPLICIT NATURE OF HIS SIN

i. WE WENT THE WRONG DIRECTION –

- v. 5 “We have sinned by departing from your precepts from your judgments.”

ii. WE DID NOT GO THE PROPER DIRECTION –

- v. 6 “Neither have we harkened unto your servants the prophets, which spake in your name to our kings, our princes, and our fathers, and to all of the people of the land.”

-- We have no excuses – there is no one else to blame  
– No diminishing of the responsibility we much  
hear.

-- It was to Israel’s King Solomon that God had earlier said  
“If my people, which are called by my name, shall  
humble themselves, and pray, and seek my face,  
and turn from their wicked ways, then will I hear  
from Heaven, and will forgive their sins, and will  
heal their land.”

-- Daniel says – WE DID NO DO THAT

-- But NOW DANIEL DOES – and in the words of one of  
our Hymn Writers Daniel “POURS CONTEMPT ON  
ALL HIS PRIDE.”

-- Such is DANIEL’S

- HUMILIATION IN PRAYER.

-- NEXT WE CONSIDER

#### 4. HIS EXONERATION IN PRAYER

-- This is Daniel saying – We are in a mess and God is not to blame.

-- This Exoneration is detailed in verses 7-15.

(1) DANIEL DETAILS THREE CREDITS TO GOD –

i RIGHTEOUSNESS BELONGS TO GOD

- v. 7 – “O Lord, righteousness belongs to you”

- v. 14 – “For the Lord our God is righteous in all His  
works which He doeth ...”

ii MERCIES AND FORGIVENESS BELONG TO GOD

- v. 9 – “To the Lord Our God belong mercies and forgiveness ...”

### iii HONESTY BELONGS TO GOD

- v. 12 “He hath confirmed His words, which He spake against us.”

## (2) DANIEL DETAILS SEVERAL CHARGES AGAINST ISRAEL

- v. 7-8 Confusion of faces belong to us “ ... but unto us confusion of faces ... to us belongeth confusion of face”
- v. 7 – Trespasses belong to us “because of their trespass that they have trespassed against thee”
- v. 8 – Sin belongs to us “ ... because we have sinned against thee.”
- v. 9 – Rebellion belongs to us “ ... though we have reveled against him;”
- v. 10 – Disobedience belongs to us “Neither have we obeyed the voice of the Lord our God, ...”
- v. 13 – Absence of prayer belongs to us “ ... yet made we not our prayer before the Lord our God, ...”
- v. 15 – Wickedness belongs to us “... we have sinned, we have done wickedly.”
- (And several times these charges of sin are repeated.)

### -- IN ALL SUCH MATTERS OF HUMAN DILEMMA, GOD IS FULLY EXONERATED

-- There is nothing about God that takes the blame. Daniel knew that. It would be profitable for us to know it as well.

-- Such was Daniel’s

1 – Preparation For Prayer



2 – Adoration In Prayer

3 – Humiliation In Prayer

4 – Exoneration In Prayer.

WE NOW LOOK AT:

5. HIS EXPECTATION IN PRAYER

-- v. 16-19

(1) Daniel Expected God To Be Righteous for His Response.

-- v. 16 “O Lord, according to all your righteousness, I beseech you, ...”

-- Daniel Expected God TO DO RIGHT

(2) Daniel Expected God To Listen To His Servant

-- v. 17 “Now, therefore, hear the prayer of your servant, ...”

(3) Daniel Expected God TO Behold The Desolations

-- v. 18 “O my God, incline your ear, and hear; Open your eyes, and behold our desolations, ...”

-- There is a NT parallel – Rom. 7:24 – “O wretched man that I am! Who shall deliver me from the body of this death?”

(4) Daniel Expected God To Know The Basis of His (Daniel’s) Appeal

-- v. 18 “We do not present our supplications before you for our righteousness, but for your great mercies.”

(5) Daniel Expected God (1) To Forgive, (2) To Hearken, (3) To Do, and (4) Not to Defer.

-- This is an evangelistic appeal.

v. 9 “O Lord, hear; O Lord, forgive, O Lord, hearken and do; defer not, for thine own sake, O my God: for your city and your people are called by your Name.”

Lord: Rescue Your Name from our abuse.

-- We have now studied in ch. 9

I THE ALERTNESS OF THE PROPHET’S MIND – vv 1-2

II THE RESPONSE OF THE PROPHET’S HEART – vv 3-10

That leads us to:

III. THE SOURCE AND NATURE OF THE PROPHET’S UNDERSTANDING  
– vv. 20-23 <READ>

-- What Daniel unfolds next is a powerful message about God’s response to our calling.

1 It Is Responsive In Its Nature – v. 20-21

-- God’s Response Came As A Result of Something

-- v. 20 “While I was –

- Speaking
- Praying
- Confessing
- Presenting

2 It Is Divine In Its Origin

-- v. 21 “While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, ...”

(Note – the Hebrew – YAW-AF – occurs nine times in nine different verses. It is translated “weary” or “Faint” with the exception of Dan. 9:21, where it is translated “caused to fly.” The context obviously leads to this translation. He is sent

immediately on this errand. Gabriel did not originate this mission to Daniel. He was under commandment – v. 23)

-- Now This Source of Daniel's Understanding is not only –

1 Responsive In Its Nature and

2 Devine In Its Origin – it is also –

3 Explicit In Its Presentation

- v.21-23

-- Gabriel

v. 21 -- “touched me”

v. 22 -- “informed me”

-- “talked with me”

-- Came to “give” me skill and understanding

v. 23 -- “Came to “show” me (ASV – “to tell.”)

-- Affirmed me

-- But not only is this source of Daniel's understanding

1 Responsive In Its Nature

2 Devine In Its Origin

3 Explicit In Its Presentation –

It Is Also

4 Instructive In Its Purpose

-- God has reasons for responding to our praying – and He instructs us in those reasons and through those reasons

Here are three reasons for the answer God was going to give to the Prophet.

(1) God Loved Daniel.

-- v. 23 The angel said to Daniel “you are greatly beloved.”

(2) God Wanted Daniel to Understand the Matter.

-- v. 23 “you are greatly beloved: therefore understand the matter, ...”

-- That is why God has revealed Himself to us. He is not the God of cloudy confusion.

(3) God wanted Daniel to Consider the vision.

-- v. 23 “ ... therefore understand the matter and consider the vision.”

-- Understanding a matter is not the end of the matter.

-- Consideration is in order. Personal applications are to be made.

Changes are to be forthcoming.

God’s Revelation is not a dead-end street.

His truth does not end at Noon on Sunday.

#### IV THE FUTURE OF THE PROPHET’S PEOPLE AND THE PROPHET’S CITY (vv. 24-27)

-- These are prophetic verses. They have been described as some of the most difficult and intriguing prophetic verses of all scripture.

-- Through the centuries there have been numerous and varied interpretations of these verses. For those of you who have studied these various interpretations, I will tell you that I have chosen the dispensational view of interpretation.

- THERE ARE ELEVEN (11) MAJOR POINTS I WILL ACCENT FROM THESE FOUR (4) VERSES.

## **1 THE SEVENTY-WEEK SCHEDULE OF PROPHETIC EVENTS**

- v. 24 “Seventy weeks are determined ...”

### UNDERSTANDING DANIEL’S “SEVENTY WEEKS”

- There are two key questions to ask here
  - (1) What is the Hebrew language background of the English phrase “seventy weeks?”
  - (2) What is the historical significance of this period referred to as “seventy sevens?”

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#### **(1) What is the Hebrew language background of the English phrase “seventy weeks?”**

- The word translated “weeks” is often referred to as a heptad, simply meaning “seven.” It is frequently translated “week” since a “week” is made up of seven days. Often when it is so translated the context indicated that what is referenced is a seven-day week. (Example – Daniel 10:2-3)
- Practically all Hebrew language scholars and Bible students will interpret the heptad of Daniel 9 as “years.” Below are some of their thoughts.
  - “In the expression itself there is no intimation as to the length of time intended. How long, then, is the seven? In Daniel 10:2-3 an expression of time, days, is added, so that this passage we are to understand

ordinary weeks of 7 *days* each, ... Also in Dan. 8:14, where Daniel intends a definite period of time, he adds an expression “evening and mornings.”

“How then are we to determine the length of that which is designated by the present word *sevens*? We can determine this, not from the word itself, but from other considerations. It seems obvious that ordinary weeks, of 7 days are not intended ... The brief period of 490 days would not serve to meet the needs of the prophecy, upon any view. Hence, ... this view is almost universally rejected.”  
(Young, Edward J., The Prophecy Of Daniel, Eerdmans, Grand Rapids, 1949, p. 195-6)

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“In English ears it must sound pedantic (Paying undue attention to formal rules without having an understanding or experience of practical affairs.) to speak of ‘weeks’ in any other than the familiar acceptance of the term. But with the Jew it was far otherwise. The effect of his laws was fitted ‘to render the word *week* capable of meaning a seven of years almost as naturally as a seven of days.’”  
(Anderson, Sir Robert, The Coming Prince, James Nisbet & Co. London, 10<sup>th</sup> Edition, 1915, p. 67)

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-- Anderson, referenced above, also notes in a footnote – “That the prophetic year is not the ordinary year is no new discovery. It was noticed sixteen centuries ago by Julius Africanus in his *Chronography*, (A recording of time intervals.) wherein he explains the seventy weeks of *Jewish* (lunar) years, ... ”  
(Anderson, p. 75)

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“The dictionary definition of our English word “week” is “a period of seven successive days.” This is not true of the Hebrew word *shabua*. Its literal meaning is “a unit of seven.” It has no primary reference to time periods at all, whether of days or years ... On the basis of analogous Hebrew usage, ... we find that our word *shabua* may the basic meaning of “heptad” or “unit of seven,” ... This possibility is greatly strengthened by the fact that *shabua* appears three times in the OT with the word *yome* added, as though it imply that *shabua* by itself was not sufficient to show that a period of seven days was intended. The most interesting point, however, is that two of the tree combinations of *shabua* and *yome* appear in the second and third verses of Daniel 10, (v. 2 as *weeks* and v. 3 as *whole*)\* immediately following the Seventy Weeks prophecy of the preceding chapter, as though to warn the reader that *shabua* is now being used in different sense.” (\*See Strongs No. 3117) (Whitcomb, John C., *Daniel’s Great Seventy-Weeks Prophecy: An Exegetical Insight*, Grace Theological Journal 2, no. 2 {Fall 1981}: p. 259-263)

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(2) **What is the historical significance of this period referred to as “seventy sevens?”**

- Even though there is general agreement that the *shabua* in Daniel 9:24-27 is a term indicating a period of 490 years (70 times 7), there is divided opinion as to when those years began and when they ended, or, more significantly, when they will end. There is extensive written material on the various views. What is presented here is the view that is in keeping with what is commonly called

dispensational theology. This is the theological understanding that is basic to the prophetic view of a forthcoming rapture for the redeemed and a subsequent seven-year tribulation upon the earth. How then do we account for these 490 years?

v. 25 – There is to be a total of 69 weeks (483 years) “from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, ... seven weeks (49 years), and threescore and two weeks (434 years).

## **2 THE PROPHETIC FUTURE OF THE JEW AND JERUSALEM.**

- v. 24 “Seventy weeks (seventy sevens) are determined upon YOUR PEOPLE AND UPON YOUR HOLY CITY, ...”
- That is – The Jews and Jerusalem.
- This prophecy specifically concerns the Jews and Jerusalem. We must keep in mind that that which concerns the Jew and Jerusalem affects the Gentile.

## **3 THE PROPHETIC PURPOSES OF GOD.**

- v. 24 (THERE ARE SIX OF THESE PURPOSES STATED IN THE VERSE.)

THE FIRST THREE OF THESE PURPOSES DEAL WITH GOD’S COMPLETION OF THE SIN MATTER –

- (1) “To finish the transgression”
- (2) “To make an end of sin”
- (3) “To make reconciliation for iniquity”

THE SECOND THREE OF THESE PURPOSES DEAL WITH GOD’S COMPLETION OF THE RIGHTEOUSNESS MATTER.

- (4) “To bring in everlasting righteousness”



- (5) “To seal up the vision and the prophecy.” (Such will no longer be needed in describing God’s redemptive purpose.”)
- (6) “To anoint the most Holy.” (Some translators and interpreters ascribe this to the anointing of the holy of holies in the millennium kingdom.)

#### **4 THE TIME OF THE MESSIAH –**

-- v. 25 “Know therefore and understand, that from the going forth and of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven <HEPTADS> weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

-- Here is one of the most amazing matters in all of the history of prophecy, or for that matter in all of the history of anything the human race has ever seen or heard of.

In the year 538 BC Daniel says that from a certain event which would later take place as a decree from a pagan king, there would be a period of 483 years (69 times 7) until “Messiah the Prince.” The decree to which Daniel referred would be “the commandment to restore and to build Jerusalem, ...”

Such a decree was issued in 445 BC by the Persian King Artaxerxes. It is described in Nehemiah 2:1-8.

#### **READ NEHEMIAH 2:1-8**

What makes this prophecy so amazing is the exactness of details it presents. For example, note that Daniel identifies the month and the year of the very historical king who gave the decree. With that exact date the chronologist have been able to track the exact number of days from the decree to the ‘UNTO THE MESSIAH’

- AND SO, IN MODERN TERMINOLOGY, **LETS DO THE NUMBERS.**
- 483 Jewish Lunar years of 360 days total ----- 173,880 days.
- So we would conclude that if Daniel is accurate then something significant concerning the coming Messiah would happen 173,880 days from the day of the decree.
- NOW WE MAKE A PROJECTION:
- 445 BC to 32 AD is 476 years.  
476 years times 365.25 days  
(the Gregorian Calendar is ----- 173,859 days.
- So now Daniel's Prophecy was incorrect by -----21 days.
- In 32 AD Passover occurred on the 14<sup>th</sup> of Nisan. John 12:1 tells us that Jesus came to Bethany six days before Passover which would have been the 9<sup>th</sup> of Nisan. John 12:12 tells us that He spent at least one evening in Bethany. He would then enter Jerusalem to the shouts of "Hosanna" on the 10<sup>th</sup> of Nisan. The Julian date of the 10<sup>th</sup> of Nisan for 32 AD (Gregorian) was April 6<sup>th</sup>. Now the Gregorian date for the decree of Artaxerxes was March 14<sup>th</sup>. The days between March 14<sup>th</sup> and April 6<sup>th</sup> are -----24 days.
- So now Daniel's prophecy is off by ----- 3 days.
- The Julian Calendar later had to be corrected to show that the Julian lunar year was actually 1/129 part of a day longer than the solar year. This adjustment was made in our Gregorian calendar in 1752. 1/129 of a day for 476 years equals ----- 3 days.
- So now we know that Daniel's Prophecy of the time of the Messiah was incorrect by ----- 0 days.

FROM THE TIME OF THE DECREE OF ARTAXERXES IN 445 BC TO THAT EVENTFUL DAY OF MESSIAH WAS EXACTLY, TO THE MONTH AND TO THE DAY, 483 YEARS, A TOTAL OF 173,880 DAYS. (My statements here based upon the calculations of Sir Robert Anderson, Dublin, Ireland, 1841, and published in his volume The Coming Prince, John Nisbet and Co., Limited, London, 1915 pp. 119-129)

Now to be sure this entire prophecy, and the calculations of the exactness of prophecy and history, have been contested by serious students and by critics alike. Such is the case with any revelation of truth. But the evidence is too remarkable for any denial of the place of our Lord and His prophetic truth in history.

There is no other event or personality in all of human history that falls into the category of such a Divine Revelation. Critics have long since demolished all other such claims to Divine Revelation. Against this one they have been unsuccessful.

## **5 THE CUTTING OFF OF MESSIAH –**

- v. 26 “And after threescore and two weeks shall Messiah be cut off, but not for Himself: ...”
- This prophecy concerns Jerusalem and the Jews. It was there, in Jerusalem, our Lord was crucified. A fact well known and not forgotten. Certain of the Jews wanted Him killed. Certain of the Gentiles performed the crucifixion. He died for the sins of both – the Jew and the Gentile. Daniel told in advance of its certainty in such a way that those who knew the Holy Scriptures could have looked on that Calvary scene and realized that it was the day Daniel had foretold centuries earlier.
- There is no clearer truth in all of history than that of Christ’s death for us.
  - Symbolized in the OT sacrifices –
  - Foretold by the prophets –

- Witnessed by the crowds at Calvary –
- Proclaimed by the apostles as certain to the gospel.
- Believed by the church for 2000 years.
- And He was “cut off, but not for Himself.” He died in the place of another. And that is why we read in our New Testament that –
  - “Christ died for our sins according to the Scriptures.” (1 Cor. 15:3)
  - and that He “died for the ungodly.” (Rom. 5:6)
  - and that He “should taste death for every man.” (Heb 2:9)

## **6 JERUSALEM’S DESTRUCTION AND DESOLATIONS**

- v. 26 “ ... and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”
- The most casual student of the History of the Jew and Jerusalem will recognize immediately the accuracy and significance of what Gabriel said would come to pass.
- In 70 AD, Titus the Roman sacked the city of Jerusalem and desolations have continued to flood the city and the nation since.

From the Assyrians, the Babylonians, the Medes, the Persians, the Greeks, the Romans, the Turks, the desert warlords, the scavengers, the Palestinians and the Islamic forces, the end has been like a flood and the desolations have made desolate with Daniel would later refer to as “the glorious land.” (11:41)

- In the early 1800s young Jewish pioneers began moving back to their ancient homeland. The land to which they returned has been described as “malaria infested swamps” and “the feudal world of scowling monarchs of the desert.” (McQuaid, Elwood, “Little Action of the Third Front,” pub. In Israel My Glory, Jan. –Feb., 2002, Friends of Israel Gospel Ministry, Inc., Bellmawr, NY 08099, p.7)
- Jerusalem has been described as the most invaded city of human history. (Dr Jimmie Johnson, scholar, theologian, student of Israel’s history, anthropologist, etc., in private conversation.)
- It is not quirk of history that Jerusalem and Israel attract world attention today. It is a signpost of God’s action in human history.

BUT AT THIS POINT IN DANIEL’S PROPHECY (v.27) WE ARE INTRODUCED TO THE BEGINNING OF DANIEL’S SEVENTIETH WEEK. IT IS A WEEK SET ASIDE FROM THE PREVIOUS WEEKS AND THE DESOLATIONS WHICH GABRIEL HAS PREVIOUSLY MENTIONED. THIS NEW WEEK, THIS 70<sup>TH</sup> WEEK, IS PRESENTED WITH FIVE PARTICULAR CHARACTERISTICS. –REFERRED TO BY CHRIST IN MATTHEW 24:21 AS A TIME OF GREAT TRIBULATION. (I shall list them in the continuing sequence of what Daniel describes as the future of Israel and the Jew.)

## **7 THE ONE-WEEK COVENANT OF THE PRINCE THAT SHALL COME –**

- v. 27 “And he shall confirm the covenant with many for one week: ...” (That is, a period of seven years.)
- “He” is the “prince” of the people that destroyed the city. (26)

## **8 THE BETRAYAL OF THE COVENANT –**

- v. 27 “ ... in the midst of the week he shall cause the sacrifice and the oblation to cease, ...”
- Based on this statement, the covenant that was so established obviously dealt with the temple and temple worship. The prophetic significance here is that there is no temple that now

stands. And there is no temple worship, no sacrifice. Such leads us to believe that the temple is yet to be rebuilt and that Jews will once again offer sacrifice in their temple in Jerusalem.

## **9 THE WORK OF THE ABOMINATION OF DESOLATION –**

- v. 27 “ ... and for the overspreading of abominations he shall make it desolate, ...”
- This is that to which Christ referred in Mt. 24:15-27.

### **READ AND EXPLAIN MT. 24:15-27**

(Note that this reference to “the abomination of desolation” is preparatory to Christ returning “as the lightening cometh out of the east.” Such a return has not yet occurred, therefore we conclude that this prophecy of Daniel is yet future.)

## **10 THE CONSUMMATION –**

- v. 27 “ ... even until the consummation, ...”
- Gabriel is talking about the great wrap-up of history.

## **11 THE OUTPOURING OF THAT WHICH IS DETERMINED –**

- v. 27 “ ... and that determined shall be poured upon the desolate.”
- Such sin shall face the outpouring of the wrath of God. Let all beware. God has spoken.

**AND THAT IS SOMETHING OF WHAT THE ANGEL GABRIEL EXPLAINED TO DANIEL.**

## **V FIVE CONCLUDING POINTS WITH REFERENCE TO DANIEL’S PROPHECY OF THE “ONE WEEK COVENANT” AND WHY WE BELIEVE IT IS YET TO BE.**

- 1 We know of nothing in history that may be properly understood as a fulfillment of this prophecy.

- 2 Previous to Daniel's prophecy is Jeremiah's (626-586 BC) prophecy of a time of "Jacob's trouble." Many Bible students believe that Daniel's prophecy of the seventieth week describes the same situation as does Jeremiah's prophecy. We know of nothing in history that may be properly understood as a fulfillment of Jeremiah's prophecy. (Jeremiah 30:1-7)
- 3 Christ said there was something yet to come about that of which Daniel had spoken. (Matthew 24:4-15)
- 4 To this point in history there has been no "consummation."
- 5 That which has been pre-determined to be "poured upon the desolate" has not yet been poured. (It is described in Revelation 6-18.)

(Prepared by RLA over a period of several months with most of the conclusions prepared in final form on Feb. 14, 2002)

## OUTLINE

### DANIEL 9

### “UNTO THE MESSIAH”

- I THE ALERTNESS OF THE PROPHET’S MIND – (vv. 1-2)
- II THE RESPONSE OF THE PROPHET’S HEART – (vv. 3-19)
- III THE SOURCE AND NATURE OF THE PROPHET’S UNDERSTANDING – (vv. 20-23)
- IV THE FUTURE OF THE PROPHET’S PEOPLE AND OF THE PROPHET’S CITY – (vv. 24-27)
- V FIVE CONCLUDING POINTS WITH REFERENCE TO DANIEL’S PROPHECY OF THE “ONE WEEK COVENANT” AND WHY WE BELIEVE IT IS YET TO BE.

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- I THE ALERTNESS OF THE PROPHET’S MIND – (vv. 1-2)
  - 1. It Was Prompted By The Tide of History – v. 1
  - 2. It Was Focused By Prophetic Authority – v. 2
  - 3. It Was Challenged By Historical Significance – v. 2
- II. THE RESPONSE OF THE PROPHET’S HEART – (vv. 3-19)
  - 1. His Preparation For Prayer – v. 3
    - (1) The preparation of his soul
    - (2) The preparation of his spirit
    - (3) The preparation of his body
  - 2. His Adoration In Prayer – v. 4
    - (1) He adores the position of God



- (2) He adores the power of God
  - (3) He adores the honesty of God
3. His Humiliation In Prayer – vv. 5-6
- (1) The Personal Nature Of His Sin – v. 4
  - (2) The Extensive Nature Of His Sin – v. 5
  - (3) The Explicit Nature Of His Sin – v. 5-6
    - i We went the wrong direction – v. 5
    - ii We did not go the proper direction – v. 6
4. His Exoneration In Prayer – vv. 7-15
- (1) He details three credits of God
    - i Righteousness belongs to God – vv. 7,14
    - ii Mercies and Forgiveness belong to God – v. 9
    - iii Honesty belongs to God – v. 12
  - (2) He details several charges against Israel – vv. 7-15
5. His Expectation In Prayer – vv. 16-19
- (1) He expects God to be righteous in His response – v. 16
  - (2) He expects God to listen to His servant – v. 17
  - (3) He expects God to behold the desolations – v. 18
  - (4) He expects God to know the basis of his (Daniel's) appeal – v. 18
  - (5) He expects God to forgive, to hearken, to do, and not to defer – v. 19

### III THE SOURCE AND NATURE OF THE PROPHET'S UNDERSTANDING – (vv. 20-23)

1. It Is Responsive In Its Nature – vv. 20-21
2. It Is Devine In Its Origin – v. 21
3. It Is Explicit In Its Presentation – vv. 21-23
4. It Is Instructive In Its Purpose – v. 23
  - (1) God Loved Daniel –
  - (2) God Wanted Daniel To Understand The Matter –
  - (3) God Wanted Daniel To Consider The Vision –

### IV THE FUTURE OF THE PROPHET'S PEOPLE AND THE PROPHET'S CITY – (vv. 24-27)

*THESE VERSES INTRODUCE US TO DANIEL'S FAMOUS "SEVENTY WEEKS" PROPHECY. IT IS IN THIS PROPHECY THAT DANIEL INTRODUCES THE MESSIAH BY TITLE AND BY THE EVENT OF HIS CRUCIFIXION SEVERAL HUNDRED YEARS LATER. THIS PROPHECY HAS BEEN DESCRIBED BY MANY BIBLE STUDENTS AS THE MOST UNUSUAL OF ALL PROPHETIC TEXTS. IT IS PROBABLY THE MOST EXAMINED OF ALL INDIVIDUAL STUDIES. THE VARIOUS INTERPRETATIONS AMONG BIBLICAL STUDENTS ARE NUMEROUS. OUR STUDY WILL ACCENT WHAT IS REFERENCED AS "THE DISPENSATIONAL VIEW" OF BIBLICAL INTERPRETATION.*

In the study we will consider the following:

- The "seventy weeks" schedule of prophetic events.
- The prophetic future of the Jew and Jerusalem.
- The prophetic purposes of God.
- The Time of Messiah.
- The "cutting off" of Messiah.

- The “people of the prince that shall come.”
- The destruction of Jerusalem and of the sanctuary.
- The flood of desolations.

*At this point in 9:27 we are introduced to the beginning of Daniel’s seventieth week – referred to by Christ in Matthew 24:21 as a time of “great tribulation.” It is characterized by –*

- The “one week covenant” of “the prince that shall come.” (Ref. In 7:24-28)
- The great betrayal.
- The “overspreading of abominations.”
- The pre-determined wrath upon “the desolate.”

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(Prepared by RLA June 2001 – March 2002)