

DANIEL 9

Text: Daniel 9:1-2

I. DANIEL'S KNOWLEDGE OF JEREMIAH'S PROPHECIES, vs. 1-2.

Jer 25:11, And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.

Jer 29:10, For thus says the LORD: After 70 years are completed at Babylon, I will visit you & perform My good word toward you, & cause you to return to this place.

2 Chron 36:17-21, Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave them all into his hand. And all the articles from the house of God, great & small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all these he took to Babylon. Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, & destroyed all its precious possessions. And those who escaped from the sword he carried away to Babylon, where they became servants to him & his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

II. DANIEL'S PRAYER, vs. 3-19.

A. Confession of sins, vs. 3-15

B. Note esp. vs 11-13

READ LEVITICUS 26:27-44

C. Daniel's plea for mercy, vs. 16-19.

III. GABRIEL'S MESSAGE, vs. 20-21.

A. "Your prayers were heard," vs. 22-23.

B. The vision of the 70 weeks (sevens),
vs. 24-27.

1. Not 70 literal weeks. The events certainly did not happen within 70 literal weeks of the time of Daniel.

2. Millennial view: each day represents a year, so that the prophecy involves something that will be fulfilled in 490 years from its beginning point (except that premillennialists have a 2,000 year or more gap between the 69th & 70th week).

3. Henry H. Halley of Halley's Bible Handbook takes a non-millennial view that also makes each day represent a year. His view is much more reasonable, and does not involve a 2,000 year gap. There are other conservative scholars that take a view similar to Halley's.

4. Most conservative scholars are not inclined to take a mathematical approach. Gabriel does not say, nor does Daniel say, that a "day" is to represent a year in this prophecy. 7 is a

number for completeness, 70 times 7 simply underscores that completeness even more thoroughly. God created the world in 7 days. The word of God is pure as silver refined in the fire 7 times, Psa. 12:6. The book of Revelation is addressed to 7 congregations, representing every possible spiritual condition. Christians are to forgive, not 7 times but 70 times 7, Matt. 18:21-22.

- C. The vision pictures a series of events divided into three distinct parts.
1. The rebuilding of Jerusalem after the Babylonian exile, as fulfilled in the days of Ezra & Nehemiah, vs. 25.
 2. The ministry of the Messiah, vs. 24-27a.
 - a. Finish transgression, make an end of sins, make reconciliation for iniquity, vs. 24.
 - b. Bring in everlasting righteousness. Rom. 1:16-17.
 - c. Seal up vision & prophecy. NOTE: Jesus personally fulfilled hundreds of O.T. prophecies, & made an end of prophetic

revelation in the
lifetime of His
personally appointed
witnesses.

1 Cor 13:8-11, Love never
fails. But whether there are
prophecies, they will fail;
whether there are tongues, they
will cease; whether there is
knowledge, it will vanish away.
For we know in part & we
prophesy in part. But when that
which is perfect has come, then
that which is in part will be
done away.

Zech 13:2, "It shall be in that
day," says the LORD of hosts,
"that I will cut off the names
of the idols from the land, &
they shall no longer be remem-
bered. I will also cause the
prophets & the unclean spirit
to depart from the land.

d. Anoint the most holy (One),
Acts 2:29-36, "Men &nd
brethren, let me speak
freely to you of the pat-
riarch David, that he is
both dead & buried, & his
tomb is with us to this
day. Therefore, being a
prophet, & knowing that
God had sworn with an oath
to him that of the fruit
of his body, according to
the flesh, He would raise
up the Christ to sit on
his throne, he, foreseeing
this, spoke concerning the

resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, & having received from the Father the promise of the Holy Spirit, He poured out this which you now see & hear. For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool.'" "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

- e. The Messiah cut off, "but not for Himself" (KJV, NKJ)

Isa 53:4-8, Surely He has borne our griefs & carried our sorrows; Yet we esteemed Him stricken, Smitten by God, & afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, & by His stripes we are healed. All we like sheep have gone astray; We have

turned, every one, to his own way; & the LORD has laid on Him the iniquity of us all. He was oppressed & He was afflicted Yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, & who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.

f. LXX, "tho there is no crime in Him." Isa 53:9, ...He had done no violence, nor was any deceit in His mouth.

g. ASV, NASB, "and shall have nothing." Luke 24:21, But we were hoping that it was He who was going to redeem Israel.

3. The destruction of Jerusalem after the coming of the Messiah, fulfilled in 70 A.D., vs. 26b-27.

a. The "prince" of 26b is Titus the general who led the Roman armies who destroyed Jerusalem in 70 A.D. Titus later became emperor.

- b. That this prophecy involves that destruction of Jerusalem is settled clearly by Jesus in Matt. 24:15-16, "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), then let those who are in Judea flee to the mountains.

- c. There is some question whether it is the Messiah or the Roman prince that is spoken of in vs. 27. If it is Christ, then the "covenant" is the New Testament. We know that, spiritually, Jesus brought an end to sacrifice & offering by His sacrificial death. We also know that the unbelieving Jews continued to sacrifice animals until the temple & the Levitical priesthood was destroyed by the Romans in 70 A.D.

- d. Translators were not certain whether the last word of this chapter should be translated "desolate" as in the KJV, or "desolator" as in the ASV. In either case, the events will continue to unfold until God's purpose has been accomplished - on the des-

olate Jewish nation--and eventually on the Roman nation as well.

- e. God's judgment on the Jewish nation was accomplished in 70 A.D. Eventually, the nation of Rome also fell, as foretold in Daniel, chapters 2, and 7, and perhaps here in chapter 9.

CONCLUSION: Though this chapter contains one of the most difficult prophecies to deal with, we can know for sure that we are on the right track in making the application to the work of Christ, and the destruction of Jerusalem by the Roman armies in a.d. 70 because of the application Jesus made of this passage in Matthew, chapter 24.

La Porte, TX, December 25, 1977

Exton, PA, November 8, 1987

Susquehanna, Marietta, PA, June 21, 2003