



CHAPTER NINE

DANIEL

**DANIEL'S PRAYER AND THE
PROPHECY OF THE SEVENTY WEEKS**

Introduction

Daniel chapter 9 has two main parts: a prayer of Daniel (vv. 1-19) and a heavenly revelation, which was God's answer to that prayer (vv. 20-27).

A Bible-Reading Prophet (vv. 1-2)



Daniel 9:1-2

1 In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans—

*2 in the first year of his reign, I, Daniel, **observed in the books** the number of the years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, **seventy years**.*

As this chapter opens, Daniel once again gives us a time stamp. He notes that all of this took place during the first year of _____ the son of Ahasuerus.

And so, right away we are thrust back in time to the reign of King Darius, the Mede. This is the same king who had reluctantly put Daniel in the lions' den back in chapter 6.

Thus, the year would have been _____ BC.

Daniel would have been an old man at this time. The Babylon kingdom had fallen, and the kingdom of the Medes and Persians had taken its place.

Now look at verse 2 again. Here we read that Daniel was reading his Bible, that is, "*the books according to the word of the Lord*" (HCSB).

Specifically, he says that he was reading in the prophet Jeremiah "*that the number of years for the desolation of Jerusalem would be 70*" (HCSB).

So, as Daniel was reading in the book of Jeremiah, he was reminded that the _____ of his people was only to last seventy years.

This predictive promise is found in Jeremiah 25:1-14 and in Jeremiah 29:1-11.

God had judged Israel for their disobedience exactly as He had said He would in Deuteronomy 28:15-68.

But God had also revealed to Jeremiah His prophet that the exile would only last seventy years.

Daniel and his friends were taken captive in the _____ of three deportations, beginning in 605 BC, and ending with the destruction of Solomon's Temple in 586 BC.

The year is now _____ BC, and as Daniel is reading in the scroll of Jeremiah, he realizes that the seventy-year captivity is quickly coming to a close.

Now, Daniel's behavior in this chapter is very instructive to us, the readers, on at least two fronts.

First, do not forget that Daniel was a _____ himself, and yet he still found it necessary to read the Scriptures and to be instructed by them.

Beloved, if this godly man, this prophet of God, thought it necessary to study God's Word for himself, then how much more important should the study of God's Word be for each and every one of us?

The **second** thing to notice is that immediately after Daniel made his discovery, he _____.

Moreover, he prayed for the very thing that the Bible had assured him would happen.

If we are truly going to be men and women of God, THEN we must be men and women of His _____.

And only when we are men and women of His Word will our prayers be truly effective.

QUOTE:

"Only as we deepen our understanding of God as revealed in the Bible will our praying become richer and more soundly based on Who God is"
(Fyall, *Daniel*, 147)."

QUOTE:

"Where the mind isn't brimming with the Bible, the heart is not generally brimming with prayer."
(Piper)

AND SO, verse 3 describes the humble, contrite attitude with which Daniel approached "*the Lord God*" in prayer.

A Bible-Praying Prophet (vv. 3-19)



Daniel 9:3-19

3 *So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes.*

4 *I prayed to the Lord my God and **confessed** and said, “Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments,*

5 *we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances.*

6 *Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.*

7 *“Righteousness belongs to You, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You.*

8 *Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You.*

9 *To the Lord our God belong compassion and forgiveness, for we have rebelled against Him;*

10 *nor have we obeyed the voice of the Lord our God, to walk in His teachings which He set before us through His servants the prophets.*

11 *Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him.*

12 *Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done anything like what was done to Jerusalem.*

13 *As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth.*

14 *Therefore the Lord has kept the calamity in store and brought it on us; for the Lord our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice.*

15 *“And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked.*

16 *O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people have become a reproach to all those around us.*

17 *So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary.*

18 *O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.*

19 *O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name.”*

Of Daniel's prayer here in chapter 9, John Calvin once said that it was, "[an] *example... guide...[and] kind of common form*" for prayer for the whole church.

Structurally there are three major parts to this prayer.

The first part contains **adoration** (v. 4).

The second part contains **confession** (vv. 5-15).

And the third part consists of **supplication** (vv. 16-19).

Friend, I believe that these are the three necessary marks of all true prayer: adoration, confession, and supplication.

In this prayer we find Daniel's clear acknowledgment of _____ and of the fact that sin always brings judgment, and his plea for God's mercy.

Beloved, there is no other way that we can approach the Most Holy except as sinners seeking His amazing grace.

In the first part of Daniel's prayer, He adored God for being "*great and awesome*," and he acknowledged that God is a "*covenant-keeping*" God of "*lovingkindness*" to His children when they _____ and obey Him.

Then Daniel moves right into part two of his prayer—confession.

Notice how often the old prophet uses the first person plural pronouns—"we," "us," and "our,"—and the piling up of terms used to describe Israel and Judah's sin.

First, the pronouns—

we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances (v. 5)

we have not listened to Your servants the prophets, (v. 6)

but to us open shame (v. 7)

Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You (v. 8)

for we have rebelled (v. 9)

we have not obeyed the voice of the Lord our God (v. 10)

the curse has been poured out on us (v. 11)

*for **we** have sinned against Him (v. 11)*

*all this calamity has come on **us** (v. 13)*

*yet **we** have not sought the favor of the Lord **our** God by turning from **our** iniquity and giving attention to Your truth (v. 13)*

*the Lord has kept the calamity in store and brought it on **us** (v. 14)*

*but **we** have not obeyed His voice (v. 14)*

***we** have sinned, **we** have been wicked (v. 15)*

*for because of **our** sins and the iniquities of **our** fathers (v. 16)*

*for **we** are not presenting **our** supplications before You on account of any merits of **our** own, but on account of Your great compassion (v. 18)*

Amazingly, Daniel did not in the least distance himself from his people, but rather _____ himself with them in his very thorough, exhaustive confession of sin.

In contrast, when we Americans confess sin, our tendency is to confess the sins of *other* people. Or we confess sin in such a way that excuses ourselves.

But Daniel was different. And if anyone *could* have claimed innocence, it would have been this man.

→→ Did you know that nothing _____ is said about Daniel anywhere in the Bible?

Now, we know that Daniel was not sinless.



Ecclesiastes 7:20

20 Indeed, there is not a righteous man on earth who continually does good and who never sins”



Romans 3:23

23 For all have sinned and fallen short of the glory of God.

This most certainly included Daniel, as godly as he was.

But having said all of that, remember that Daniel was only a youth when he was taken captive by the conquering Babylonian army.

And yet, even as a young man he led an exemplary life in the very pagan, idolatrous, wicked city of Babylon.

Thus, Daniel could have pleaded _____ innocence in his prayer.

But instead he identified with his people, saying over and over again, “**we**,” “**us**,” and “**our**” in his model confession.

And may that, my dear brothers and sisters, be a lesson to each and every one of us.

This is, without a doubt, the kind of prayer that _____ our great God.

Now, note the terms used to describe Israel and Judah’s sin: “*sinned*,” “*committed iniquity*,” “*acted wickedly and rebelled*,” “*turning aside from Your commandments and ordinances*” (v. 5), “*not listened*” (v. 6), “*open shame*,” “*unfaithful deeds*” (v. 7), “*sinned*” (v. 8), “*rebelled*” (v. 9), “*not obeyed*” (v. 10), “*transgressed Your law*,” “*turned aside*,” “*not obeying Your voice*,” “*sinned*” (v. 11), “*iniquity*” (v. 13), “*not obeyed*,” (v. 14), “*sinned*,” and “*been wicked*” (v. 15).

Daniel saw both himself AND his people as sinners. He knew that they were all guilty, all totally _____.

The third part of Daniel’s prayer consisted of *supplication* (vv. 16-19).

In short, Daniel pled with God to be gracious and _____ Israel and to restore the people, the city of Jerusalem, and the Temple.

Jerusalem and the Temple had been destroyed by the Babylonians in 586 BC. And they had remained desolate ever since.

Daniel then petitioned God to act with favor toward Israel, Jerusalem, and the Temple, not because they had any merits of their own, but because of God’s “*great compassion*.”

Confident of God’s _____, trusting in His purposes, leaning on His mercy, and holding tightly to His Word, this man of God cried out with the following words:



Daniel 9:16-19

16 O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from **Your city Jerusalem**, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people have become a reproach to all those around us.

17 So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let **Your face shine on Your desolate sanctuary**.

18 O my God, incline Your ear and hear! Open Your eyes and see our desolations and **the city which is called by Your name**; for we are not presenting our supplications before You on account of any merits of our own, but **on account of Your great compassion**.

19 O Lord, **hear!** O Lord, **forgive!** O Lord, **listen and take action!** For Your own sake, O my God, do not delay, because **Your city and Your people are called by Your name.**”

God loves it when we come to Him in humble prayer.

He loves it when we _____ Him.

He loves it when we lean on His character.

And He loves it when we depend on His _____.

It's no wonder, then, that even before the old prophet had finished praying, God sent an angel with a heavenly message.

A Highly Esteemed Prophet (vv. 20-27)



Daniel 9:20-27

20 Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God in behalf of the holy mountain of my God,

21 while I was still speaking in prayer; then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering.

22 He gave me instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding.

23 At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

24 "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

25 So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

26 Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

27 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."

One amazing thing about these opening verses of this text is the _____ at which Daniel's prayer was answered.

Daniel says that before he had even finished his prayer of confessing Israel's sins (along with his own) and petitioning God for the restoration of his people (the Jews)—the angel Gabriel had already come.

Daniel had just finished praying to God, “*do not delay*” (v. 19), and Gabriel suddenly appeared (vv. 20-21).

We are reminded of what God said in the book of Isaiah.



Isaiah 65:24

24 It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.

Now, this is the second time that Gabriel appeared to Daniel (see 8:16), and he is called a “*man*” here in this text (v. 21), because he had apparently taken on the appearance of a _____.

Daniel also mentions that Gabriel reached him “*about the time of the evening offering*” (v. 22b).

This would have been about 3:00 to 4:00 p.m.

The Mosaic Law required both a morning and an evening sacrifice (Ex. 29:39-40; Num. 28:3-4).

The Jewish Temple had been destroyed, making these sacrifices impossible to carry out.

Nevertheless, Daniel reserved that time of day for his _____ to God, showing his ongoing reverence for Him.

This was also very likely one of the three times that Daniel prayed each day (see Dan. 6:10).

God sent His angel in order to give the old prophet “*insight with understanding*” (v. 22).

In other words, God had sent Gabriel to inform Daniel what was going to take place in the immediate and distant _____ for his people (*i.e.*, the Jews).



Daniel 9:23

23 At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

According to Gabriel, right when Daniel began praying a “*command was issued*,” and he, Gabriel, had been tasked with delivering a message to him.

→→ Why?

The text tells us clearly: “*for you are highly esteemed.*”

The NKJV says, “*for you are greatly beloved.*”

The HCSB says, *“for you are treasured by God.”*

And the NLT says, *“for you are very precious to God.”*

Daniel was *“highly esteemed”* or greatly loved by God—and therefore, God _____ his prayers!

So God immediately dispatched the angel Gabriel to Daniel with an answer.

Now, don’t miss the last part of what Gabriel said at the end of verse 23.

Still speaking to this *“very precious”* prophet, the angel said, *“...so give heed to the message and gain understanding of the vision.”*

In other words, Gabriel was telling Daniel that he needed to pay close attention to what he was about to tell him.

→→ WHY?

Because Daniel is about to receive one of the greatest, most important _____/revelations found anywhere in Scripture.

Thus, his alertness and readiness was a must!

One commentator called it *“the Backbone Prophecy”* (Boice, *Daniel*, p. 99).

Another said that what we have in these verses is *“the indispensable chronological key to all New Testament prophecy”* (McClain, *Daniel’s Prophecy of the 70 Weeks*, p.10).

QUOTE:

“We could call this the heart of Daniel’s prophecy as well as the backbone of all predictions. It is the unanimous opinion of all students of prophecy that whoever does not understand these four verses cannot possibly obtain a clear concept of unfulfilled predictions”
(Bultema, *Commentary on Daniel*, 279).

In other words, the importance of these four verses cannot be emphasized enough.

This is a prophecy that provides a time framework to which most other prophecies can be attached.

What we have here is a _____ countdown.

Seventy Weeks and the Messiah (vv. 24-27)



Daniel 9:24-27

24 *“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.*

25 *So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be **seven weeks and sixty-two weeks**; it will be built again, with plaza and moat, even in times of distress.*

26 *Then after **the sixty-two weeks** the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.*

27 *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.”*

This passage is the only Old Testament prophecy containing the exact _____ of Messiah’s presentation to Israel during His First Coming.

And it was fitting that the angel Gabriel delivered this prophecy about the Messiah’s First Coming, because several centuries later, he would deliver further revelation concerning the _____ to Messiah’s First Coming, *i.e.*, John the Baptist, to the old priest Zacharias (Luke 1).

AND six months later, he was to reveal the plan for Messiah’s conception and birth to Mary (Luke 1).

Now, if this heavenly revelation is to be rightly understood, then several significant things must first be noted.

~Who’s involved?

First, Daniel 9:24-27 must be understood as that which concerns Daniel’s people AND the holy city.

This prophecy has to do with the _____ people and the city of Jerusalem—and NOTHING else.

Listen once again to the exact words of the angel Gabriel to the Jewish prophet Daniel.



Daniel 9:24a

24 *“Seventy weeks have been decreed for **your people and your holy city**,...”*

This cannot be spiritualized to mean Washington, D.C. and the American people, nor anything else remotely like that. Nor does this prophecy have anything to do with the _____.

Beloved, do not forget the Golden Rule of Biblical Interpretation, which says, “*If the **plain** sense makes **good** sense, then seek **no other** sense, lest it result in **nonsense**.*”

~For how long?

A *second* important thing to note is the amount of time that Gabriel has in mind here.



Daniel 9:24a

24 “Seventy weeks have been decreed for your people and your holy city, ...”

Gabriel said that “*seventy weeks*” (literally, “_____”) had been decreed by God for Israel and Jerusalem.

It’s interesting to note that the NIV has done a better job translating this passage than most other translations.

→→ Why do I say that?

Because the Hebrew word that is used here is the word “*seven*” or perhaps more accurately “*a group of seven*” of something.

→→ So how are we to understand this?

Seventy sevens is the same as 70 times 7 or _____.

In other words, God has decreed 490 units of time.

→→ BUT how much time is that?

→→ Are these days, weeks, months, or years?

And the quick answer is that it has to be _____, since that is the only length of time that would work historically.

According to this prophecy, Messiah would be present in Israel before these 490 units of time would end.

Now, let’s work our way through the different possibilities.

It is a historical fact that Messiah did not come to Israel 490 _____ (about one and one-third years) after Gabriel had given this prophecy to Daniel.

Nor did Messiah appear 490 weeks (about nine and one-half years) after this prophecy was given.

Nor did Messiah appear 490 _____ (about 41 years) later.

But as we are going to see, Messiah **did** come 490 years later.

Thus, 490 years is the only length of time that would work historically.

In addition, seventy sevens of years would have been very meaningful to the Jews.

God had divided their calendar into seven-year periods, with every seventh year being a _____ year (Lev. 25:3-9).

And their Babylonian captivity was to last seventy years because they had violated 70 sabbatical years over the course of 490 years of existence in the Holy Land (2 Chronicles 36:21).

~For what purpose?

The **third** thing to note is the fact that these 490 years would be necessary to accomplish the _____ that the angel Gabriel specifically mentions with regard to Israel and Jerusalem.



Daniel 9:24a

24 “Seventy weeks have been decreed for your people and your holy city, to **finish** the transgression, to **make an end** of sin, to **make atonement** for iniquity, to **bring in** everlasting righteousness, to **seal up** vision and prophecy and to **anoint** the most holy place.

First, 490 years would be necessary for the Jews and Jerusalem “to finish the transgression.”

The word translated “transgression” has the root meaning “to _____.”

And the use of the definite article “the” indicates the Jews’ specific sin of rebellion against the rule of God.

This rebellion was the root sin which prompted all of Israel’s other sins.

Gabriel was saying that Israel would not stop its rebellion against God’s rule for 490 years.

In agreement with this, other passages teach that Israel will not _____, that is, turn to God and be saved, until the Second Coming, at the end of these 490 years (Zech. 12:10—13:1; Rom. 11:25-27).

God’s **second goal** with these 490 years was “to make an end of sin.” The word “sin” here is in the plural, referring to the sins of daily life.

In other words, in 490 years, there will be a new spirit in Israel, a new attitude toward sin and righteousness.

This reality will be in place as the Seventy Weeks conclude.

This too is something that is said to be true of the _____ Kingdom (Isa. 27:9; Ezek. 36:25-27; 37:23; Jer. 31:31-34).

The **third goal** of the Seventy Weeks is “*to make atonement for iniquity.*”

This is undoubtedly looking at the _____ of Jesus Christ, since it was the ONLY THING in the whole of human history that makes an atonement for sin.

It is the Cross alone that makes it possible for anyone to be reconciled to God (John 14:6; Acts 4:12; 2 Cor. 5:17-21; 1 Tim. 2:5).

One of God’s great purposes for the Seventy Weeks is to _____ the nation of Israel.

Jesus will not return to earth to reign until Israel’s salvation is at long last a reality.

The payment for sin already took place at the Cross of Calvary nearly 2,000 years ago.

But the nation of Israel won’t avail themselves of that atonement until the future (Zech. 12:10; 13:1; Isa. 59:20-21; Ezek. 36:25-27; Jer. 31:31-34).

The **fourth goal** of the Seventy Weeks is “*to bring in everlasting righteousness.*”

The first three goals of the Seventy Weeks deal with the negative issue of sin and how that will be dealt with and removed.

These next three goals relate to the establishment of Messiah’s Kingdom, which you’ll remember was also spoken of in Daniel chapters 2 and 7.

According to many Old Testament prophets, one of the glorious features of the Messianic Kingdom is that of _____ (Isa. 11:2-5; Jer. 23:3-6).

Messiah’s Kingdom, the final 1,000 years of Earth’s history, will be a time unlike any other.

While the believer is certainly considered “*righteous*” today because of God’s salvation, this goal of God will find its ultimate fulfillment in Messiah’s coming Kingdom.

A **fifth goal** for the Seventy Weeks is “*to seal up vision and prophecy.*”

The term “*seal up*” indicates a complete _____ of all prophecy.

When the Lord Jesus Christ rules and reigns from Jerusalem, no new prophecy will be necessary.

There will be no need for people to have prophetic dreams and visions from God, since He will be dwelling among His people for all of time and eternity.

The **sixth and final goal** for the Seventy Weeks was “*to anoint the most holy place.*”

In Biblical times, anointing had the significance of _____ or setting apart for service.

And so, it seems best to understand this anointing as the setting apart of the Millennial Temple for the ministry to which it was ordained.

QUOTE:

“The final fulfillment of God’s six goals for the Seventy Weeks is based on the work of the Lord Jesus on the Cross. Once the full and complete redemptive price for sin was paid, it then became possible for God to act to restore Israel and to fulfill His covenant commitments to the descendants of Abraham. The fulfillment of the covenant promises, according to the Apostle Paul (cf. Rom. 11:12, 15) brings the greatest blessing possible to the Gentiles as well. And so it will be in the future kingdom of God.”
(Benware, Daniel, 222).

~Starting when?

A **fourth** significant thing to note concerning this prophecy is the _____ point of these 490 years.



Daniel 9:25

25 So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

The angel Gabriel indicated that the starting point of the 490 years would be “*the issuing of a decree to restore and rebuild Jerusalem... with plaza and moat.*”

At first glance this statement poses a bit of a problem, since the kings of the Medes and Persians issued several different decrees permitting the rebuilding of various parts of Jerusalem.

The first decree was issued by Cyrus in 538 or 537 BC.

The second was by Darius in 519 BC.

The third was by Artaxerxes in 458 BC.

And the fourth was also by Artaxerxes in 445 BC.

➡➡ AND SO, the problem that arises is: which of these decrees was the angel Gabriel referring to in Daniel 9:25?

Before this question can be answered, you need to understand that when the terms “*plaza and moat*” are used together, they indicate the building of a city’s _____ (including a wall with gates and a moat).

Another thing that must be noted about the decree of Daniel 9:25 is the fact that the time of issue would be the starting point of a period of 69 sevens of years ($7 + 62$), that is, 69 times 7, or _____ years that would end when Messiah would be present in the world at His ***First Coming***.

And so, what we have here are two tests that we can apply to determine which of the four Medo-Persian decrees was the one the angel Gabriel was referring to here in verse 25.

→→ ***First***, which decree permitted the rebuilding of Jerusalem's defenses, including its wall and moat?

The decrees by Cyrus (538 or 537 BC), Darius (519 BC), and Artaxerxes (458 BC) all fail this first test.

It is a fact of history that the defenses of Jerusalem were not rebuilt as the result of any of these three decrees.

As late as 445 BC, Nehemiah received word that the walls of Jerusalem were still broken down (Neh. 1-2).

But God showed favor to _____ when King Artaxerxes issued him a decree in that same year (_____ BC) to rebuild the wall.

→→ Now, the ***second*** test to apply to these four Medo-Persian decrees is the following: which of these decrees would line up best with the time of Jesus?

Using the Cyrus decree and a start date of either 538 or 537 BC, the 483 years would end approximately 50 years before Jesus was ever born.

Using the Darius decree of 519 BC, the 483 years would end more than 30 years before Jesus' birth.

Thus, both of these decrees are far too _____ to be considered for the decree of Daniel 9:25.

However, BOTH of Artaxerxes' decrees of (458 BC and 445 BC) could pass this test of timing.

But since the first decree of Artaxerxes (458 BC) did not pass the first test of dealing with Jerusalem's defenses, then it too must be disqualified.

Thus, the ***only*** decree that passes _____ tests is the decree of Artaxerxes to Nehemiah in 445 BC.

Therefore, the starting point to the 490 years of the prophecy of Daniel 9 was _____ (Neh. 2:1-8).

~What event?

The ***fifth*** significant thing to note concerning the prophecy in Daniel chapter 9 is the specific event during the Messiah's life which fulfilled this prophecy about His First Coming.

**Daniel 9:25**

25 So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

Gabriel said the time “*from the issuing of a decree... until Messiah the Prince*” would be (seven weeks and sixty-two weeks) that is, 69 sevens of years ($69 \times 7 = 483$ years).

Gabriel divided the 69 sevens of years into two periods: “*seven weeks*” or seven sevens (49 years) and “*sixty-two weeks*” or sixty-two sevens (434 years).

And if we add those two together, we get _____ years.

In other words, 483 years after 445 BC, Messiah would be present in the world.

→→ But why did Gabriel divide the 69 weeks into two parts: “*seven weeks and sixty-two weeks*”?

Many scholars think that he did this to indicate that it would take _____ after the decree in 445 BC to complete the rebuilding of Jerusalem.

And true to history, it took ***exactly*** that long because the Jews encountered so much opposition to their rebuilding (see Neh. 4; 6:1—7:4).

Thus, as Gabriel said at the end of verse 25, the city and its defenses would be built in “*times of distress.*”

→→ But when during the lifetime of Jesus did the 483 years end?

When considering the information given to us by Gabriel, we must keep in mind that many ancient cultures, including the Hebrews, used a _____ calendar, NOT a 365-day calendar.

So the 483 years between Artaxerxes’ decree in 445 BC and the designated time in Messiah’s life would be exactly 173,880 days (483 years times 360 days).

If we use Artaxerxes’ decree in the spring of 445 BC as a starting date, the addition of 173,880 days would bring us to something very _____ in Jesus’ life.

Sir Robert Anderson (1841-1918) was a Scotland Yard official who was also a believer and a theologian.

He studied the book of Daniel in depth and concluded that Artaxerxes issued his decree to Nehemiah on March 14, 445 BC.

Adding to that the 173,880 days Gabriel mentioned brings us to April 6, AD 32.

→→ SO the question remains, what significant event happened to Jesus the Messiah on April 6, AD 32?

Sir Robert Anderson concluded that April 6, AD 32, was the **exact** day when Jesus presented Himself as Messiah at His _____ into Jerusalem on the foal of a donkey.

And that makes perfect sense, because the minor prophet Zechariah prophesied that Israel would be able to _____ its King in the following way:



Zechariah 9:9

*9 Rejoice greatly, O daughter of Zion!
Shout in triumph, O daughter of Jerusalem!
Behold, your king is coming to you;
He is just and endowed with salvation,
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey.*

And THAT is EXACTLY what happened on Palm Sunday, recorded for us in Luke 19, beginning in verse 28. As Jesus approached Jerusalem, He wept over the city and said,



Luke 19:42

42 ... "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes."

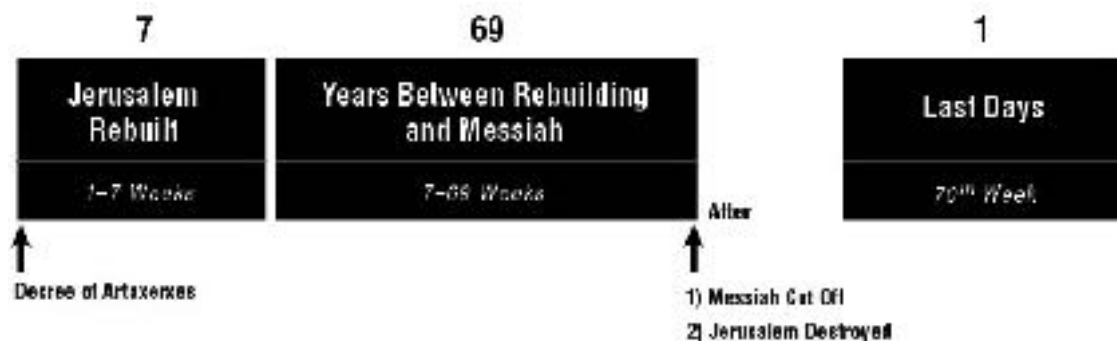
Jesus' language indicated that THAT particular day had been marked out by God as the time of Jerusalem's _____ by her Messiah Prince.

His language also indicated that the Jews should have recognized that particular day.

→→ WHY?

Because the prophet Daniel had recorded it centuries earlier for them.

Daniel 9:25 revealed the exact time when Messiah would present Himself as Prince to Israel.



~What happened to Messiah?

The **sixth** thing to note in these final four verses of Daniel chapter 9 is that after the first 483 years, the angel Gabriel revealed that Messiah would be “_____ and have nothing” (v. 26).

The word that is used here for “*cut off*” was a Hebrew word used for the death penalty (Lev. 7:20, 21, 25, 27).

Furthermore, it often referred to a violent death (1 Sam. 17:51; Obad. 9; Nah. 3:15).

Here in this prophecy it clearly refers to the fact that Messiah would be condemned to death—and we know that His death was a very violent one—death by _____.

Furthermore, the phrase “*and have nothing*” meant that when Messiah would die, He would own virtually nothing.

QUOTE:

“As Messiah, He should have had a royal crown of gold and precious jewels, but He had a crown of thorns (Mt. 27:29). He should have had a royal robe, but He was stripped of His clothing (Jn. 19:23-24). He should have had a royal throne, but He was given the Cross (Jn. 19:17-18). He should have had the reception and acclaim of His people, but He received their rejection (Jn. 19:14-15) and scorn (Mt. 27:39-44)” (Showers, The Most High God, 127).

_____ chronology also agrees with the Daniel 9 prophecy.

It demonstrates conclusively that Jesus of Nazareth IS the Messiah spoken of by Gabriel in Daniel 9:25-26.

~What happened to Jerusalem?

A **seventh** significant thing to keep in mind when looking at Gabriel’s divine revelation at the end of chapter 9 is the fact that not only would Messiah be “*cut off*,” but also that _____ and the Temple would be destroyed after the first 483 years were completed.



Daniel 9:26

26 Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

This meant that both “*the city*” (Jerusalem) and “*the sanctuary*” (the Temple) would be destroyed sometime after AD 32, after Messiah would be “*cut off*”—that is, rejected by Israel and crucified.

Thus, even though Daniel had just foretold the rebuilding of Jerusalem and the Temple after the Babylonian captivity, he was now being told of another destruction centuries later.

Gabriel said that Jerusalem and the Temple would be destroyed by *“the people of the prince who is to come.”*

Both Jerusalem and the Temple were destroyed by the Romans in _____, some 38 years after AD 32.

Thus, the Romans are the people to whom Gabriel was referring.

Gabriel described them as *“the people of the prince who is to come.”*

This *“prince”* would be a _____ ruler.

Thus, this prince cannot be the Messiah, the Prince referred to in Daniel 9:25, since the Messiah was Jewish.

The literal translation, *“a prince, the one coming,”* indicated that this ruler and his coming were already known to Daniel.

Daniel had already been informed that such a one would come in the future to destroy the people of God.

And indeed, this coming *“prince”* would be the *“little horn”* or _____ who had already been revealed to Daniel in chapter 7, some 15 years prior.

As mentioned already in that chapter, this future Antichrist would be the last great ruler of the revived _____ Empire, immediately preceding the Second Coming of Jesus Christ.

The next thing Gabriel said was: *“And its end will come with a flood; even to the end there will be war; desolations are determined”* (v. 26b).

The word for *“flood”* is a word used to describe the outpouring of God’s wrath (Nahum 1:8).

Some believe that Gabriel is referring to the city, but grammatically that doesn’t work.

Instead *“its”* refers back to the coming prince, Antichrist, and should therefore be translated *“_____.”*

Thus, I believe Gabriel was saying that Antichrist’s end will come with the outpouring of God’s wrath.

And when we read the book of Revelation, that is EXACTLY what happens (Rev. 19:20-21).

Next, Gabriel mentioned that *“even to the end there will be war”* (v. 26).

War has followed Israel almost every single day since its inception on _____.

~Where's the gap?

Now, the **eighth** significant thing to note about the prophecy given to Daniel by the angel Gabriel is that the 70th seven of sevens did not follow immediately after the first 69 sevens of sevens.

In other words, God said that there would be a _____.

And there has been a gap between the first 483 years (AD 32) and the beginning of the last seven years of the 490 years that were prophesied about Israel.

As a matter of fact, that gap has been about _____ years so far.

NOW, there is lots of evidence for this gap of time.

First, if the last seven years had followed immediately after the end of the 483 years, then _____ six things that were to happen to Israel and Jerusalem at the end of the 490 years (see v. 24) should have happened in AD 39 (AD 32 plus seven years equals AD 39).

But most of those things have not happened yet.

Second, verse 27 teaches that “*abominations will come [with] one who makes desolate*” during the last seven of the 490 years.

BUT Jesus indicated that this abomination spoken of by Daniel would come shortly before His _____ Coming (Mat. 24:15-21, 29-31).

This would mean that the last seven years (the 70th seven) must also come shortly before Jesus’ Second Coming.

In other words, the first 483 years foretold and relate to His _____ Coming. But the last seven years deal with His Second Coming.

Third, it is not unusual for Biblical prophecies to contain gaps of time.



Isaiah 9:6a

6 *For a Child will be born to us, a Son will be given to us;*

This part of the prophecy clearly refers to the Messiah’s _____ Advent.

But listen to the rest of the verse:



Isaiah 9:6b

6 *...And the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.*

This part of the prophecy CLEARLY relates to His _____ Coming, when the government will truly rest on His shoulders for 1,000 years.

There are several other prophecies like that (e.g., Isa. 61:1-2; Zech. 9:9-10).

Thus, it can be concluded that the gap of time involved in the 490-year prophecy of Daniel 9, started after AD 32, and it will continue until the _____ of the final 7 years (the 70th seven) which will occur right before the Second Coming of Christ.

And when we read the book of Revelation, we find that those final seven years correspond exactly with the _____ described in chapters 6-18.

~What will Antichrist do?

The **ninth** important thing to note about this prophecy is that the activities of “*the prince who is to come*” (the Antichrist) are foretold in verse 27.

Gabriel has dealt with the first 69 sevens of years (483 years) through verse 26.

But now, in verse 27 he comes to the events that will transpire during the 70th seven of years (the Tribulation).



Daniel 9:7

*27 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.”*

The first “*he*” of verse 27 refers to the Antichrist.

In this final verse, the angel Gabriel indicated that the Antichrist would do several significant things during the 70th week of Daniel.

First, Antichrist would “***make a firm covenant** with the many for one week.*”

In order to have the authority to make such a covenant, the Antichrist must already possess great power as the _____ of the revived Roman Empire.

In addition to that, it appears that the establishment of this covenant will be the historic event which will officially begin the 70th seven of years (the Tribulation period).

Since the full 490-year prophecy concerns the people of Israel and Jerusalem, “*the many*” with whom the Antichrist will make this covenant must be the people of Israel who will be living at that time in the land of Israel.

This covenant will be designated to last for _____ years.

It will be a “*firm covenant*,” binding the nation of Israel to the Antichrist.

Thus, any attack upon Israel would be viewed by the Antichrist as an attack upon himself.

The fact that this Roman ruler will be able to enforce such a covenant is a clear indication that Israel will be subject to the will of the _____ world until the Second Coming of Christ.

Whoever Antichrist will turn out to be, he will at first appear to be a _____ of Israel; but his **second** activity mentioned in verse 27 will prove him otherwise. “...*but in the middle of the week he will put a stop to sacrifice and grain offering;*”

This statement necessitates that not only will Israel be present as a nation back in their homeland, BUT they will also have a rebuilt _____, and they will have reinstated the sacrificial system.

Daniel goes on to say that after three and one-half years of the final 70th “week,” Antichrist will put a stop to the Jewish sacrificial system.

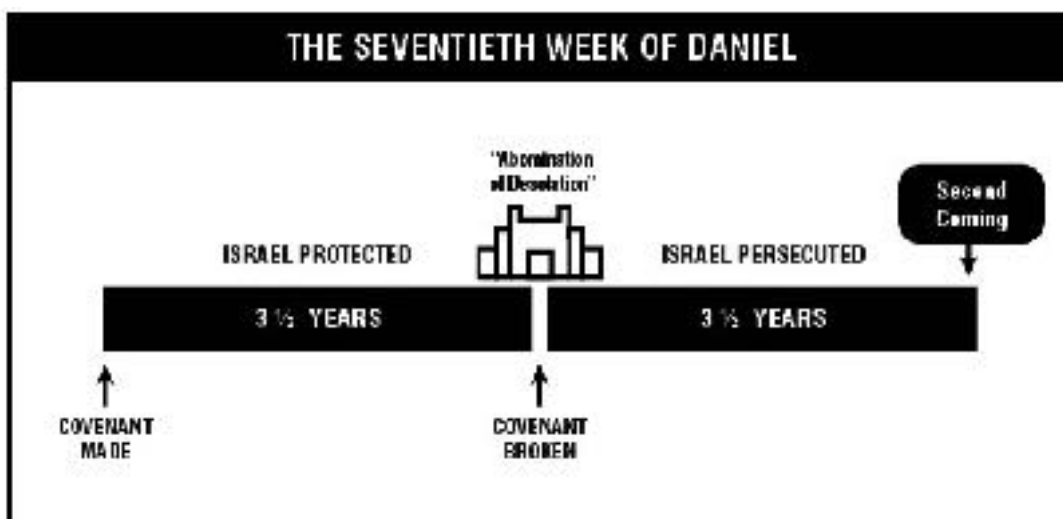
His stopping of their sacrifices will be the first step in his turning against Israel, but it won’t end there.

He will become the greatest human _____ ever to confront the Jewish people.

➡➡ What will motivate the Antichrist to break his covenant?

The simple answer is his own desire to be _____ as God.

By the middle of the last seven years, Antichrist will turn against every other form of established worship in order to clear the way for the worldwide worship of himself (Dan. 11:36-37; 2 Thess. 2:4).



The **third** activity of Antichrist mentioned in verse 27 will play a significant role in the establishment of this Roman ruler.

Gabriel noted the third activity of Antichrist with the words, “*and on the wing of abominations will come one who makes desolate.*”

The word translated as “wing” refers to the pinnacle or extreme point of something. In light of this, “*the wing of abominations*” would simply mean the _____ of Antichrist’s abominations.

After Antichrist stops the sacrifices in the Temple, he will commit the height of all abominations ever performed in any of the Temples of God in Jerusalem (Solomon’s, Ezra’s, and this Tribulation Temple).

The word translated “*abominations*” means “things _____.”

➔➔ What detestable thing will the Antichrist do that could be worse than the atrocities committed in the first temple (Ezk. 8), or the desecration of the second temple by Antiochus Epiphanes?

After Antichrist stops the sacrifices of the future Tribulation Temple, he will magnify himself to the level of God, take his seat in the Temple (probably in the Holy of Holies), announce to everyone that _____, and he will demand total allegiance and worship by all the inhabitants of the earth.

He will then set up some detestable thing (probably an image of himself) in the Temple and demand that it too be worshiped (Dan. 7:8, 11, 20, 25; 11:36-37; 2 Thess. 2:3-4; Rev. 13:4-8, 11-17; 19:20; 20:4).

Jesus referred to the detestable thing that Antichrist will set up in the Temple using the term “*abomination of desolation*” (Mat. 24:15).

From God’s point of view, that image of the Antichrist, standing where only God is supposed to dwell, will be the pinnacle of all human abominations against the Lord and His Temple.

Tragically Gabriel’s revelation to Daniel sent a chilling message—that Israel’s worst days are still _____.

The latter half of the 70th seven of years will contain more desolation and suffering for Daniel’s people than all of the persecutions, pogroms, or even the Holocaust of WWII.

For that reason, the last three and one-half years just prior to Jesus’ Second Coming have been called the:

“*day of the Lord*” (Isa. 13:6-9; Joel 1:15; 2:1-31; 3:14; 1 Thess. 5:2),

“*distress... in the latter days*” (Deut. 4:30),

“*a time of distress*” (Dan. 12:1),

and “*the time of Jacob’s distress*” (Jer. 30:4-7).

Having said all of that, the angel Gabriel ended the prophecy of Daniel 9 by asserting that Antichrist's desolation of Israel would have a _____.

It would continue "*until a complete destruction, one that is decreed, is **poured out on the one who makes desolate***" (v. 27).

Antichrist will be able to desolate Israel and Jerusalem **until** the complete judgment that God has sovereignly determined for him (Antichrist) has been poured out on him.

And that fits perfectly with what God says elsewhere concerning God's divine judgment that will come upon Antichrist (Dan. 7:25-26; 11:45; 2 Thess. 2:8; Rev. 19:19-20).

Israel's worst time of suffering at the hands of Antichrist will be God's sovereign means of breaking His people's stubborn rebellion, shattering their unbelief, and finally bringing them—as an _____ nation—to faith in the Lord Jesus Christ.

In light of Daniel chapter 9, it can be concluded that Israel's present independence and possession of Jerusalem is only a temporary lull in what is about to come upon them in Daniel's 70th week. This is merely the calm before the storm.

Jesus said that "*Jerusalem will be trampled under foot by the Gentiles **until the times of the Gentiles are fulfilled***" (Luke 21:24).

And Daniel chapter 2 and chapter 7 indicate that those "*times*" will not be fulfilled until the Second Coming of Christ.

Life Lessons

Life Lesson #1—God is a _____.

Beloved, this is a theme that runs from one end of God's Word to the other.

God will always do what He says He is going to do.



Numbers 23:19

*19 "God is not a man, that He should lie,
Nor a son of man, that He should repent;
Has He said, and will He not do it?
Or has He spoken, and will He not make it good?"*

And just prior to his death, the aged Joshua said the following:

**Joshua 23:14**

*14 “Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that **not one word of all the good words which the Lord your God spoke concerning you has failed**; all have been fulfilled for you, not one of them has failed.”*

Life Lesson #2— _____ God and Keep His Commandments.

**Daniel 9:4**

*4 I prayed to the Lord my God and confessed and said, “Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for **those who love Him and keep His commandments...**”*

Scripture repeatedly draws a clear and undeniable connection between one's love for God AND one's obedience to Him.

Seven times in a row, using slightly different wording, Jesus said, **“IF you love me, you will keep My commandments”** (John 14:15, 21, 23, 24, 31; 15:10, 14).

And closely related to that, the Apostle John said the following in his first epistle:

**1 John 2:3-4**

*3 By this we know that we have come to know Him, **if we keep His commandments.**
4 The one who says, “I have come to know Him,” and **does not keep His commandments, is a liar, and the truth is not in him;***

→→ Friend, do you make it a habit of expressing your love to Him by keeping His commandments?

Daniel did! Let's all be sure to walk in his footsteps after him!!

Life Lesson #3—Our God is a _____ God.

**Psalms 103:11-12**

*11 For as high as the heavens are above the earth,
So great is His lovingkindness toward those who fear Him.
12 **As far as the east is from the west,**
So far has He removed our transgressions from us.*

It's interesting to note that God uses these two directions, east and west, to express the greatness of His forgiveness.

When traveling longitudinally around our globe, at the poles one changes directions.

North and south meet, as it were, at the poles.

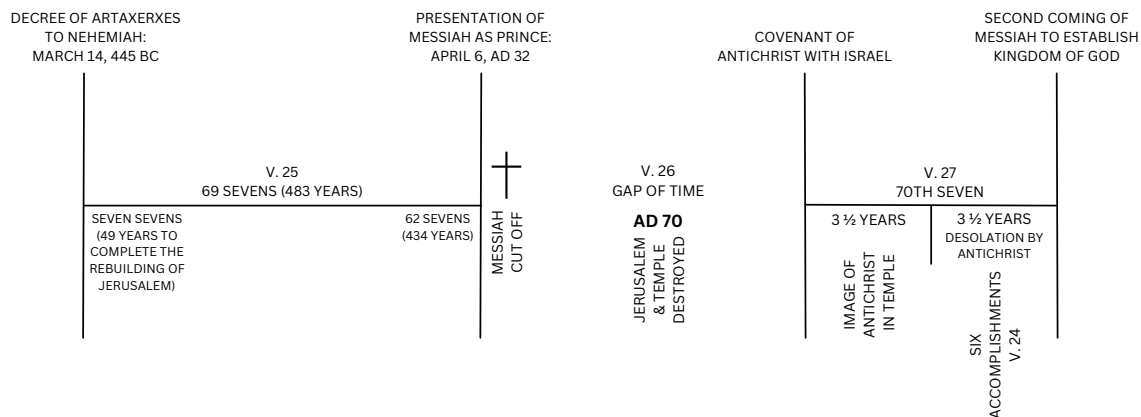
There is no such point for east and west. The two never meet.

Thus, to remove our sins “*as far as the east is from the west*” is by definition to remove them where no one could ever find them.

That, my dear brothers and sisters, is the kind of forgiveness that Daniel sought for himself and for his people.

And beloved, it is exactly that kind of forgiveness that we have alone in the life, death, burial, and resurrection of our Savior—Jesus Christ.

The Prophecy of 70 years (490 years) Daniel 9:24-27



The Return from Exile

PHASE	DATE	SCRIPTURE REFERENCE	JEWISH LEADER	PERSIAN RULER	EXTENT OF THE RETURN	EVENTS OF THE RETURN
First	538 B.C.	Ezra 1-6	Zerubbabel Jeshua	Cyrus	1) Anyone who wanted to return could go. 2) The temple in Jerusalem was to be rebuilt. 3) Royal treasury provided funding of the temple rebuilding. 4) Gold and silver worship articles taken from temple by Nebuchadnezzar were returned.	1) Burnt offerings were made. 2) Festival of Booths was celebrated. 3) The rebuilding of the temple was begun. 4) Persian ruler ordered rebuilding to be ceased. 5) Darius, King of Persia, ordered rebuilding to be resumed in 520 B.C. 6) Temple was completed and dedicated in 516 B.C.
Second	458 B.C.	Ezra 7-10	Ezra	Artaxerxes Longimas	1) Anyone who wanted to return could go. 2) Royal treasury provided funding. 3) Jewish civil magistrated and judges were allowed.	Men of Israel intermarried with foreign women.
Third	444 B.C.	Nehemiah 1-13	Nehemiah	Artaxerxes Longimas	Rebuilding of Jerusalem was allowed.	1) Rebuilding of wall of Jerusalem was opposed by Sanballat the Horonite, Tobiah the Ammonite, and Gesham the Arab. 2) Rebuilding of wall was completed in 52 days. 3) Walls were dedicated. 4) Ezra read the book of the law to the people. 5) Nehemiah initiated reforms.