

Daniel Chapter 9

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Introduction:

1. Nearly every book of the Old Testament hints, implies or boldly states that God will send a Person to save His people. **Abraham** knew that in some way, all of the earth would be blessed by one of his descendants. We revel in the promises to **Moses** that God will raise up a lawgiver like him. King **David** was promised an heir to reign after him forever. The Psalms have many chapters pointing to a Savior, a ruler and a king.
2. However, Daniel nine is the **only** revelation from God pointing to **when** this king would come for the nation. Mark, the first gospel written, records a significant statement from Jesus:

Later on, after John was arrested, Jesus went into Galilee, where He preached God's Good News. "The time promised by God has come at last!" He announced. "The Kingdom of God is near! Repent of your sins and believe the Good News!" (Mark 1:14-15 NLT)

Our Lord said that a *time was fulfilled* and Daniel is the only prophet who gives a precise time link to His days.

DANIEL WAS STUDYING ANOTHER PROPHET

(9:1.) It was the first year of the reign of Darius the Mede, the son of Ahasuerus, who became king of the Babylonians. (2.) During the first year of his reign, I, Daniel, learned from reading the word of the LORD, as revealed to Jeremiah the prophet, that Jerusalem must lie desolate for seventy years.

- Events of this chapter were about one **year** after the last vision in chapter 8. **Paul Butler** places it in 538 B.C.
- **Daniel** was a busy prime-minister, but had time to study God's Word (vs. 2). Such an example!

- **Books** (vs. 2). Daniel had separate scrolls of the prophets. He was not reluctant to consult another prophet. See what Daniel read in Jeremiah 25:11,12; 29:10. The vocabulary here is similar.

“WE HAVE SINNED”

(3.) So I turned to the Lord God and pleaded with Him in prayer and fasting. I also wore rough burlap and sprinkled myself with ashes. (4.) I prayed to the LORD my God and confessed: "O Lord, You are a great and awesome God! You always fulfill Your covenant and keep Your promises of unfailing love to those who love You and obey Your commands. (5.) But we have sinned and done wrong. We have rebelled against You and scorned Your commands and regulations.

- Daniel's whole being was focused on **God**. Note that his attire matched his focus (vs. 3). Nearly-perfect Daniel does not pray for *them*, he prays for *us*. He includes himself with his countrymen.
- **Fulfill Your covenant** (vs. 4). For its part, Israel had not kept **covenant** with the **Lord** as seen in their idolatry. Daniel is clear that the **sin** was purposeful.

“WE HAVE NOT LISTENED”

(6.) We have refused to listen to Your servants the prophets, who spoke on Your authority to our kings and princes and ancestors and to all the people of the land. (7.) "Lord, You are in the right; but as You see, our faces are covered with shame. This is true of all of us, including the people of Judah and Jerusalem and all Israel, scattered near and far, wherever You have driven us because of our disloyalty to You. (8.) O LORD, we and our kings, princes, and ancestors are covered with shame because we have sinned against You.

- How had Israel regarded God's **prophets**?

But the people mocked these messengers of God and despised their words. They scoffed at the prophets

until the LORD's anger could no longer be restrained and nothing could be done. (2 Chronicles 36:16 NLT)

- The failure was not “maladjustment,” “lack of education” or any other excuse from the pop-psychology manual. It was **sin** and the nation had to repent (vs. 8). Daniel acknowledges that God is right (vs. 8) in keeping His warnings such as in Deuteronomy 28. Here is a small sampling:

The LORD will exile you and your king to a nation unknown to you and your ancestors. There in exile you will worship gods of wood and stone! You will become an object of horror, ridicule, and mockery among all the nations to which the LORD sends you. Deuteronomy 28:36-37 NLT

- **Scattered** (vs. 7) probably refers to those still in Assyria. The 10 tribes of **Israel** had been in captivity for about 200 years. Daniel does not lay the dispersion of Israel to military weakness, but to the power of the **Lord** to punish **sin**.

“WE HAVE REBELLED”

(9.) But the Lord our God is merciful and forgiving, even though we have rebelled against Him. (10.) We have not obeyed the LORD our God, for we have not followed the instructions He gave us through His servants the prophets. (11.) All Israel has disobeyed Your instruction and turned away, refusing to listen to Your voice. "So now the solemn curses and judgments written in the Law of Moses, the servant of God, have been poured down on us because of our sin.

- God’s **mercy** and **forgiveness** is shown in His dealing with **Israel** (vs. 9).
- When **Israel** did not follow the **Law of Moses** in later generations, God sent **prophets** to call them to obedience (vs. 10). But they did not heed.

CALAMITY CAME

(12.) You have kept Your word and done to us and our rulers exactly as You warned. Never has there been such a disaster as happened in Jerusalem. (13.) Every curse written against us in the Law of Moses has come true. Yet we have refused to seek mercy from the LORD our God by turning from our sins and recognizing His truth.

- The confirmation of God's **word** spoken in Deuteronomy (**The Law of Moses**) is seen in the great calamity that has befallen **Jerusalem** (vs. 12). Daniel said there had never been such a **disaster** at **Jerusalem**. But things got even worse a few centuries later. When **Jerusalem** was destroyed in A.D. 70 following the death of Jesus, some historians described it as the worst city destruction in the history of the world.

(14.) Therefore, the LORD has brought upon us the disaster He prepared. The LORD our God was right to do all of these things, for we did not obey Him. (15.) "O Lord our God, You brought lasting honor to Your name by rescuing Your people from Egypt in a great display of power. But we have sinned and are full of wickedness.

- Daniel begins his entreaty to **God**. He recalls their national history: God has saved His **people from Egypt**, but *this* bondage is because of the nation's **wickedness**.

REQUEST #1: FOR JERUSALEM:

(16.) In view of all Your faithful mercies, Lord, please turn Your furious anger away from Your city Jerusalem, Your holy mountain. All the neighboring nations mock Jerusalem and Your people because of our sins and the sins of our ancestors.

- Daniel is concerned that the **nation** has not sufficiently repented for God to send them back to **Jerusalem**. Daniel asks that God's

anger be turned away from **Your city Jerusalem**. Later, in verse 24, Gabriel will call it Daniel's city.

REQUEST #2: FOR THE TEMPLE

(17.) "O our God, hear Your servant's prayer! Listen as I plead. For Your own sake, Lord, smile again on Your desolate sanctuary.

(18.) "O my God, lean down and listen to me. Open Your eyes and see our despair. See how Your city -- the city that bears Your name -- lies in ruins. We make this plea, not because we deserve help, but because of Your mercy. (19.) "O Lord, hear. O Lord, forgive. O Lord, listen and act! For Your own sake, do not delay, O my God, for Your people and Your city bear Your name."

- Daniel's impassioned **prayer** was answered. He had been in Babylon for 68 years. He must have been in his 80s.
- Daniel prays the same **prayer** in several ways (vs. 18), asking **God** to make the requested changes, not because Israel was worthy, but to demonstrate His **great compassion** toward His **people**.

GABRIEL APPEARS

(20.) I went on praying and confessing my sin and the sin of my people, pleading with the LORD my God for Jerusalem, His holy mountain. (21.) As I was praying, Gabriel, whom I had seen in the earlier vision, came swiftly to me at the time of the evening sacrifice.

- Daniel's impassioned **prayer** was answered almost instantly (vs. 21). God responds to some prayers with a "no" and to some with a different time schedule than we have. But Daniel did not have to wait to learn about God's plan for **Jerusalem**.
- **Gabriel** (vs. 21) had been introduced in 8:16. This was an evening visitation from **Gabriel** at 3 pm (vs. 21).

AN INSTANT ANSWER

(22.) He explained to me, "Daniel, I have come here to give you insight and understanding. (23.) The moment you began praying, a command was given. And now I am here to tell you what it was, for you are very precious to God. Listen carefully so that you can understand the meaning of your vision.

- **Daniel** was already gifted with **insight** and **understanding** according to Daniel 1:20. God was going to add more (vs. 22) about Jerusalem's future. **God** provided a glimpse of the future to Gabriel at the very beginning of **Daniel's** prayer time (vs. 23). It is remarkable that **Daniel** is **very precious to God** (vs. 23).
- Even with the plans for the future of Jerusalem and the temple, it takes consideration to **understand** the answer.

GOD'S ONE-SENTENCE PLAN

(24.) "A period of seventy sets of seven has been decreed for your people and your holy city to finish their rebellion, to put an end to their sin, to atone for their guilt, to bring in everlasting righteousness, to confirm the prophetic vision, and to anoint the Most Holy Place.

- Israel had been captive for **seventy** years (verse 2). Now Gabriel speaks of a time-period of **seventy sets of seven** (490). We take this to be 490 *years*. Such a system was also utilized in Numbers 14:34 and Leviticus 25:8. Yes, God will restore Daniel's **people** and Daniel's **holy city**.
- **Finish their rebellion**. The **rebellion** of idolatry was no longer present at the end of the 490 years. Israel did not practice idolatry in the times of the New Testament. This can be seen in Paul's comments to the Jews in the Church at Rome:

You say it is wrong to commit adultery, but do you commit adultery? You condemn idolatry, but do you use items stolen from pagan temples?

(Romans 2:22 NLT)

- **Put an end to their sin.** To put an end to the reign of **sin** over people. Because of Christ, this became possible.

When He died, He died once to break the power of sin. But now that He lives, He lives for the glory of God.

(Romans 6:10 NLT)

- **To atone for their guilt.**

He Himself is the sacrifice that atones for our sins -- and not only our sins but the sins of all the world. (1

John 2:2 NLT)

- **To bring in everlasting righteousness.** Righteousness had to be **brought in** by the Lord. Romans 5:17.

Righteousness is available because I go to the Father, and you will see Me no more. (John 16:10 NLT)

- **To confirm the prophetic vision.** The prophets of old wanted to know how this plan of God would work out. Nearly every Old Testament prophet spoke of the coming Messiah in some way. It came to fruition in Jesus.

This salvation was something even the prophets wanted to know more about when they prophesied about this gracious salvation prepared for you. They

wondered what time or situation the Spirit of Christ within them was talking about when He told them in advance about Christ's suffering and His great glory afterward. (1 Peter 1:10-11 NLT)

- **To anoint the Most Holy Place.** We can leave off the word "**Place.**" The *New King James Version* omits "**Place**" and our NLT translators put it in capitals like it might refer to a person. Jesus said of Himself:

The Spirit of the LORD is upon Me, for **He has anointed Me** to bring Good News to the poor. . . (Luke 4:18 NLT)

THE MESSIAH'S ARRIVAL SCHEDULE

Dan 9:25 (New American Standard Bible) "**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 time was (7+62) 69 weeks or 483 years. When was the decree to rebuild made? The earliest was in Ezra 1:1-8.
- The **Messiah the Prince** will come at the end of the 69 weeks (483 years). Two successive blocks of time are given, seven weeks (49 years) followed by 62 weeks. The first block of time relates to the rebuilding of Jerusalem. It was rebuilt under the protection of the Persian Empire.

(26. NLT) "After this period of sixty-two sets of seven, the Anointed One will be killed, appearing to have accomplished nothing, and a ruler will arise whose armies will destroy the city and the Temple. The end will come with a flood, and war and its miseries are decreed from that time to the very end.

- **After** the second block of time, the **Anointed One will be killed** by Roman crucifixion. Even with heavenly planning beginning with the time of Adam, Jesus appeared to **accomplish** very little. The Maker of the Universe had only a handful of followers at the time of His death on the cross.
- There will be a great **war**, but the outcome has been settled in heaven. Jerusalem will be destroyed again. See Jesus at: Luke 21:20; 23:28. The **ruler** who **will arise** is Roman general Vespasian. His army **destroyed** Jerusalem and the **Temple**.
- A **flood** in figurative language is an army. Isaiah 8:7-8

(NASB verse 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."

- Jesus (the *Anointed* in vs. 26) used the middle of the week (3½ years) to define and confirm a new **covenant**. He was clear with His disciples at the Lord's Supper hours before His death:

After supper He took another cup of wine and said, "This cup is the new covenant between God and His people -- an agreement confirmed with My blood, which is poured out as a sacrifice for you. (Luke 22:20 NLT)

- During the second part of the **week**, He supervised the invitation for the lost to be a part of the **covenant**. The death of Jesus was in the midst of the final seven year period. He was crucified after a ministry of 3½ years (half of a week.)
- The second half of the week could well be the time that began at Pentecost (Acts 2) for the citizens of Jerusalem and ended with

the official rejection of the message of Jesus that was presented to the national leaders in Acts 7 by Stephen. Upwards of 5,000 men, women and children did turn to Jesus in that block of time. That's more than believed during His ministry during the first ½ week.

But many of the people who heard their message believed it, so the number of believers now totaled about 5,000 men, not counting women and children.

(Acts 4:4 NLT)

- Jesus referred to this verse 27:

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.

Matthew 24:15.

Believers left Jerusalem before the city was destroyed and settled in the town of Pella, a town that still exists in the nation of Jordan.

- This other one **who will come** (verse 27) is the Roman general Titus. He comes **on the wing of abomination** and make Jerusalem **desolate** and it will experience a **complete destruction**. All remaining Jews were removed and not allowed to view the location for more than 30 years. The end of the world is *not* in view.



Fifteen thousand Jewish men and women captured from Jerusalem were required to build the siege ramp that still exists on the back side of the Masada Fortress. (This writer has looked down the enormous ramp from the top side.)

- These choices have already been **decreed in heaven**. God’s wrath is certain.

For Calculation Of The Actual Dates, See:
Albert Barnes (highly detailed), *Barnes Commentary* on Daniel
David Guzik, *Enduring Word* app: Daniel
Given O. Blakely, <https://givenblakely.com/daniel-lesson-29.html>
Fred Miller. <http://www.moellerhaus.com/70week.htm>

<h2 style="margin: 0;">Daniel’s 70 Weeks</h2> <p style="margin: 0;">Daniel 9:24-27 <small>By Charles Dailey 2022</small></p>		
Beginning time: Ezra 1:1-4 [Jerusalem rebuilt over 49 years span]		70 th week begins: Mark 1:15 The ANOINTED His baptism His ministry and death His resurrection His ascension His kingdom is opened. <i>When: In middle of the week, the seven years.</i>
←-----69 weeks -----→ ←--- 1 week ---→ Acts 8:1		
<i>Persian rule</i>	<i>Greek rule</i>	<i>Roman rule</i>

Chapters 10-11 focus on the rise and fall of kings. All are concerned the future of Israel and all have been fulfilled. For this reason we will not have separate lessons about them.

Chapter 12 is highly speculative and controversial and we will not make a lesson on that final chapter.