

Daniel 9 (TAC)

Tuesday, August 18, 2026
10:26 AM

Good evening, Arising Church.



We are nearing the end of our time in Daniel, with only three chapters remaining after this one. We are currently in the middle of Daniel's many visions of days to come.

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Opening — Recap: The Little Horn and the Small Horn Both Belong to the Fourth Kingdom

Last session, we studied the interactions between Daniel and Gabriel and the visions he had concerning a ram and a super goat.



There were also connections we made between the "little horn" in Daniel 7:8 and the "small horn" in Daniel 8:9. In the original Hebrew and Aramaic, these are essentially the same word — just from two different languages within the book. Their descriptions and actions are nearly identical; thus, we treated them as the same figure.

Before we move to the contents of chapter 9, we wanted to briefly review some of the connections between the Empires that we can draw from these visions.

When you connect the vision from Daniel two and Daniel seven, *bronze* becomes a connection between the third and fourth kingdoms.

Repeating Patterns

The same four kingdoms, described three different ways across Daniel 2, 7, and 8 — with one element, bronze, carrying over from the third kingdom into the fourth.

Kingdom	Daniel 2	Daniel 7	Daniel 8
1ST Babylon	Head of Gold	Lion	—
2ND Medo-Persia	Chest & Arms of Silver	Bear	Ram
3RD Greece	Belly & Thighs of Bronze	Leopard	Goat with "4 regional kingdoms"
4TH ?	Legs of Iron, Feet of Iron & Clay	Indescribable — "Little Horn with a Big Mouth" Teeth of Iron and Bronze claws	"Middle Eastern" And led by a "Small Horn"

■ Bronze — the one element that carries over between kingdoms
 ■ The open question — what and where the 4th kingdom is

In Daniel 2, the third kingdom (Greece) is described with a belly and thighs of bronze. In Daniel 7, the fourth kingdom's beast has bronze claws. Bronze is the only element that carries over from one kingdom to the next — a small but real link between the third and fourth kingdoms. This detail is easy to miss when you do not connect the visions.

Last chapter we also discussed Alexander the Great. Chapter 8 details four horns replacing one that was broken off. We taught you that these details outlines the death of Alexander the Great and the four kingdoms that emerged afterwards.

- **Daniel 8:22 (NIV)**

"The four horns that replace the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power."



None of these four kingdoms matched the size of Alexander's empire. Only one of them — the Seleucid kingdom — came anywhere close to matching the territory of Babylon, Persia, or Greece individually. Scripture calls these four separate kingdoms, distinct from Greece itself, and history shows them fighting each other rather than ruling as one empire.

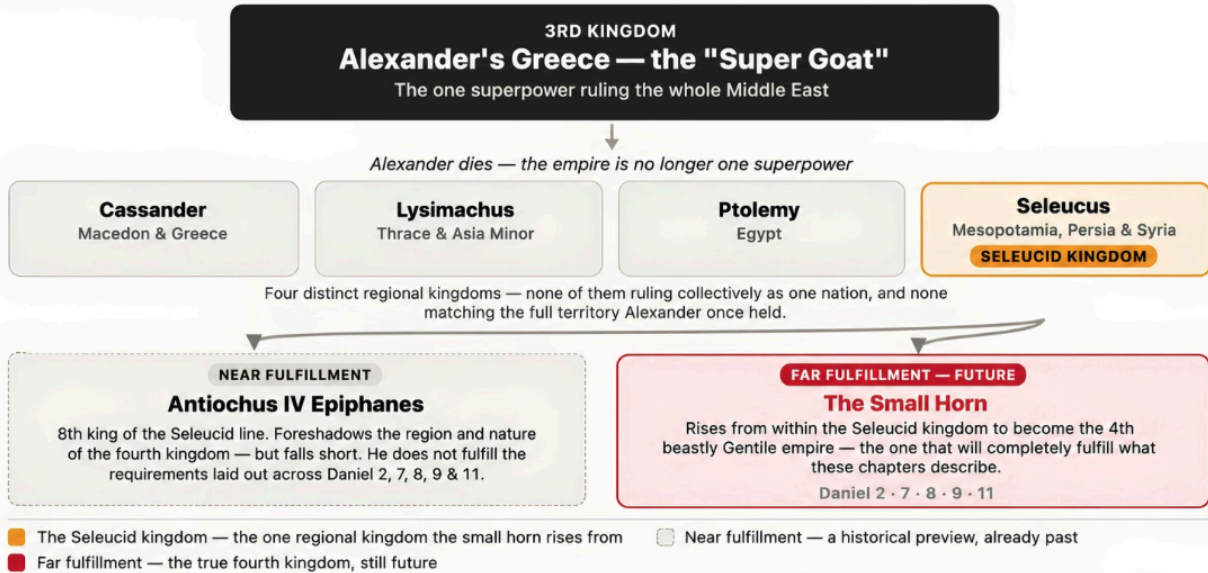
The small horn of Daniel 8 doesn't rise out of Alexander's kingdom directly — it rises out of just one of those four smaller kingdoms:

- **Daniel 8:9 (NIV)**

"Out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the glorious land."

From the Super Goat to the Small Horn

How the third kingdom's collapse produces the fourth — and why Antiochus Epiphanes is a preview, not the final fulfillment.



So the sequence is: the super goat that was Alexander's empire was the third empire, and after his death it ceased to be the one superpower in the Middle East. What had been the super goat became four distinct smaller regional kingdoms. Then, out of only one of those smaller regional kingdoms, the small horn rises to become the fourth beastly Gentile empire — the one that will completely fulfill Daniel 2, 7, 8, 9, and 11. This is also why we illustrate Antiochus, the eighth king of the Seleucid kingdom, as a *near fulfillment*.

The pattern across Daniel is consistent. Chapter 2 gives the overview of the four empires. Chapter 7 introduces the Ancient of Days ending them. Chapter 8 describes the small horn's rise. Chapter 9 (tonight) adds a timeline. Chapter 11 fills in more detail on the transition from the third to fourth kingdom. Chapter 12 gives Israel's final redemption. Each chapter adds detail to the same story.



Geography matters here too. Each kingdom grew larger than the one before it — Babylon, then Persia, then Greece, which reached all the way to India. No empire matched Alexander's reach again until well after Jesus's time. We believe the fourth kingdom will finally match — and exceed — that same territory, rising from the same Middle Eastern region the Seleucid kingdom occupied.

Revelation 13 describes this same fourth empire:

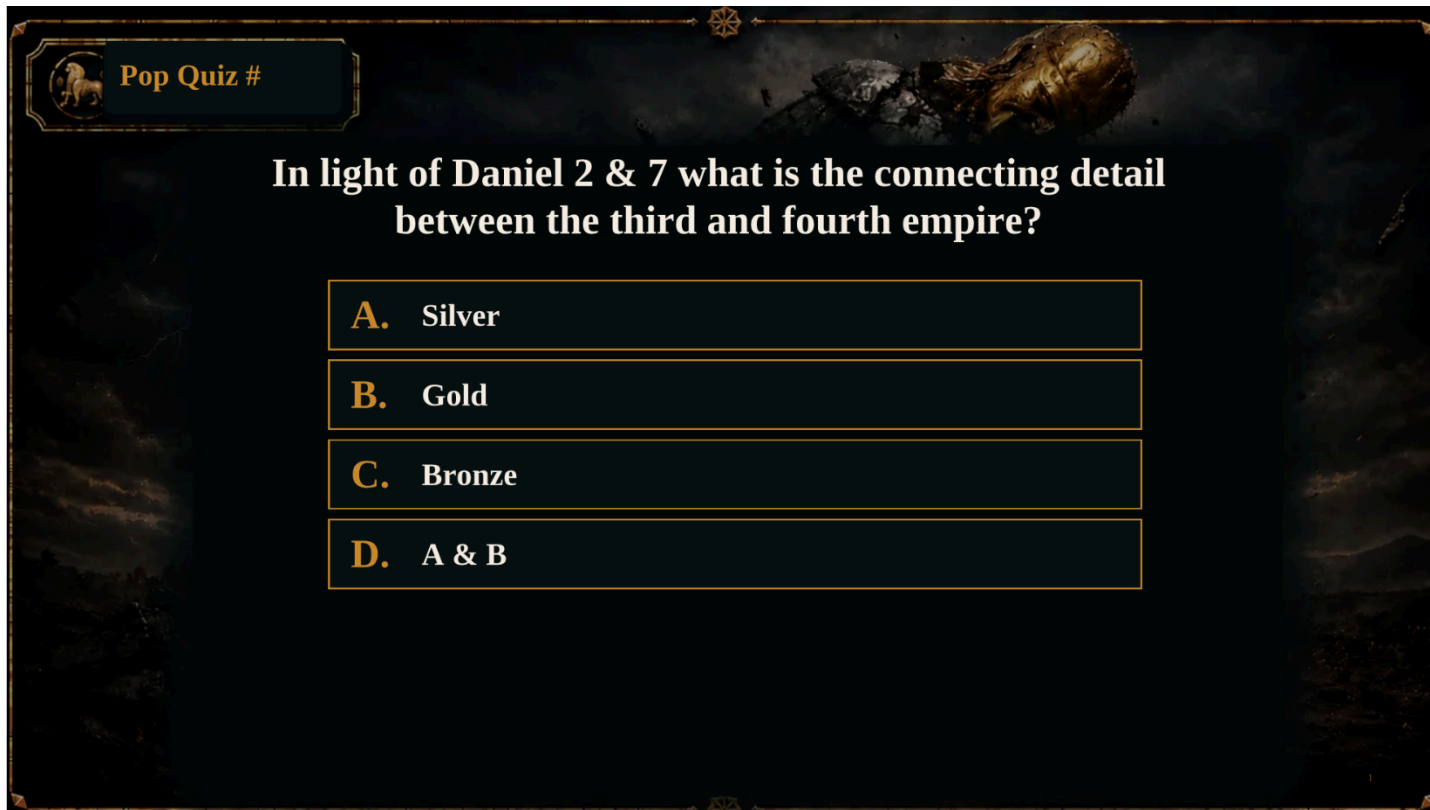
- **Revelation 13:1–7 (NIV)**

13 The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name. ² The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority. ³ One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast. ⁴ People worshiped the dragon because he had given authority to the beast, and they also

worshiped the beast and asked, “Who is like the beast? Who can wage war against it?”

⁵The beast was given a mouth to utter proud words and blasphemies and to exercise its authority for forty-two months. ⁶It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. ⁷It was given power to wage war against God’s holy people and to conquer them. And it was given authority over every tribe, people, language and nation.

The blasphemy, the war against God's people, and the geography all match what Daniel 7 and 8 already told us about the small/little horn.



Pop Quiz #

In light of Daniel 2 & 7 what is the connecting detail between the third and fourth empire?

- A.** Silver
- B.** Gold
- C.** Bronze
- D.** A & B

PRAY AND READ

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Verses 1–2 — Daniel Searches the Scriptures

CHRONOLOGY OF DANIEL



CHAPTER 1	Babylonian Captivity and Training in Babylon
CHAPTER 2	Nebuchadnezzar's Dream and Interpretation
CHAPTER 3	Nebuchadnezzar's Image and the Fiery Furnace
CHAPTER 4	Nebuchadnezzar's Dream of a Tree, Interpretation, and Pride
CHAPTER 7	The Dream of the Four Beasts and Interpretation
CHAPTER 8	The Vision of the Ram and the Goat and Interpretation
CHAPTER 5	The Writing on the Wall: Babylon Falls to Persians
CHAPTER 9	Daniel's Prayer and Vision of Seventy Weeks
CHAPTER 6	The Lions' Den
CHAPTERS 10-12	Closing Visions

Now that we have prayed, as we begin reading Daniel 9, remember where we are in the story. In Daniel 8, God had already shown Daniel that Babylon would give way to the Medo-Persian Empire. Then, in Daniel 5, Daniel actually watched Babylon fall. And now, as chapter 9 opens, we are in the first year of Medo-Persian rule.

In other words, Daniel is now living inside the fulfillment of his own prophecy. What God had shown him years earlier as something that would happen in the future is now happening around him in real time.

Daniel also knows from events in chapter 7 that Medo-Persia is not the end of the story. God has shown him a succession of four Gentile kingdoms, and he knows that history is moving according to what God has already revealed.

So imagine what this must have been like for Daniel. Babylon has fallen exactly as God said it would. Medo-Persia has risen exactly as God said it would. Daniel is watching prophecy become history before his eyes.

And it is in that setting that Daniel 9 begins. Daniel turns to the Scriptures, begins to pray, and God gives him one of the most remarkable prophetic revelations in the entire book: the seventy sevens.

"In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom— in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years."

The first thing we want to highlight is that Daniel did not allegorize the words of Jeremiah. Daniel was reading the book of Jeremiah and anticipated a *literal* fulfillment of what Jeremiah had said and written.

- **Jeremiah 29:10 (NIV)**

"This is what the LORD says: 'When the seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place.'"

These words helped Daniel understand what God's plans for Israel would be after the time of discipline. Jeremiah also gave clarity about what would happen to Babylon after this time.

- **Jeremiah 25:11–12 (NIV)**

"This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years. But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt, declares the LORD, and I will make it desolate forever."

Ironically, the very next verse involves *near* fulfillment in the historical fall of Babylon and *far* fulfillment in the coming doom of Babylon — when it says "desolate forever."

The Law of Prophetic Perspective

*The proper move is not to choose between the two fulfillments
but to hold **both at once**, one near in fulfillment and one far.*

Far Fulfillment

Near Fulfillment

This is sometimes called the *law of prophetic perspective*: seeing more than one event within the same field of view, the way someone standing on a high mountain sees several peaks without seeing the valleys that separate them.



Taken from the commentary of *Finis Jennings Dake*
The Dake Annotated Reference Bible (Dake Publishing, 1997), Ge 3:15.

As we spoke about last week, it is always best to look at multiple passages and determine between types of fulfillment, letting Scripture interpret itself. This underscores the great need to understand near and far fulfillment as we work through the prophets.

This means that if Babylon's fall after 70 years did not result in it being desolate forever, then there must be a greater fulfillment still to come. This also implies that there would be an even greater and fuller liberation from Babylon that was still to come.

Centuries later, on the isle of Patmos the Apostle John wrote about the final future fulfillment of the permanent desolation of Babylon.

- **Revelation 18:21, 24 (ESV)**

Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying,

“So will Babylon the great city be thrown down with violence,
and will be found no more;

24 And in her was found the blood of prophets and of saints,

and of all who have been slain on earth.”

As Daniel studied the scriptures to understand his place within the timeline of Israel's history, he gained understanding about all of human history including historical events.

What is most admirable about Daniel is not the information he came away with after studying prophecy, it is the **attitude and spirit** with which he approached the plan of God. At the end of chapter 8, Daniel was appalled by the vision and said it was "beyond understanding" — and he said that *after* being given an angelic interpretation! But how does chapter 9 open? Daniel begins to search the Word of God for answers with that very attitude, that very spirit.

Perhaps we would all benefit from heeding Solomon's advice, as Daniel applied it:

- **Proverbs 2:1–6 (NIV)**

"My son, if you **accept** my words and **store** up my commands within you, **turning** your ear to wisdom and **applying** your heart to understanding—indeed, if you **call** out for insight and **cry** aloud for understanding, and if you **look** for it as for silver and **search** for it as for hidden treasure, then you will understand the fear of the LORD and find the knowledge of God. For the LORD gives wisdom; from his mouth come knowledge and understanding."

Did you catch all of the action words in that passage? These prophecies are challenging, and as the people of God this needs to be our method and our attitude. Daniel sits within the *Ketuvim* — the Writings section of the *Tanak* — and he is showing us how to walk faithfully within his historical context.

- **Proverbs 25:2 (NIV)**

"It is the glory of God to conceal a matter; to search out a matter is the glory of kings."

Jesus is King of kings, and if we are to be kings with him, then this behavior — humble, repentant searching — this attitude and spirit must become our defining feature.

- **1 Peter 1:10–12 (NIV)**

"Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things."

Their searching was not for themselves — it served the generations that came after them. We are still benefiting from men like Jeremiah, who searched the book of Deuteronomy to understand the consequences of covenant unfaithfulness. Now we are benefiting from Daniel, who himself searched the book of Jeremiah. Their searching actually serves you. It is our hope that our own careful searching, with the greatest of care, will serve future generations. We hope to imitate the practice, attitude, and spirit of Daniel. Daniel prayerfully searched the Scripture when he didn't understand what it said.

But we have to tell you something: diligent study of Scripture is not enough. True revelation only comes when accompanied by a humble attitude of repentance. Consider:

- **John 5:39–40 (NIV)**

"You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life."

Your study of the scriptures should ultimately take you through a process that draws your heart closer to him, that's where life is found.

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Verses 3–19 — Daniel's Prayer: Confession, Justice, and Petition

Verse 3 — Turning to the Lord

"So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes."

Notice that Daniel's study of the scripture lead him to prayer, petition and humbling himself. This is no random response for Daniel, it is in direct application of the scriptures. You may remember from our introduction that we talked about the 5 rounds of discipline foretold in Leviticus 26.

(Do Not Read)

FIVE ROUNDS OF DISCIPLINE

Leviticus 26:14–33 (ESV)

- | | |
|----|--|
| 1. | Initial Discipline — Panic, disease, fever, futile labor, military defeat (Lev. 26:16–17) |
| 2. | Land becomes hostile — heavens like iron, earth like bronze (Lev. 26:18–20) |
| 3. | Wild Beasts — Animals kill children, destroy livestock, empty the roads (Lev. 26:21–22) |
| 4. | Sword and Siege — Pestilence, famine, ten women baking bread in one oven (Lev. 26:23–26) |
| 5. | Scattered among the nations — Cannibalism, destroyed sanctuaries, desolated land (Lev. 26:27–33) |

When the law was given, God promised to follow an escalating discipline chart if rebellion persisted. The book of Daniel picks up with the fifth escalation where Israel is scattered among the nations for their rebellion. Someone in Daniel's position may be tempted to think that this is as bad as it could get, however Leviticus tells us a different story.

- **Leviticus 26:40–44 (ESV)**

40 “But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, 41 so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, 42 then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land. 43 But the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes. 44 Yet for all that, when they are in the land of their enemies, I

will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the LORD their God.

Although it is clear that God had determined that the captivity would be seventy years, the Torah also makes clear the ending of the captivity was dependent on their confession and repentance of both their sins and the sins of their fathers! **This is precisely what Daniel does in this chapter, he repents of the sins of his people and humbles himself!**

Further, we want to remind you of why the people needed to be exiled in the first place.

- **Leviticus 26:34 (ESV)**

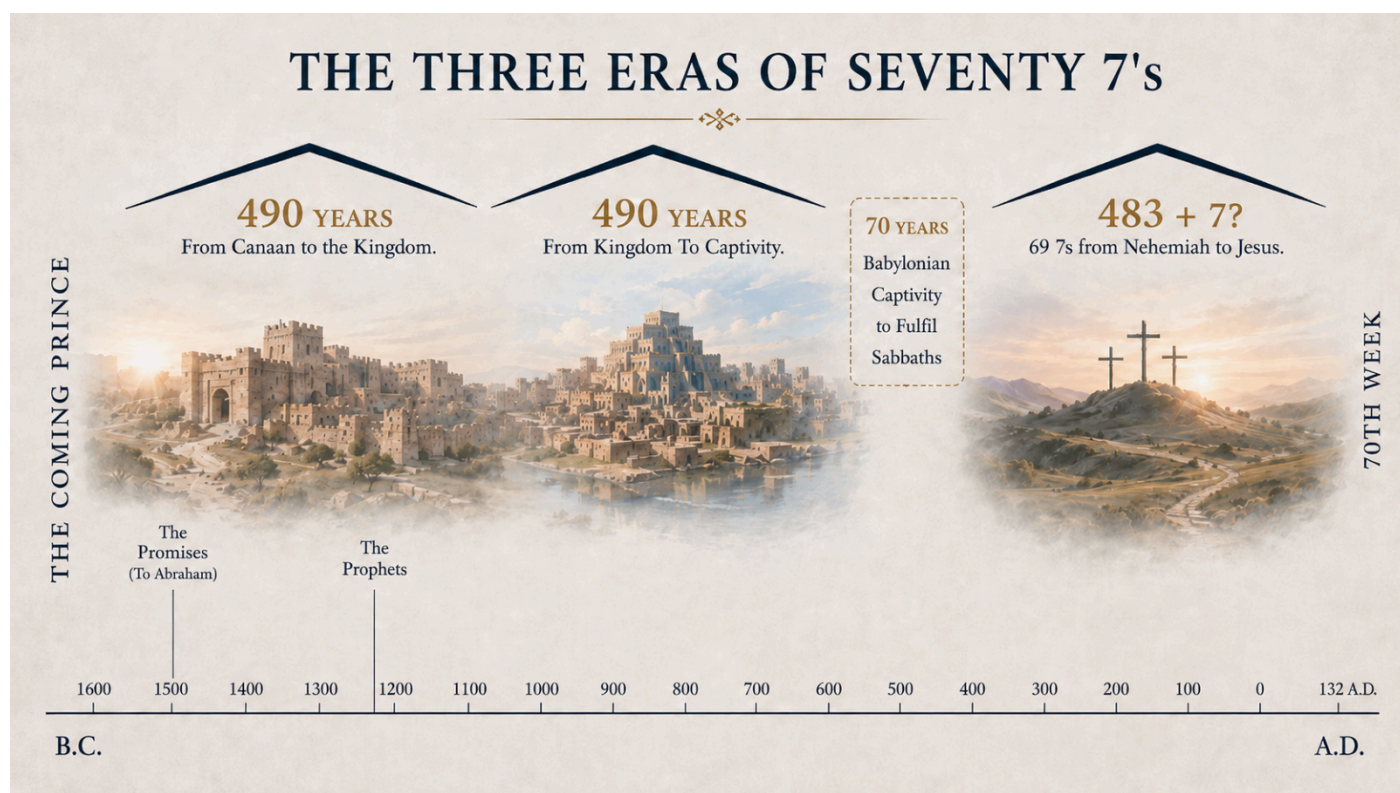
34 “Then the land shall enjoy its Sabbaths as long as it lies desolate, while you are in your enemies’ land; then the land shall rest, and enjoy its Sabbaths.

The land was left desolate for the purpose of enjoying the Sabbaths that were due to the land itself! In this captivity God was accomplishing multiple purposes at once. He was disciplining his own people as he promised, and he was allowing the land to rest from the work that was done on it. Consider what is said of this captivity in the book of Chronicles:

- **2 Chronicles 36:20–21 (ESV)**

20 He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

The scripture proclaims that the number of years to make up for lost sabbaths is precisely 70 years! This means that there were 490 years which Israel did not keep their sabbaths.



Sir Robert Anderson who wrote the book "the Coming Prince" has calculated 490 years that Israel had a kingdom in their own land, followed by 70 years of captivity. This is exactly what was promised in the Law. 490 years of not keeping their sabbaths correspond to 70 sabbath years missed.

Let's also consider the fact that Daniel 9 takes place toward the end of the 70 years of captivity. Daniel is only within at most a few years away from Joshua and Zerubbabel being sent back to Jerusalem to rebuild the temple!

Also, consider what Daniel already knows about what will happen to Jerusalem and the temple.

What Daniel Knows About the Future Destruction of the Temple

The regular burnt offering will be taken away
The sanctuary will be overthrown
The regular burnt offering will be taken away
The temple will be made desolate
The sanctuary will be trampled underfoot.

- The regular burnt offering will be taken away
- The sanctuary will be overthrown
- The regular burnt offering will be taken away
- The temple will be made desolate
- The sanctuary will be trampled underfoot.

Although Daniel knew the Temple would be destroyed in the future, he still prays for its restoration in this chapter. This is because he is partnering with God's will on the earth. He understands that God's eyes and heart will always be on the temple and that God desires to dwell in that one specific place, because of that, no matter how hard things are promised to become, He always seeks the peace of Jerusalem and the temple specifically.

◦ **2 Chronicles 7:15–16 (ESV)**

15 Now my eyes will be open and my ears attentive to the prayer that is made in this place. 16 For now I have chosen and consecrated this house that my name may be there forever. My eyes and my heart will be there for all time.

God's eyes and hearts will be on the temple for all time and thus we should always seek the restoration and peace of God's dwelling place, namely the temple.

This conviction will be an increasingly important conviction to establish in the times to come. Rhetoric from uninformed Christians downplaying or discouraging the rebuilding of the temple is only increasing. In times like these, we must have the heart of Daniel and the heart of God which is always toward God's temple in Jerusalem.

Consider also the following prayer for Jerusalem and the Temple:

- **Psalm 122:6 (ESV)**

6 Pray for the peace of Jerusalem!
“May they be secure who love you!

- **Psalm 122:9 (ESV)**

9 For the sake of the house of the LORD our God,
I will seek your good.

Although we know the temple is destined to be destroyed once again, it is still proper to pray for the peace of Jerusalem and the rebuilding of God's physical house therein.



Pop Quiz

What are 2 chapters that give Daniel insight into his place in history and what he must do in response?

- A.** Jeremiah 29 and Leviticus 26
- B.** Deuteronomy 32 and Jeremiah 22
- C.** Exodus 15 and Leviticus 23
- D.** Psalm 2 and Jeremiah 25

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Verses 4–11 — Confession

4 I prayed to the Lord my God and confessed:

“O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands,⁵ we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws.

Can any of you point to a specific, explicit instance in Scripture where Daniel sinned? As far as we have found, there isn't one! But Daniel knew his own state, and the state of his people, when measured against the holiness of God, and he walked in a humble, repentant spirit that caused him to be highly esteemed by God.

Abraham is called a friend of God (2 Chronicles 20:7; Isaiah 41:8; James 2:23), and **God showed Abraham the events of His plan** that would occur hundreds of years before they happened. Moses is called a friend of God (Exodus 33:11), and God showed him events hundreds of years in advance.

Daniel is called "highly esteemed" three times — 9:23, 10:11, and 10:19 — and **God showed him the events of His plan** hundreds, even thousands, of years before they happened. John the apostle is called "the one whom Jesus loved" at least five times in Scripture, and he was given the Revelation of Jesus Christ, **unveiling the plan of God**, which has yet to come about two thousand years later!

Listen to what Jesus states in John 15:

- **John 15:14–15 (LSB)**

14 “You are My friends if you do what I command you.

15 “No longer do I call you slaves, for the slave does not know what his master is doing; but **I have called you friends**, for **all things** that I have heard from My Father **I have made known to you**.

The key to understanding the future details of God's redemptive plan is walking in friendship with God — a friendship displayed through searching the Scripture, a humble repentant attitude, and above all **a desire to partner with God in His will**

on earth. If you take nothing else from tonight, take that.

6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land.

7 “Lord, you are righteous, but this day we are covered with shame—the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you. 8 O Lord, we and our kings, our princes and our fathers are covered with shame because we have sinned against you. 9 The Lord our God is merciful and forgiving, even though we have rebelled against him; 10 we have not obeyed the Lord our God or kept the laws he gave us through his servants the prophets. 11 All Israel has transgressed your law and turned away, refusing to obey you.

We should also notice, and take time to actually sit with this concept — Daniel is referring to God's judgment on Israel as *just* — because the Law written by Moses, prophesied in advance exactly what the results of continued sinful behavior would be. As we saw in Leviticus 26, the captivity was announced centuries beforehand and that the land itself would receive its withheld Sabbaths during that captivity. Examine Deuteronomy 28:15–68 on your own time, and you will see captivity and subjugation by a foreign nation announced in advance as chastisement for rebelling against God's will.

After reading those passages, ask yourself honestly: how could any nation, including our own, expect to escape the wrath of God for the same patterns of rebellion? God's judgment is both imminent and just. We are studying Daniel now so that we will know how to live in the coming difficulties.

As a note on this topic of God's judgement being just:

It's worth pausing on something everyone tends to agree with in **principle** but resist in **practice**: it is easy to call God's judgment on someone else just. The difficulty comes when the judgment is close to home — **our own family, our own city, our own nation**. The closer it gets, the **less likely** we are to agree that it's deserved. Daniel's attitude stands in stark contrast. He cannot be shown to have committed any specific sin recorded in Scripture, and yet when he prays, he

counts himself entirely guilty alongside his people. **That posture is far from where the body of Christ often finds itself today.**

Not only did Daniel pray in **agreement** with the prophecies within the Law of Moses — he also prayed in accordance with his forefather Solomon, who had prophesied these very events in advance of their occurrence:

(DO NOT READ)

Solomon Foresaw Daniel's Day

2 Chronicles 6:24–25 (NIV)

24 “When your people Israel have been defeated by an enemy because they have sinned against you and **when they turn back** and give praise to your name, praying and making supplication before you in this temple, 25 then hear from heaven and **forgive the sin of your people Israel and bring them back to the land you gave to them and their ancestors.**

Arising Church · Foundations: The Book of Daniel

- **2 Chronicles 6:24-25, 36–39 (NIV1984)**

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This continues in verse 36:

(DO NOT READ)

Solomon Foresaw Daniel's Day

2 Chronicles 6:36–39 (NIV)

36 “When they sin against you—for there is no one who does not sin—and you become angry with them and **give them over to the enemy, who takes them captive to a land far away or near**; 37 and if **they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captivity and say, ‘We have sinned, we have done wrong and acted wickedly’**; 38 and if they turn back to you with all their heart and soul in the land of their captivity where they were taken, and pray toward the land you gave their ancestors, toward the city you have chosen and toward the temple I have built for your Name; 39 then from heaven, your dwelling place, **hear their prayer and their pleas, and uphold their cause. And forgive your people, who have sinned against you.**

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36 "When they sin against you — for there is no one who does not sin — and you become angry with them and **give them over to the enemy, who takes them captive to a land far away or near**; 37 and if **they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captivity and say, 'We have sinned, we have done wrong and acted wickedly'**; 38 and if they turn back to you with all their heart and soul in the land of their captivity where they were taken, and pray toward the land you gave their ancestors, toward the city you have chosen and toward the temple I have built for your Name; 39 then from heaven, your dwelling place, **hear their prayer and their pleas, and uphold their cause. And forgive your people, who have sinned against you.**

Man, what an encouragement from Solomon's prayer! And — the Lord's response to Solomon is even MORE encouraging!

(DO NOT READ)

Solomon's Prayer was Answered! (In Advance)

2 Chronicles 7:12–16 (NIV)

12 the LORD appeared to him at night and said: "I have heard your prayer and have chosen this place for myself as a temple for sacrifices. 13 "When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, 14 if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land. 15 Now my eyes will be open and my ears attentive to the prayers offered in this place. 16 **I have chosen and consecrated this temple so that my Name may be there forever. My eyes and my heart will always be there.**

Arising Church · Foundations: The Book of Daniel

- **2 Chronicles 7:12–16 (NIV1984)**

12 the Lord appeared to him at night and said:

"I have heard your prayer and have chosen this place for myself as a temple for sacrifices. 13 "When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, 14 if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. 15 Now my eyes will be open and my ears attentive to the prayers offered in this place. 16 **I have chosen and consecrated this temple so that my Name may be there forever. My eyes and my heart will always be there.**

The prayer of Solomon was answered by God in advance! Daniel is living in a time of covenant chastisement by God, and he had the Words of Moses, Solomon, and God to know exactly how to respond in the chastisement!

We don't tend to think of the Law of Moses as containing prophecy — but it does. We don't tend to think of Chronicles as containing prophecy — but it does. God is faithful to His word and will never renegotiate it. As we consider the attitude and heart posture of Daniel, all of us would be well served to simply walk in the faithful, humble, repentant spirit of Daniel — searching God's Word and **partnering with His will on earth.**



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Verses 12–14 — The Justice of the Judgment

"You have fulfilled the words spoken against us and against our rulers by bringing on us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem. Just as it is written in the Law of Moses, all this disaster has come on us, yet we have not sought the favor of the LORD our God by turning from our sins and giving attention to your truth. The LORD did not hesitate to bring the disaster on us, for the LORD our God is righteous in everything he does; yet we have not obeyed him."

Daniel is again referring back to the Law of Moses, which prophesied the rebellion, the punishment, and the forgiveness of Israel all at once. Verse 14 contains powerful and challenging words: The LORD did not hesitate to bring the disaster on us, for the LORD our God is righteous in everything he does; yet we have not obeyed him.

Israel is the apple of God's eye—yet he did not hesitate to bring disaster on them for their sins. This is simultaneously a great comfort and a necessary reminder to have fear of the Lord. It is a comfort because he disciplines those he loves.

- **Hebrews 12:7 (NIV)**

7 Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father?

Certainly these historical examples were what shaped truths like these written throughout the New Testament. The fact that Adonai brought on Israel all the disaster is a sign He loves them and will not give up on them until they are pure before Him. Righteous men throughout Scripture reflect this by being His ambassadors of His wrath—one of the clearest examples is Samuel.

- **1 Samuel 15:27-29 (NIV84)**

27 As Samuel turned to leave, Saul caught hold of the hem of his robe, and it tore. 28 Samuel said to him, "The Lord has torn the kingdom of Israel from you today and has given it to one of your neighbors — to one better than you. 29 He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind."

If you have ever questioned Adonai's ability to transform Israel, consider that Daniel is a true Israelite through and through — genetic Israel and the true religion of Israel. God raised up Daniel during the desolation, and that shows us He will raise up his family again in the days to come.

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Verses 15–19 — The Petition

15 "Now, O Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. 16 O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us.

At the beginning of verse 15, Daniel's prayer reaches back to the time of the Exodus. Perhaps he does so because he had memorized this verse:

(Read Slide)

Exodus 15:13 (NIV)

13 In your unfailing love **you will lead the people you have redeemed.**

In your strength you will guide them **to your holy dwelling.**

The prophecy is embedded in the Torah itself, long before Daniel prayed it back to God. Moses said God's love would be **unfailing** toward Israel. Moses said God would lead Israel because He himself had **redeemed** them. Moses said this depended entirely on Adonai's strength and Adonai's guidance. Don't miss that the ultimate destination named here is God's holy dwelling — that has been the destination from the beginning, and it remains the destination into the future. This prophecy will be fulfilled literally, first for the Jew and then for the Gentile!

One of the most amazing things about Daniel's prayer is the humility with which he approaches God. Daniel never minimizes Israel's sin, excuses it or attempts to balance their failures against their faithfulness. He simply says, "we have sinned, we have done wrong." And then, in almost the same breath, he appeals to God's "righteous acts." God has been faithful to his covenant and they have not.

Even more remarkable is that Daniel includes himself in the confession. He doesn't say, "they" have sinned...but "we" have sinned. He sees himself and his people in the light of God's holiness. Daniel's confidence to come before God with his petition is rooted entirely in the goodness, righteousness, and mercy of God.

Let's continue Daniel's amazing prayer:

17 "Now, our God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favor on your desolate sanctuary. 18 Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. 19 O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name."

First, take a look at what Daniel's focus is on:

(Read Slide)

DANIEL 9:17-19

PRAYING FOR GOD'S HONOR

"For **your sake**, O Lord..." (v. 17)

the city "**bears your Name**" (v. 18)

"For **your sake**, O my God..." (v. 19)

again, "**your city and your people bear your Name.**"

Daniel is not ultimately asking God to act for Israel's sake, Jerusalem's sake, or his own sake. He is asking God to act for **His own Name's sake**. The sanctuary is *your sanctuary*. Jerusalem is the city that *bears your Name*. Israel is *your people*. Daniel's prayer has moved beyond, "God, get us out of trouble," to, "God, glorify Your Name through Your people again." This is mature intercession. Daniel wants

restoration, but even more than restoration, he wants the Name of God to be honored in the earth.

Anytime you read a prayer like this in the Bible, ask yourself when the last time was that you prayed like that. **“O Lord, listen! O Lord, forgive! O Lord, hear and act!”** This is the language of a man who desperately wants God to move.

That is why Daniel 9 is one of the greatest prayers in the Bible. Daniel is living in a moment when the city and temple are in desolation, and yet he prays for restoration — knowing that the city and temple will experience desolation again **even after their rebuilding.**

Ezra 9 is another great prayer in the Bible: Ezra is ministering among the returned exiles after the temple has been rebuilt, yet he knows, according to Daniel, that **desolation will come again** — and still he prays.

Nehemiah 9 is another great prayer in the Bible: Nehemiah has participated in the restoration of Jerusalem and the rebuilding of its walls, yet he too knows that **future desolation awaits the city** — and still he prays.

And this repeated theme of desolation is important, because Jesus Himself will eventually direct His disciples back to Daniel when He describes the future desolation of Jerusalem.

Most commentators seem to miss that Daniel 8 mentions "the rebellion that causes desolation," and they assume Matthew 24 refers to Daniel 9 alone. That is a mistake — in Jesus's day there were no chapter breaks; the book of Daniel was one continuous scroll. Look at what Jesus said:

(Don't Read)

Matthew 24:15 (NIV)

15 “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoke of through the prophet Daniel—**let the reader understand**—

Dan 8:13 “...the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the LORD’s people?”

Daniel 9:27 “....he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

Matthew 24:15 (NIV) "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—**let the reader understand**—"

This is clearly in reference both to Daniel 8:13 ("the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the LORD's people") and Daniel 9:27 ("he will set up an abomination that causes desolation, until the end that is decreed is poured out on him").

Jesus is most assuredly speaking of the whole book of Daniel — the contiguous prophecy running through the prophet's life — not referencing only one small portion of it.

Jesus expected His hearers to read Daniel as a whole and to make connections between chapters 2, 7, 8, 9, and 11. You will see in the coming verses that chapters 8 and 9 are strongly connected by Gabriel himself. They are not isolated prophecies, but additional revelation and insight into one continuous story.

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Verses 20-23 — Gabriel Returns: "Consider the Message and Understand the Vision"

20–23 (NIV) "While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill— while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, 'Daniel, I have now come to give you insight and understanding. As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision.'"

The same angel who interpreted Daniel's vision in chapter 8 comes to him again — Daniel even remarks, "Gabriel, the man I had seen in the earlier vision." This is an unmistakable connection between the two chapters, both of which feature the same elements because they ultimately point to the same fourth empire.

Note, too, that this is the second time in the book Daniel is featured praying at the time of the evening sacrifice — remember, the sacrifices are not currently happening, since the city and sanctuary are desolate, but Daniel knew they would be reinstituted (and, per chapter 8, desolated again in the future).

We love that Daniel is always seen doing what is right even during judgment. He is never seen trying to avoid judgment, but rather agreeing with God's will in the midst of it.

Daniel, like Abraham, is a friend of God, so God shows him what is coming — just as with Abraham, Moses, and John, all friends of God, all highly esteemed, all shown more insight than their peers. This is an attitude we must imitate if we are to excel in the difficult days ahead.

DANIEL 8-12

“Kings and Kingdoms”

1 “In the third year” “In the third year” (Dan. 8:1; 10:1)	2 Face down / overwhelmed Face down / overwhelmed (Dan. 8:17-18; 10:9)	3 Touched and strengthened Touched and strengthened (Dan. 8:18; 10:10, 18)	4 Persia → Greece → Divided Greece Persia → Greece → Divided Greece (Dan. 8:20-22; 10:20; 11:2-4)	5 Seal the vision Seal the book (Dan. 8:26; 12:4, 9)
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DANIEL 8 — THE REBEL KING / Antichrist

Appears to conquer Israel

A historical king foreshadows
the final enemy

Exalts himself • attacks the holy
people • desecrates what is holy



DANIEL 9 — THE INTERCESSOR / MESSIAH

**Delivers Israel through
appearing conquered**

Daniel intercedes → Messiah fulfills

-  Finish transgression
-  Put an end to sin
-  Atone for wickedness
-  Bring in everlasting righteousness

Dan. 9:24

DANIEL 10-12 — THE WARRING KINGDOMS



World's kingdom:
conquers → appears to win →
comes to its end → resurrected
to everlasting shame and contempt



Saints:
conquered → appear to lose →
refined → delivered →
resurrected to eternal life

Earthly conflict is shown alongside
the unseen spiritual war



We want to take a moment and expound a bit on the slide that we showed you last week to show how these last 5 chapters in Daniel are connected. Daniel 8 and 9 are meant to be read together as they concern a historical king that foreshadows a final enemy followed by Daniel who, as we already have shown you

from our explanation in verse 3, is a humbled and successful intercessor. An antichrist conqueror followed by a humbled, saving intercessor.

We are about to arrive at details surrounding the coming Anointed one who is to be cut off and yet delivers people from their sin. Within these chapters, this becomes the pivotal highlight.

Then the last 3 chapters of Daniel surround the final antichrist kingdom that engulfs the world followed by Saints who are humbled and refined, yet rise to overcome, are resurrected and receive the kingdom. The conquering antichrist kingdom, and the humbled people who rise to rule.

Then the angel comes to Daniel to give him insight and understanding. He tells Daniel to consider the word that has been sent from heaven and to understand the vision.

And notice how Daniel arrives at this moment. He has been wrestling with the Word of God. That wrestling moves him to prayer, humility, confession, and repentance. And as Daniel humbles himself before God, heaven responds with greater revelation.

The result is remarkable. Daniel is given deeper insight into the coming ministry of the Messiah, still nearly five hundred years in the future, but in the very process of seeking to understand Christ, Daniel begins to resemble Him.

He becomes the humbled intercessor who identifies with the sins of his people, pleads for mercy on their behalf, and stands before God seeking their restoration.

Daniel 10-12 will become an expanded picture of Daniel 8 and 9, an even greater antichrist king with many saints who appear to be cut off, cut down, and humbled, and who act as intercessors for the whole world.

Nearly 500 years later another angel speaks to another prophet after the ministry of Jesus foretold to Daniel has taken place.

- **Revelation 22:6-9 (ESV)**

6 And he said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.”

7 “And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.”

8 I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, **9** but he said to me, “You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God.”

God continues to empower His servants to understand prophesy and what must soon take place.

Verse 24 — The Seventy 'Sevens'

24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

What on earth does "seventy 'sevens' are decreed for your people and your holy city" mean? Let's start with the word for "decreed":

(Read Slide)

WHAT DOES DECREED MEAN?

Are **decreed**: the verb used here does not occur elsewhere in the Old Testament, but it does appear in other Jewish literature, and the meaning is clearly “to decide” or **“resolve.”**

The passive form may be rendered actively with God as subject. It is God who has decreed or decided the time period in question. Note TEV **“the length of time God has set.”**

Péter-Contesse, R., & Ellington, J. (1994). *A handbook on the Book of Daniel* (p. 252). New York: United Bible Societies.

So it is God who has picked a certain span of time and determined, in the manner He chose, to accomplish something specific for Daniel's people and for the city of Jerusalem.

Now consider the scope of what God says will be accomplished when the seventy 'sevens' are complete. Verse 24 defines seven items explicitly as:

(Don't Read)

ACCOMPLISHMENTS OF THE “SEVENTY ‘SEVENS’”

1. Finish transgression “**Pesha**: Willful Rebellion”
2. End to sin “**Chatta**: Error or Sinful Conduct”
3. Atone for wickedness “**Avon**: Liability or Guilt”
4. Everlasting righteousness
5. Seal up vision
6. Seal up prophecy
7. Anoint the most holy

Definitions were derived from DBL
but can be easily found in any
good Lexicon

1. **Finish transgression** — *pesha* — willful rebellion will end.
2. **Put an end to sin** — *chatta'ah* — wrong or sinful conduct will end.
3. **Atone for wickedness** — *avon* — liability and guilt will end.
4. **Bring in everlasting righteousness** — everlasting righteousness will be established.
5. **Seal up vision** — no more visions or optical revelations will be needed.
6. **Seal up prophecy** — no more prophets, prophecy, or auditory revelation will be needed.
7. **Anoint the Most Holy** — *Kodesh Kodashim*, referring either to the Holy of Holies (most lexicons) or possibly the body of Messiah (some lexicons) — this refers to the culmination of the ages.

There is something we want you to notice about these first three accomplishments in this list. The three different words for sin give us a very complete picture of the problem of sin.

And this combination is not unique to Daniel. David brings these same three categories together (and in the same order) in Psalm 32:

- **Psalm 32:1–2 (NIV)**

1 Blessed is the one

whose **transgressions** are forgiven,
whose **sins** are covered.

2 Blessed is the one

whose **sin** the LORD does not count against them
and in whose spirit is no deceit.

The Hebrew in David's prayer gives us the same three fold picture:

- Rebellion
- Sinful conduct
- And liability and guilt

David is describing the complete problem of sin and the complete solution of God.

That makes Daniel 9:24 so powerful. Gabriel reaches for these same categories and says that within God's decreed plan for Daniel's people and Daniel's holy city, He is going to deal with the entire problem for good! It will be THE day when God will bring his redemptive purpose concerning sin to its ultimate conclusion.

Going back to the list on the previous slide: just as Daniel expected a literal seventy years of captivity, **we expect a literal fulfillment** of these seven items when the seventy 'sevens' are completed.

This is exactly what Paul addresses in 1 Corinthians 13:

- **1 Corinthians 13:8–12**

8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 **but when perfection comes, the imperfect disappears.** 11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. 12 Now we see but a poor reflection as in a mirror; **then** we shall see face to face. Now I know in part; **then** I shall know fully, even as I am fully known.

Paul was also waiting for this perfection to come upon the earth.

We believe Paul understood Daniel exactly the way we are describing it here: that the seventy 'sevens' were not yet complete in his day, and that he is describing precisely what Daniel records happening at their fulfillment.

So what exactly are these "seventy sevens"? This requires some cultural and historical background. Take a look at this slide:

(Don't Read)

JEWS COUNT BY SEVENS NOT TENS

- **Days:** Sabbath on the 7th Day (Gen 2:2; Ex 20:11)
- **Weeks:** Feast of Weeks (Lev 23:15,16)
- **Months:** Nisan to Tishri (Ex 12:2; Lev 23:24)
- **Years:** Sabbatical Years for the Land
(Lev 25:1-22; 26:33-35; Deut 15; Ex 23:10,11; 2 Chr 36:19-21)

The Jews counted by *sevens*, not by tens.

- Sabbaths fall on the seventh day and you can find that in Genesis 2:2 and Exodus 20.
- There are weeks counted to the Feast of Weeks.
- Months, Nisan to Tishri.
- Years, are sabbatical years to govern the land.

We understand that this is disconcerting to the Western mind. But you will find that the Jews counted almost everything in units of seven. Our position is that the "seventy 'sevens,'" which accomplish these seven things (that we talked about in the previous slide), are *heptadic* structures of years or said another way, "weeks of years."



Pop Quiz

Who visits Daniel in this chapter, and where else in Daniel does this same figure appear?

- A.** Darius (chapter 6)
- B.** Angel of the Lord (chapter 6)
- C.** Shadrach (chapter 1)
- D.** Gabriel (chapter 8)

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Verse 25 — Heptads A and B: The Decree and the Coming of the Anointed One

"Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble."

This verse tells us what happens across the first two of three heptadic periods in the overall prophecy — call them **Heptad A**, **Heptad B**, and **Heptad C**.

70 WEEKS OF YEARS

MEANING A TOTAL OF 490 YEARS



"70 weeks are determined upon thy people and upon thy holy city..."

— DANIEL 9:24

Verse 25 deals only with Heptad A and Heptad B. We have never been entirely comfortable with explanations of what Heptad A itself represents — the most common view is that it covers the period of construction on the city and its wall — but to be honest, the angel does not directly address it, and we are not confident enough to assert a firm position there.

What is clear is that Gabriel *combines* Heptad A and Heptad B by saying "there will be seven 'sevens' and sixty-two 'sevens'" in the same breath. We did not choose to combine them to make a rhetorical point — the angel Gabriel combined them himself in his own explanation.

Heptad A is seven times seven — 49 years. Heptad B is sixty-two times seven — 434 years. Together, the events Gabriel describes span 483 years.

70 WEEKS OF YEARS

MEANING A TOTAL OF 490 YEARS



According to Gabriel, Heptad A begins with "the issuing of the decree to restore and rebuild Jerusalem" — that is the identified starting point for counting the full 483 years. According to Gabriel, Heptad B ends with "the Anointed One, the ruler, comes" — that is the identified stopping point. So, presumably, if you can identify which decree went out to restore and rebuild Jerusalem, you would know where to begin counting, and 483 years later you would expect to see the Anointed One, the ruler, appear.

Given these scriptures, we have made a list of qualifications that must be met in order to initiate the first two heptads.

CRITERION FOR THE INITIATION OF THE FIRST TWO HEPTADS

- ☐ A decree goes forth
- ☐ The decree is to rebuild Jerusalem
- ☐ The decree results in city infrastructure being built (streets)
- ☐ The decree results in defensive structures being built (trench)
- ☐ The city is rebuilt in times of trouble



DANIEL 9:25 (ESV)

25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. And for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Before the first two heptads can begin, a decree must go forth, That decree must be to rebuild Jerusalem, it must result in the infrastructure being built, it must result in defensive structures being built, and the city must be rebuilt in times of trouble.

In order to figure out when these 483 years begin, we need to understand which decree is being spoken about. There are many candidates proposed for this decree that are found in the scripture, and scholars have debated these which decree is being spoken about for decades.

Let's consider a few candidate's for the decree to "restore and rebuild Jerusalem".

DECREE CANDIDATES



- Cyrus's decree (Ezra 1) — *concerns the temple.*



- Darius I's decree (Ezra 6) — *concerns the temple.*



- Artaxerxes I's decree to Ezra (Ezra 7) — *concerns the temple.*



- Artaxerxes Longimanus's decree(s) to Nehemiah (Nehemiah 2) — *concerns the city, 445 or 444 B.C.*

"Know therefore and understand, that from the going out of a decree to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks..."

— DANIEL 9:25

Consider the candidate decrees:

- **Cyrus's decree** (Ezra 1) — concerns the temple.
- **Darius I's decree** (Ezra 6) — concerns the temple.
- **Artaxerxes I's decree to Ezra** (Ezra 7) — concerns the temple.
- **Artaxerxes Longimanus's decree(s) to Nehemiah** (Nehemiah 2) — concerns the city, 445 or 444 B.C.

Given that Gabriel specifically said the decree was "to restore and rebuild *Jerusalem*," we are not comfortable considering any decree that involves the temple alone — the correct decree must deal with the city. Second, Gabriel said "it will be rebuilt with streets and a trench, but in times of trouble," so the decree must concern civic infrastructure and defenses. Nehemiah appears to be the only candidate that meets both criteria.

- **Nehemiah 2:1 (ESV)**

2 In the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, I took up the wine and gave it to the king. Now I had not been sad in his presence.

The book of Nehemiah opens in the twentieth year of Artaxerxes, in the month of Kislev (Nehemiah 1:1). This means that Nehemiah 2:1 occurs in the same year but a few months later in the month of Nisan. Let's consider what exactly Nehemiah requests in this chapter

Nehemiah 2:5 (ESV)

5 And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, that you send me to Judah, to the city of my fathers' graves, that I may rebuild it."

CRITERION FOR THE INITIATION OF THE FIRST TWO HEPTADS

- ☒ A decree goes forth
- ☒ The decree is to rebuild Jerusalem
- ☐ The decree results in city infrastructure being built (streets)
- ☐ The decree results in defensive structures being built (trench)
- ☐ The city is rebuilt in times of trouble

DANIEL 9:25 (ESV)

25 *Know therefore and understand, that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. And for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.*

Here, Nehemiah requests the king to make a decree for the rebuilding of Jerusalem, this is the first two criteria!

- **Nehemiah 2:7 (NIV)**

7 I also said to him, "If it pleases the king, may I have letters to the governors of Trans-Euphrates, so that they will provide me safe-conduct until I arrive in Judah?"

CRITERION FOR THE INITIATION OF THE FIRST TWO HEPTADS

- ☒ A decree goes forth
- ☒ The decree is to rebuild Jerusalem
- ☐ The decree results in city infrastructure being built (streets)
- ☐ The decree results in defensive structures being built (trench)
- ☒ The city is rebuilt in times of trouble



DANIEL 9:25 (ESV)

25 Know therefore and understand, that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. And for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Nehemiah's request for letters of protection fits the "times of trouble" criterion, and constitutes a formal decree.

- **Nehemiah 2:8 (NIV)** "And may I have a letter to Asaph, keeper of the royal park, so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy? And because the gracious hand of my God was on me, the king granted my requests."

CRITERION FOR THE INITIATION OF THE FIRST TWO HEPTADS

- ✓ A decree goes forth
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DANIEL 9:25 (ESV)

25 Know therefore and understand, that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. And for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Nehemiah is clearly building the city's infrastructure and defenses — "gates of the citadel" and "the city wall." This differs from Ezra or 2 Chronicles, which focus specifically on temple reconstruction. Note that this verse already assumes an existing temple ("by the temple"), so this decree fits all our criteria.

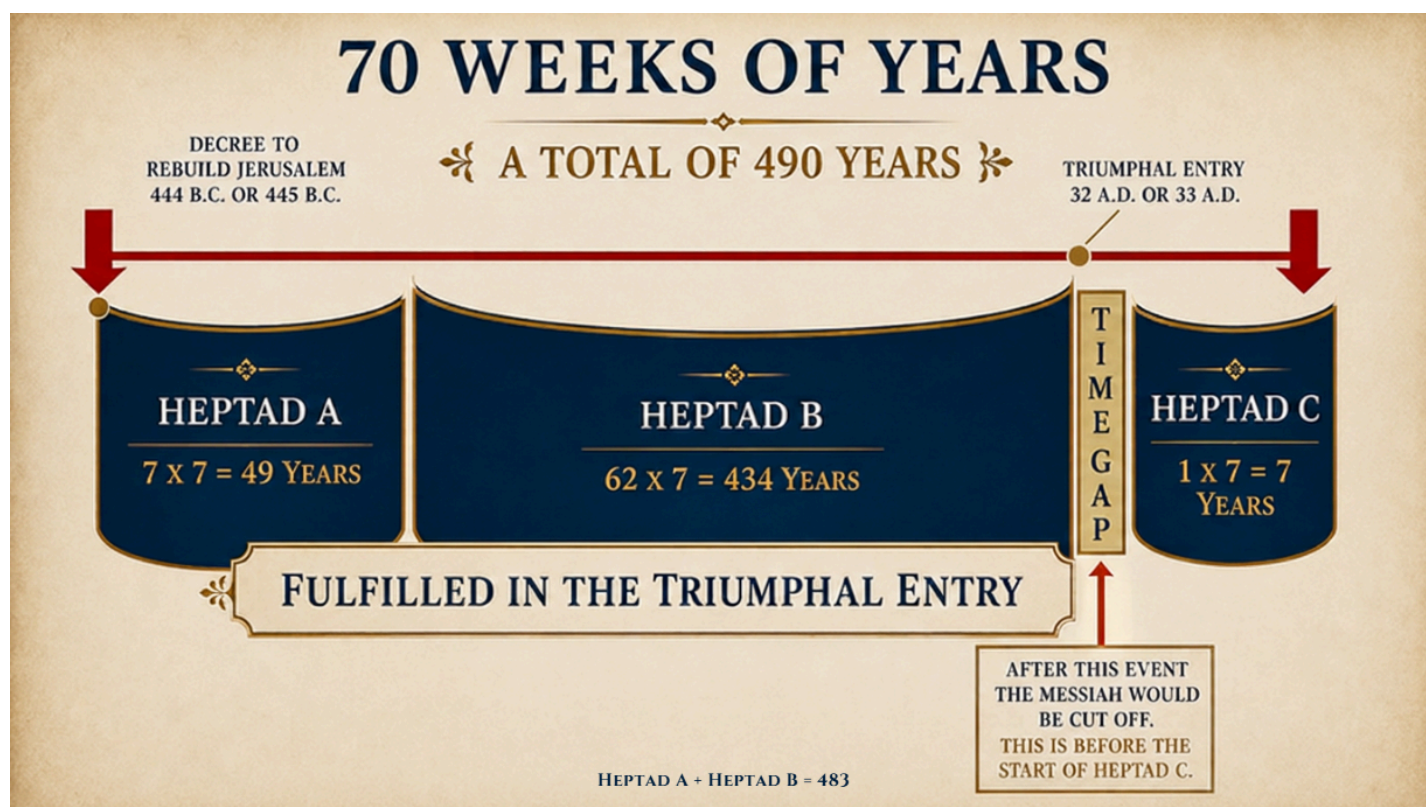
Since the decree in the time of Nehemiah checks all the boxes of the interpretation given in Daniel 9:25 it seems fair to put this date as the beginning of the 483 years that make up the first heptad.

Sir Robert Anderson, who worked at Scotland Yard, published a book titled *The Coming Prince* in 1894 and was, as far as we are aware, the first to argue publicly for the Nehemiah decree as the starting point. His calculations are extensive, involving detailed interpretations of both passages and history, and arrive at the issuing of the decree in 445 B.C. His work has stood up to over 128 years of scholarly review reasonably well as it has been tested over the past century. However, some scholars argue that Nehemiah's decree occurred in 444 B.C. rather than 445.

So: from the issuing of Nehemiah's decree in 445 or 444 B.C., until the arrival of "the Anointed One" — *Mashiach Nagid*, "Messiah the Prince" — should be 483 years. The most common Western mistake is to simply subtract 483 from 445 or 444 B.C. and land on A.D. 38 or 39. This leads to error on two counts: first, it fails to account for the fact that there was no year zero between 1 B.C. and A.D. 1; second, it uses the wrong kind of year.



Looking at the left hand side of this slide you will see the proper way to calculate the correct method is to begin with the number of *days* involved: 483 years × 12 months × 30 days = **173,880 days**. On your own time you can look at the right and side of this slide and see how to back into the number of days using the Gregorian calendar.



If the decree in Nehemiah was issued in 444 B.C., the period ends in the month of Nisan, A.D. 33. If issued in 445 B.C. as Sir Robert Anderson claims, the period ends in the month of Nisan, A.D. 32. This is not a case of scholars picking a crucifixion date and working backward to a decree — the month is given by the text, and the math works out precisely, landing on the 10th of Nisan.

What makes this even more remarkable is that a Jew presented himself as King in the month of Nisan in A.D. 32 or 33:

- **John 12:12–14 (ESV)**

12 The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” 14 And Jesus found a young donkey and sat on it, just as it is written,

The Feast in view here was the spring feast in the month of Nisan. The Anointed Prince prophesied by Daniel presented himself exactly 483 years after the issuing of Nehemiah's decree, in the very same month. John goes on to quote Zechariah:

- **John 12:15 (ESV)**

15 “Fear not, daughter of Zion;
behold, your king is coming,
sitting on a donkey’s colt!”

Jesus did exactly what Zechariah prophesied, and he did it on the precise timeline laid out by the angel Gabriel in Daniel 9.

An equally amazing facet of this is that Jesus often *refused* this kind of reception earlier in his ministry:

- **John 2:3–4 (ESV)**

3 When the wine ran out, the mother of Jesus said to him, “They have no wine.” 4 And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.”

Have you ever wondered what Jesus meant when he constantly stated that his time had not yet come? Rather than some mystical revelation, it seems as though Jesus understood the book of Daniel was waiting for Heptad A and Heptad B to reach their fulfillment at the 483-year mark before allowing himself to be presented as King, the Mashiach Nagid (anointed prince). This was not an isolated occurrence:

- **John 6:14–15 (ESV)**

14 When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!”

15 Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

Why Did Jesus not allow them to make him king? Maybe it was because Jesus knew the Word declared in Daniel that the timeframe would be precisely 173,880 days. He withdrew to keep the prophecy intact and fulfill Gabriel's words with precision.

There are times when Bible teachers overstate a case, and we want to be careful not to do that here — prophecy teachers often claim the entire Jewish nation should have known the exact day of Jesus's arrival. We think that's a bit disingenuous. The original decree is lost to history; it is not sitting in a museum for us to consult. We ourselves cannot be certain whether it was 445 or 444 B.C., so unless every Jew in Israel carried a precise date next to Nehemiah 2 in their *Tanak*, that claim is overblown. However, whenever there is doubt about a subtlety in the Bible, the Pharisees tend to come to our rescue:

- **Luke 19:37–38 (ESV)**

37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen,
38 saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!”

This is taking place in the month of Nisan, A.D. 32 or 33 — exactly 483 years after Nehemiah's decree. This is the Triumphal Entry of Jesus as King of Israel, the Mashiach Nagid. How do we know the religious leaders understood the implications? Look at the Pharisees' reaction to understand the implications of this event:

- **Luke 19:39 (ESV)**

39 And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”

In a sense, the Pharisees come to our rescue by their own offense. "Rebuke your disciples!" Rebuke them for what? They were only singing Psalm 118, sung every year as pilgrims ascended to Jerusalem for the feasts. The Pharisees were offended precisely because singing that psalm *in this specific context* implied the fulfillment of Daniel 9 — that the Anointed One, the ruler, had come. This thought builds all the more as Jesus replies:

- **Luke 19:40 (ESV)**

40 He answered, “I tell you, if these were silent, the very stones would cry out.”

Interact with this verse for a moment, the phrase the rocks will cry out has become a bit of a cliché in Christian circles, but consider the implications. Jesus was rejected plenty of times in the past and the rocks didn't cry out his praises, nor did he command them to. Why in this moment does he confidently assert that the rocks would cry out? Because this very day was decreed 483 years in advance by the prophet Daniel, and God's words ALWAYS come to pass. If the people didn't worship him as King on this particular day, the rocks would have fulfilled the prophecy of Daniel by calling Christ the King!

This case grows even stronger when you consider the next verse:

- **Luke 19:41–42 (ESV)**

41 And when he drew near and saw the city, he wept over it, 42 saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes."

Heptads A and B were fulfilled in this very event. And Jesus's response is telling: "If you, even you, had only known on this day..." There was a specific, appointed day on which these things had to take place, and he goes on to speak directly in the context of the verses that follow in Daniel 9 — verses which describe both a near and a far fulfillment, just as his own words here carry a near and far fulfillment.

- **Luke 19:43–44 (ESV)**

43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

Because Jesus understood the book of Daniel, he knew exactly the significance of this day, further, he knew the events that were to follow. How does he know that soon after this the city will be left desolate? Precisely because the book of Daniel displays that soon after the anointing of the prince, the city will be left in RUINS!

Let this be exemplary for us as we study the scripture! We must understand the times we are living in to be able to accurately act in accordance with God's will and warn others about the days ahead!



Pop Quiz #

During which sacrifice time did the angel visit Gabriel?

A. Morning

B. Noon

C. Evening

D. None of the above

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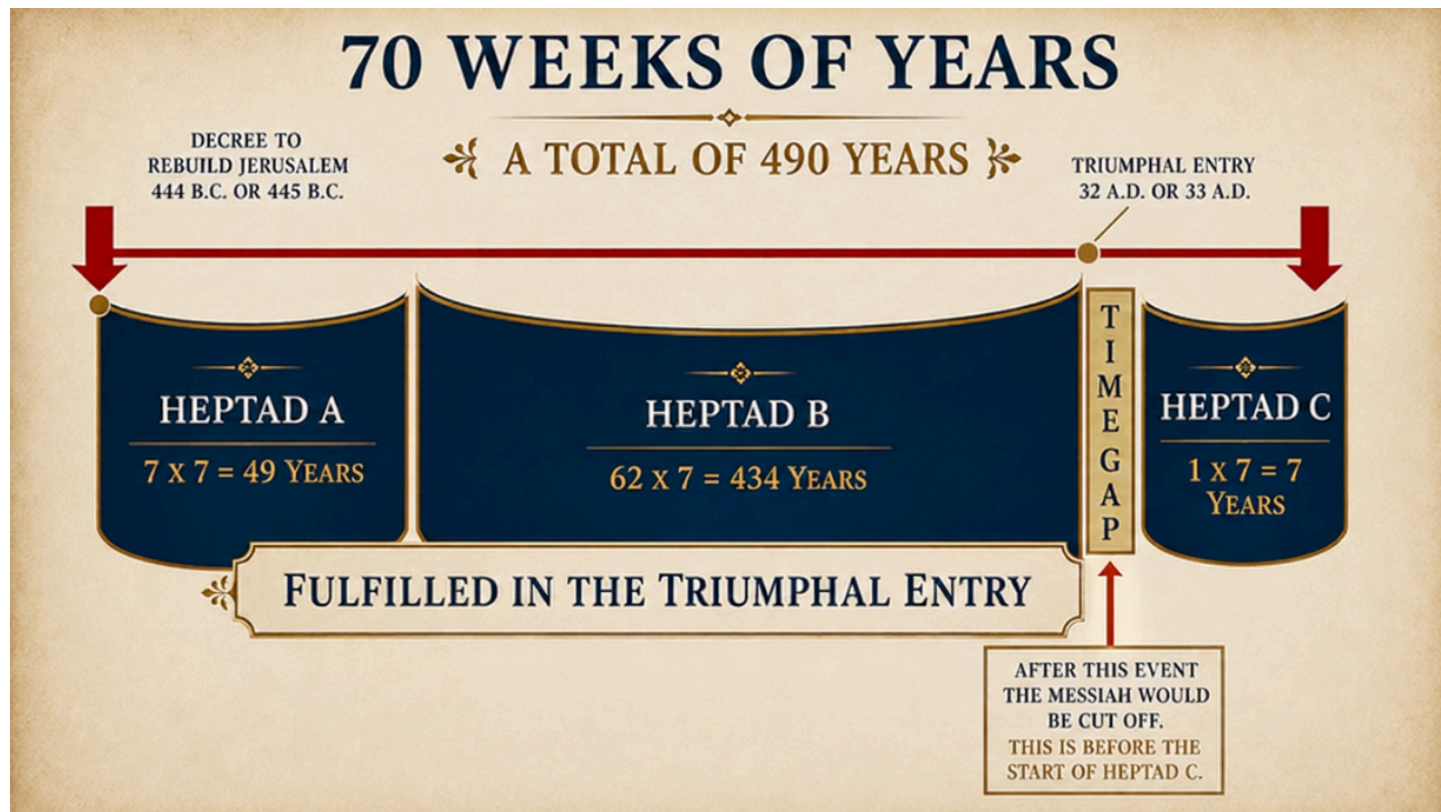
Verse 26 — The Anointed One Cut Off; the People of the Ruler Who Will Come

"After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed."

Gabriel's wording here is precise and important: he says "*after* the sixty-two 'sevens,'" meaning verse 26 describes events that occur after the fulfillment of Heptad A and Heptad B, which were fulfilled at the Triumphal Entry on the 10th of Nisan. After that event, the Messiah would be "cut off" — and indeed, Messiah was crucified four days after the Triumphal Entry, precisely as Gabriel said.

Take a moment to appreciate that Daniel 9 foretold the Triumphal Entry of Israel's Messiah 483 years in advance. Now consider that it also predicted, in advance, that the Messiah would be "cut off," or executed.

This may be the clearest indication of the crucifixion anywhere in the Older Testament — Isaiah 53 is a colorful depiction, Psalm 22 a highly accurate one, Jonah a compelling foreshadowing, but this verse states plainly that Messiah would be cut off.



There is a gap in the text at this point — between the fulfillment of Heptads A and B and the events of Heptad C — and the verse goes on to explain some of what fills it: "The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed."

Most interpreters take this as a reference to the Romans, who are said to have destroyed the city and sanctuary in A.D. 70. If Jesus was crucified in A.D. 32 or 33 and the temple fell in A.D. 70, there is already, at minimum, a 37–38 year gap between the crucifixion and this event.

We want to offer an alternative reading of who exactly is in view here. Josephus — the first-century Jewish historian who worked for Rome — does *not* credit the

Romans themselves with the temple's destruction. In his own words, from *The Wars of the Jews*, Book 6, Chapter 4:

WHO DESTROYED THE TEMPLE

Josephus,
Wars of the Jews,
Book 6, Ch. 4

“...a certain person came running to Titus and told him of this fire, whereupon he rose up in great haste, and as he ran to the holy house in order to have a stop put to the fire, after him followed all his commanders, and after them followed the several legions in great astonishment...”

Then did Caesar, both by calling to his soldiers that were fighting with a loud voice, and by giving a signal to them with his right hand,
order them to quench the fire.”

Josephus, *Wars of the Jews*, Book 6, Ch. 4 (as read) "...a certain person came running to Titus and told him of this fire, whereupon he rose up in great haste, and as he ran to the holy house in order to have a stop put to the fire, after him followed all his commanders, and after them followed the several legions in great astonishment... Then did Caesar, both by calling to his soldiers that were fighting with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire."

Not only does Josephus record Titus trying to stop the fire, he goes further:

ROME DID NOT APPROVE... LOCAL HOSTILITY PREVAILED

“Titus supposing what the fact was, that the house itself might yet be saved, he came in haste and endeavored to persuade the soldiers to quench the fire... yet were their passions too hard for the regards they had for Caesar, and the dread they had of him who forbade them, as was their hatred of the Jews, and a certain vehement inclination to fight them, too hard for them also... And thus was the holy house burnt down, **without Caesar’s approbation.**

Josephus, Wars of the Jews, Book 6, Chapter 4

Josephus, Wars of the Jews (as read) "Rome did not approve; local hostility prevailed. Titus, supposing what the fact was, that the house itself might yet be saved, came in haste and endeavored to persuade the soldiers to quench the fire. Yet were their passions too hard for the regard they had for Caesar and the dread they had of him who forbade them, as was their hatred of the Jews, and a certain vehement inclination to fight them, too hard for them also. Thus was the Holy House burnt down, without Caesar's approbation."

Titus attempted to persuade the soldiers to put the fire out, and Josephus records specifically that the temple was destroyed "without Caesar's approbation" — that is, without his approval. Josephus attributes the destruction instead to "hatred of the Jews, and a certain vehement inclination to fight them" on the part of the soldiers themselves.

SIX LEGIONS AND THEIR ORIGINS

✦ LEGION	REGION STATIONED ✦
V Macedonia	Judea
X Fretensis	Syria
XV Appoinaris	Syria
XVIII	Egypt
III Gallica	Syria
XII Fulminata	Asia Minor / Syria

Richardson, Joel. "Mideast Beast," pg 108.

This is all the more fascinating when you consider the composition of the legions involved in the siege of Jerusalem: Legio X Fretensis (Macedonia and Judea), Legio V Macedonica (Syria), Legio XV Apollinaris (Syria), Legio XII Fulminata (Syria), plus units from Egypt and Asia Minor — legions almost entirely made up of Middle Eastern peoples, predominantly from the very region we have been identifying for weeks.

According to one scholar's research on the subject (Joel Richardson, drawing on multiple available sources), the Roman legions fielded roughly 60,000 soldiers in the campaign, including auxiliaries from neighboring countries, and of those, roughly 55,000 came from Middle Eastern territories rather than Rome or Italy proper.

Gabriel's phrasing supports this distinction: he refers to "the people of the ruler who will come" — not "the nation."

For tonight, we believe the events of the first century represent a *near* fulfillment, and we expect a full, far fulfillment in the future — a scenario very similar to Antiochus Epiphanes in Daniel 8. We have already outlined, in previous sessions,

that the temple must be desolated again: Jesus said it, Matthew said it, Mark said it, Luke said it, John said it, and Paul said it. Our position is that the proper context of Daniel 9:26, after the Anointed One is cut off, pertains to the Antichrist of our future.

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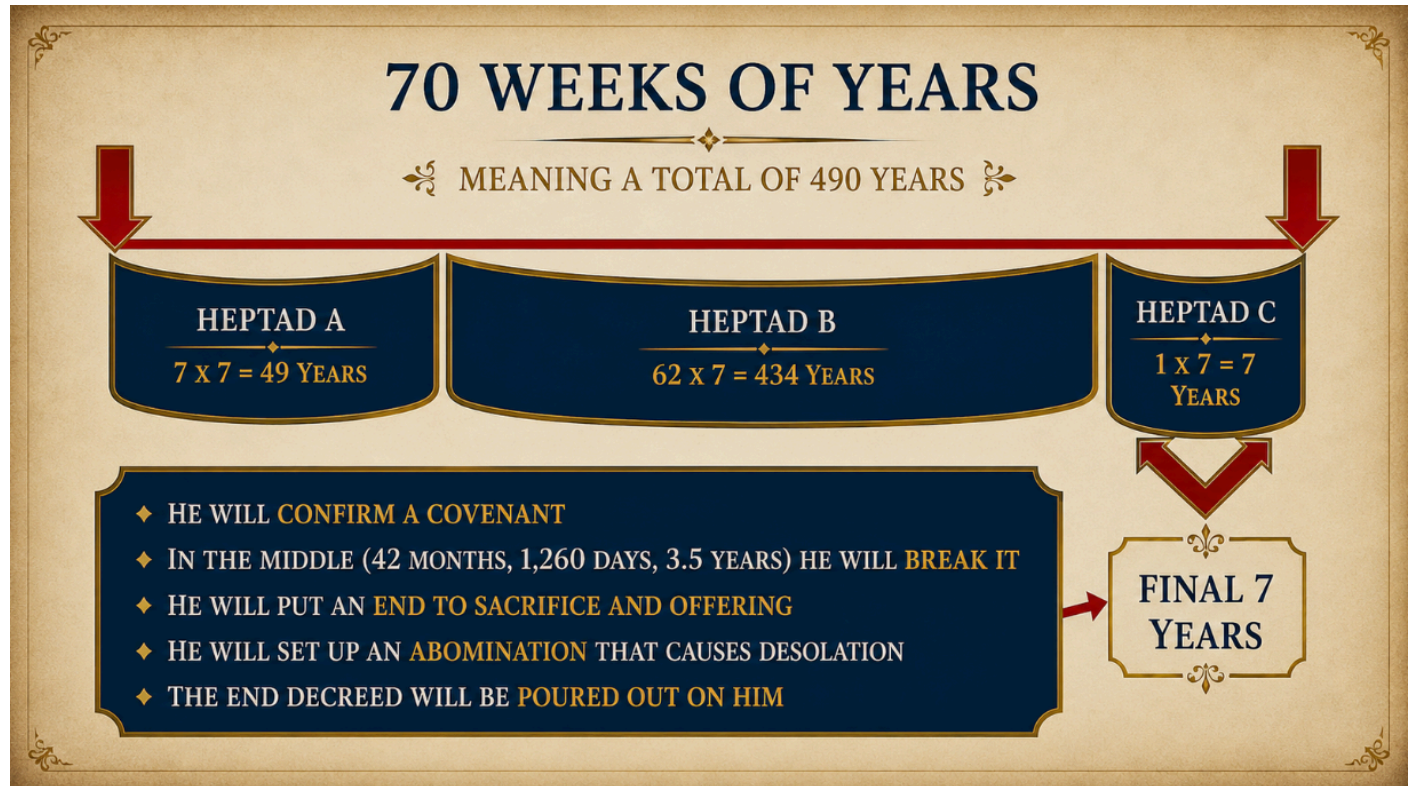
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Verse 27 — Heptad C: The Final Seven

"He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

We now come to Heptad C—the final seven years. For the point we are making here, it does not matter whether you understand Rome to be the primary fulfillment of Daniel 9:26 or whether you see another power in view. Either way, there is already a gap between the death of the Messiah and the destruction of Jerusalem and the temple.

Our contention is simply that this gap extends much further than 37 or 38 years. We are suggesting there are thousands of years until the final seven-year period remains future.



And Daniel gives us a specific event that appears to initiate it: "He shall make a strong covenant with many for one week." The entire prophecy concerns 490 years but the years are not consecutive. The angel himself groups Heptads A and B together then refers to heptad C as coming "after" them, separated by an undefined gap. Therefore, we believe we are still waiting for one final seven-year period, and that the event which begins that period will be the confirmation of a covenant with many or the peace treaty, (Daniel 9:27).

We expect a ruler to arise, likely from the Middle East and, probably from the region of the old Seleucid dynasty, who will confirm this covenant. But the covenant will not last. In the middle of that seven year covenant (1260 days) it will be broken, putting an end to sacrifice and offering by setting up "an abomination that causes desolation."

This 3 and a half year period is emphasized repeatedly throughout biblical prophecy. Daniel, Revelation, and Jesus' teaching all draw our attention to this final half of the heptad. At that midpoint, sacrifice and offering will be stopped and the abomination that causes desolation will be established.

From that moment, the final period of intense tribulation begins, continuing until the judgment God has decreed is poured out upon the antichrist.

Lets examine a few other passages that give us insight into these final 7 years.

Isaiah describes this covenant that appears to provide safety but ultimately proves to be completely worthless.

Isaiah 28:15 (ESV)

¹⁵ Because you have said, "We have made a covenant with death,
and with Sheol we have an agreement,
when the overwhelming whip passes through
it will not come to us,
for we have made lies our refuge,
and in falsehood we have taken shelter";

Isaiah calls it "a covenant with death."

The people believe this agreement will protect them from the coming scourge and they are secure. But God exposes this as a false sense of security. What initially appears to be a covenant of peace will ultimately become a snare to those who enter into it.

What looks like peace in the beginning ultimately leads to destruction.

This also helps us understand the condition of Israel immediately before the invasion described in Ezekiel 38 and 39.

Last week we looked at Ezekiel 38–39 and our understanding that Gog ultimately points us toward the Antichrist and the coalition of nations that comes against Israel in the last days.

But notice the condition of Israel immediately before Gog attacks:

Ezekiel 38:10–12 (ESV)

¹⁰ “Thus says the Lord God: On that day, thoughts will come into your mind, and you will devise an evil scheme ¹¹ and say, ‘I will go up against the land of unwalled villages. I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates,’ ¹² to seize spoil and carry off plunder, to turn your hand against the waste places that are now inhabited, and the people who were gathered from the nations, who have acquired livestock and goods, who dwell at the center of the earth.

Notice how Israel is described: A land of unwalled villages, dwelling securely, and seemingly unprepared for the invasion that is coming. This is significantly different than Israel current condition in which they are in a current state of military readiness with walled borders, missile defense systems, and under the constant threat of attack.

Yet Ezekiel describes a future moment when Israel believes itself to be secure. If we take Daniel 9 and Isaiah 28 we can start to understand why. A covenant is made which appears to produce peace and security and Israel will begin to dwell with a sense of safety. But the very ruler who sets up that covenant will eventually turn against Israel. The covenant will be broken, the nation will be invaded, sacrifice will cease, and the sanctuary will be desecrated. And it will

Jesus Himself draws our attention back to Daniel when teaching about the end of the age.

- **Matthew 24:14–21 (ESV)**

¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

The Abomination of Desolation

¹⁵ “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let the one who is on the housetop not go down to take what is in his house, ¹⁸ and let the one who is in the field not turn back to take his cloak. ¹⁹ And alas for women who are pregnant and for those who are nursing infants in

those days! ²⁰ Pray that your flight may not be in winter or on a Sabbath.
²¹ For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.

Jesus specifically points His disciples back to Daniel's abomination of desolation. He identifies a specific prophetic marker and then gives specific instructions about how those living in Judea should respond when it happens. Because at that time there will be a great tribulation, such as the world has never seen.

If you were to do an in-depth read through of Matthew 24 you would find an extensive list of events that Jesus specifically lists are not signs that the end is imminent, but only the beginnings of birth-pains.

SIGNS OF THE END

ACCORDING TO MATTHEW 24:

✦ BEGINNING OF BIRTH PAINS ✦
(not the end)

- ✦ Many false Christs
- ✦ Many led astray
- ✦ Wars
- ✦ Rumors of war
- ✦ Nation rising against nation
- ✦ Famines
- ✦ Earthquakes in various places
- ✦ Being delivered over to death
- ✦ Hated by all for Christ's name
- ✦ Many fall away
- ✦ False prophets will arise and lead many astray
- ✦ Lawlessness will increase
- ✦ Love of many will grow cold
- ✦ The gospel will be proclaimed to all nations

✦ MARKERS OF THE END: ✦

- ✦ The abomination of Desolations set up in the temple as spoken of by Daniel

✦ 3.5 YEARS = 42 MONTHS = 1260 DAYS = TIME, TIMES AND HALF A TIME ✦

The beginnings of birth pains (not the end):

- Many false Christs
- Many led astray
- wars
- rumors of war
- nation rising against nation

- Famines
- earthquakes in various places
- being delivered over to death
- hated by all for Christs name
- many fall away
- false prophets will arise and lead many astray
- lawlessness will increase
- love of many will grow cold
- The gospel will be proclaimed to all nations

The ACTUAL sign of the end (Tribulation - 3.5 years):

- The abomination of Desolations set up in the temple as spoken of by Daniel

Jesus, and the book of Daniel give us a specific event to look for that will start a clearly defined countdown until the end, namely, the abomination of desolations in the Temple. Daniel states that this will happen halfway through the final heptad, or 3.5 years before all is accomplished. This means that once this 7 year covenant is broken by the abomination in the temple, we can begin counting exactly 1260 days until Christ himself will destroy the anti-Christ!

In fact, this timeline is one of the most attested to timelines in all of scripture:

THREE AND A HALF YEARS

FROM ABOMINATION UNTIL THE DEATH OF
THE ANTI-CHRIST BY THE HAND OF JESUS

- ♦ Daniel 7:25 – Time Times and Half a Time
- ♦ Daniel 9:27 – Half of the Seven
- ♦ Daniel 12:7 – Time Times and a Half Time
- ♦ Revelation 11:2 – 42 months
- ♦ Revelation 11:3 – 1260 days
- ♦ Revelation 12:6 – 1260 days
- ♦ Revelation 12:14 – Times Time and Half a Time
- ♦ Revelation 13:5 – 42 Months



*"Then the beast was captured,
and with him the false prophet who
performed signs on his behalf...
These two were thrown alive into
the lake of fire that burns with sulfur."*

Revelation 19:20

• 3.5 YEARS = 42 MONTHS = 1260 DAYS = TIME, TIMES AND HALF A TIME •

Prophetic scriptures throughout Daniel and Revelation contain at least 8 specific mentions of a 3.5 year period. There is no way this can be allegorized since it is said so many different ways, 3.5 years, 42 months, 1260 days, half of the seven, are all ways of saying the same thing! (Some of these scriptures don't peshatly pertain to the destruction of the anti-Christ, but when taken together you see the significance of this time period)

Although it is true that no one knows the day or the house the final heptad will begin, we can be aware of the signs of the times. Further, once the covenant is broken halfway through the final heptad, we can know the exact day of the anti-Christ's destruction and the beginning of the final restoration!

Paul gives us another important description in 1 Thessalonians 5.

○ 1 Thessalonians 5:1–4 (ESV)

5 Now concerning the times and the seasons, brothers, you have no need to have anything written to you. ² For you yourselves are fully aware that the day of the Lord will come like a thief in the night. ³ While people are saying, "There is peace and security," then sudden

destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief.

Here we see again the pattern. Security and peace followed by sudden destruction. Paul is simply picking up on the prophetic picture we have been building.

Isaiah describes people trusting in a covenant that they believe will protect them. Daniel describes a covenant that is broken halfway through the final seven years. Ezekiel describes Israel dwelling securely immediately before invasion. Jesus identifies the abomination of desolation as the event that immediately precedes unprecedented tribulation.

In summary, a temple needs to be built for an abomination to occur. Sacrifices need to be reinstituted before an end can be put to them. A covenant between Israel and the surrounding gentile nations that brings about temporary peace in the middle east needs to occur. And once that covenant is broken, peace is suddenly shattered, and the temple is desecrated, we will have a countdown of days of 1260 until the Antichrist is destroyed.



Pop Quiz

According to Sir Robert Anderson, what year was Christ crucified?

A. 32 AD

B. 33 AD

C. 34 AD

D. 28 AD

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Closing — The Geographic Argument and the Case for a Middle Eastern Fourth Kingdom

We are trying to raise the right questions for you to take before God, searching, repenting, and petitioning — not to hand down a settled verdict. With that in mind, we want to close by walking briefly through a series of maps, layered in sequence, to make a geographic argument for why we believe the fourth kingdom will emerge from the Middle East rather than from Rome.



This is the map we showed you last week showing that the Babylonian Empire is in the middle east, contrast it with this map from a secular source with a greater perspective on the earth.



Beginning with Babylon under Nebuchadnezzar — entirely a Middle Eastern territory.

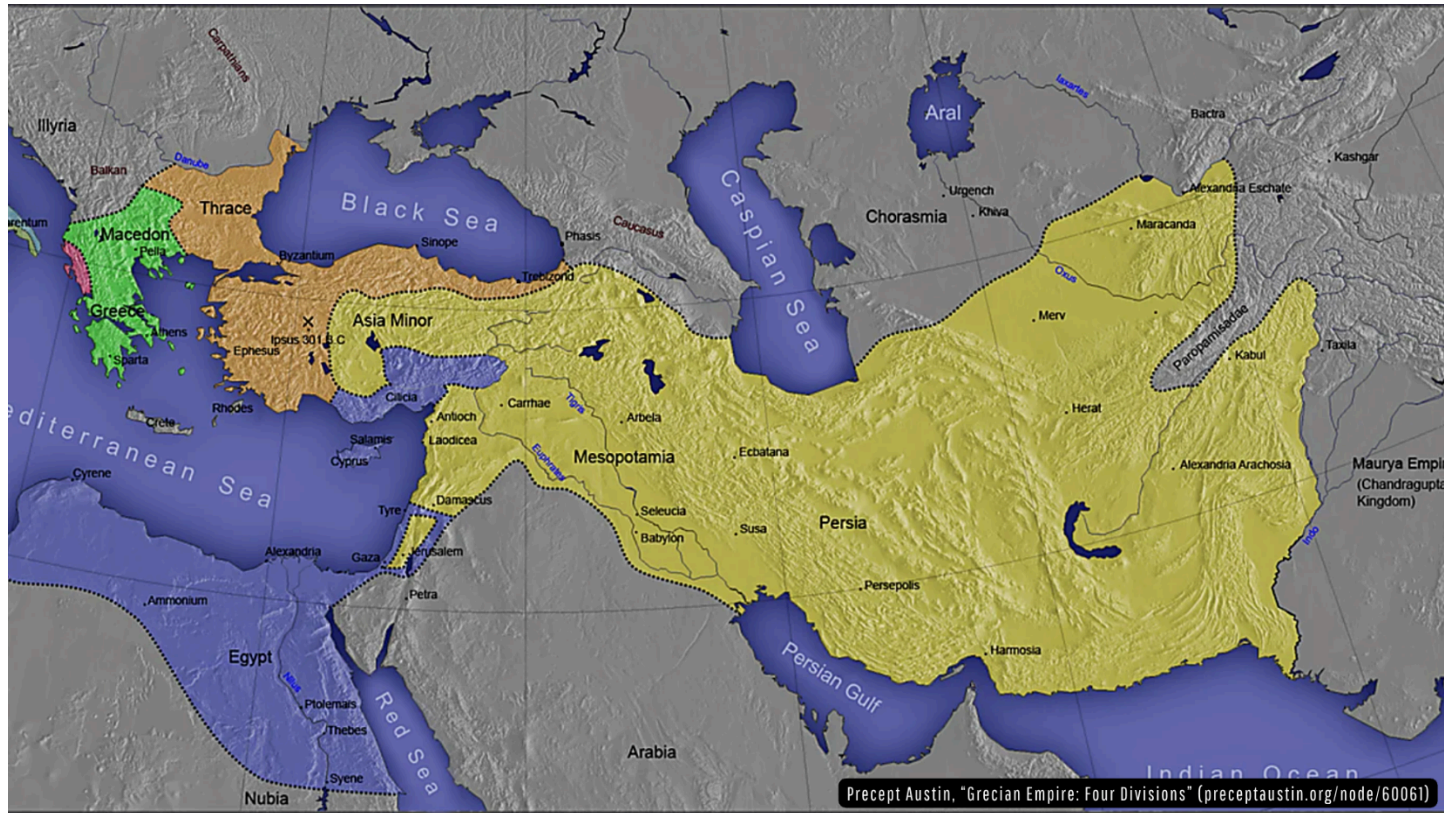


Based on the Bible Knowledge Commentary

Medo-Persia expanded that territory significantly, while remaining entirely Middle Eastern, not European.



See again, this is a largely middle-eastern empire not a European empire which includes Babylon.



Greece under Alexander expanded it further still, reaching to the borders of India.



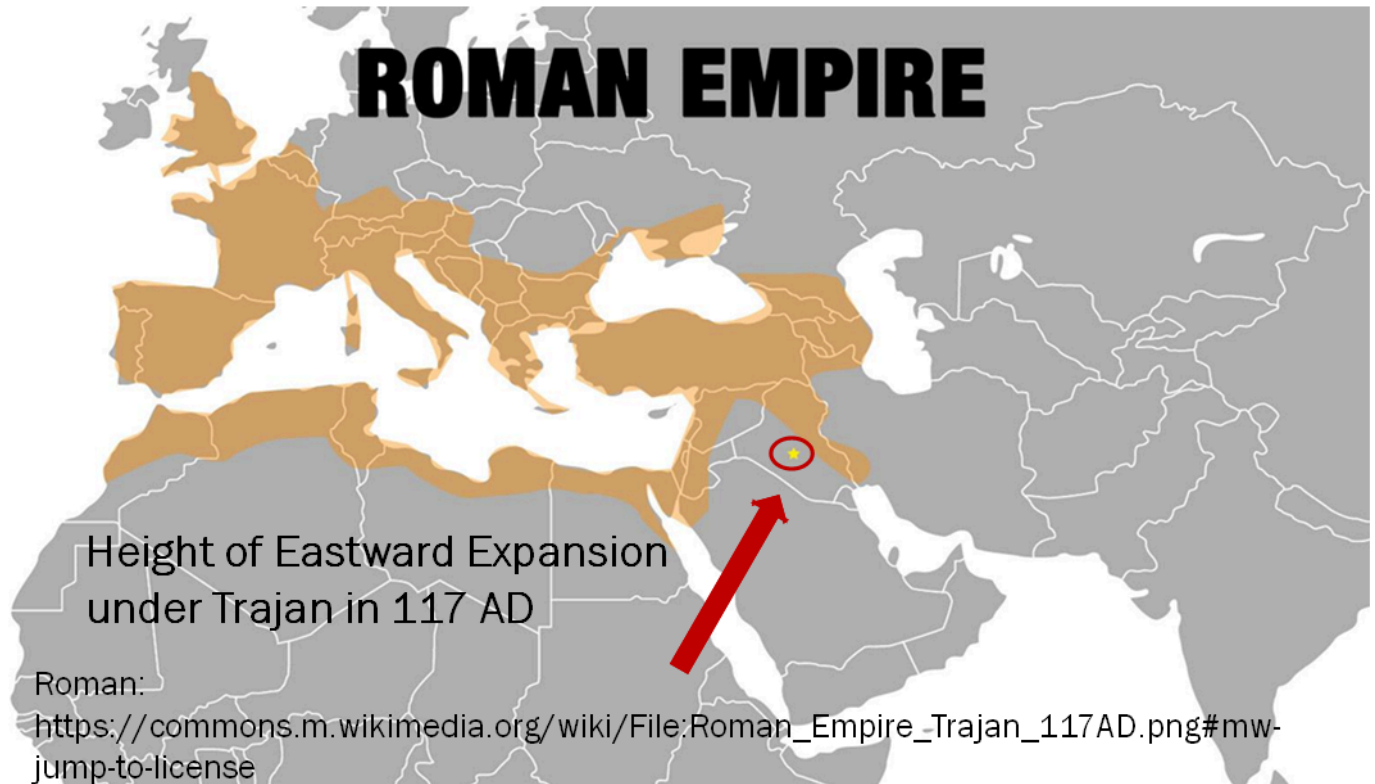
It also includes Babylon and is largely middle eastern although begins to reach into Europe.



Early 1st
Century
Roman
Map

Over 400
miles
away
from
Babylon

Rome, by contrast — even at its height of eastward expansion under Trajan in A.D. 117, some 84 years after Jesus's ministry — never came within roughly 400–500 miles of Babylon.



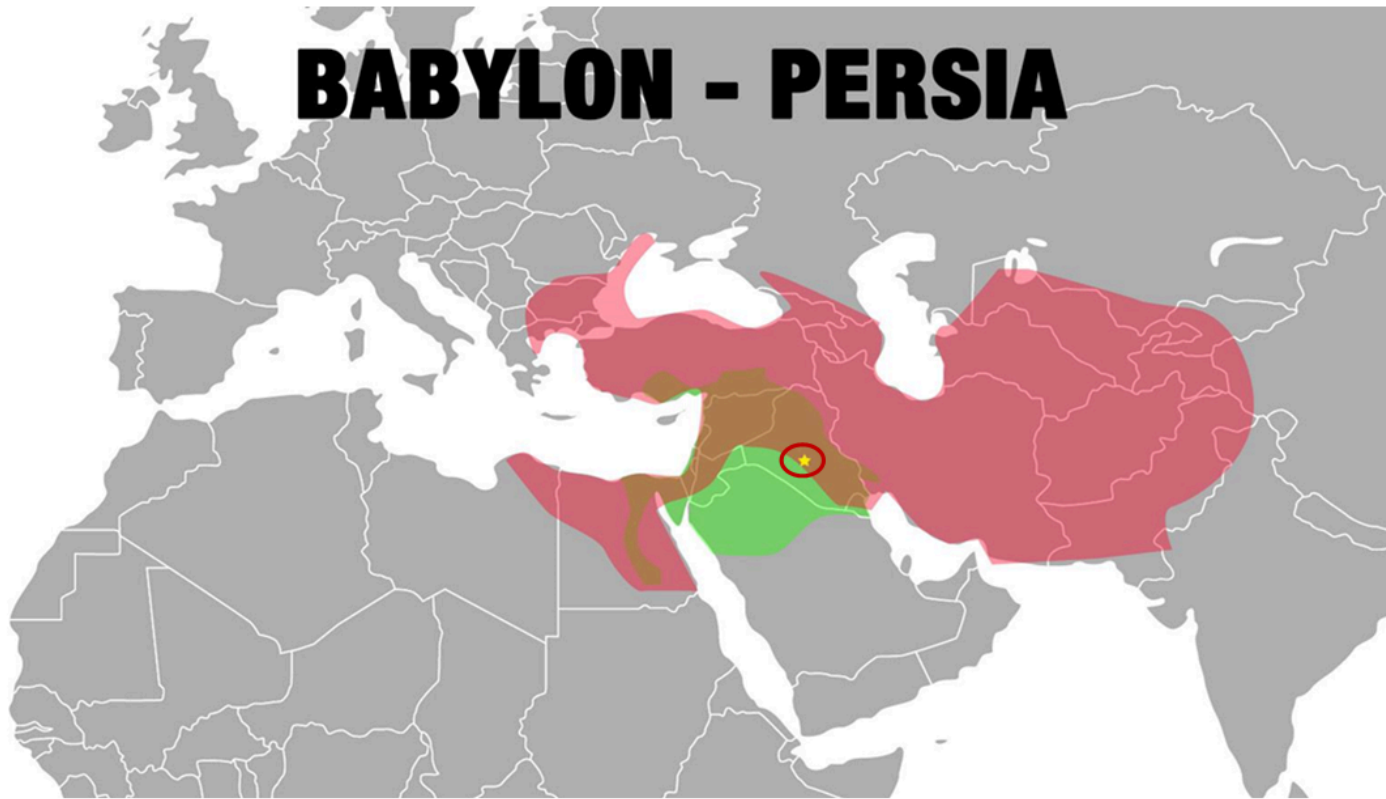
Shortly after Trajan's eastward push, he died suddenly, and Rome's borders receded back to the Danube, never again reaching toward the Middle East. Rome, historically, was a European power, not a Middle Eastern one — and the one major kingdom it was never able to conquer was Persia, the eastern portion of the old Seleucid sphere.



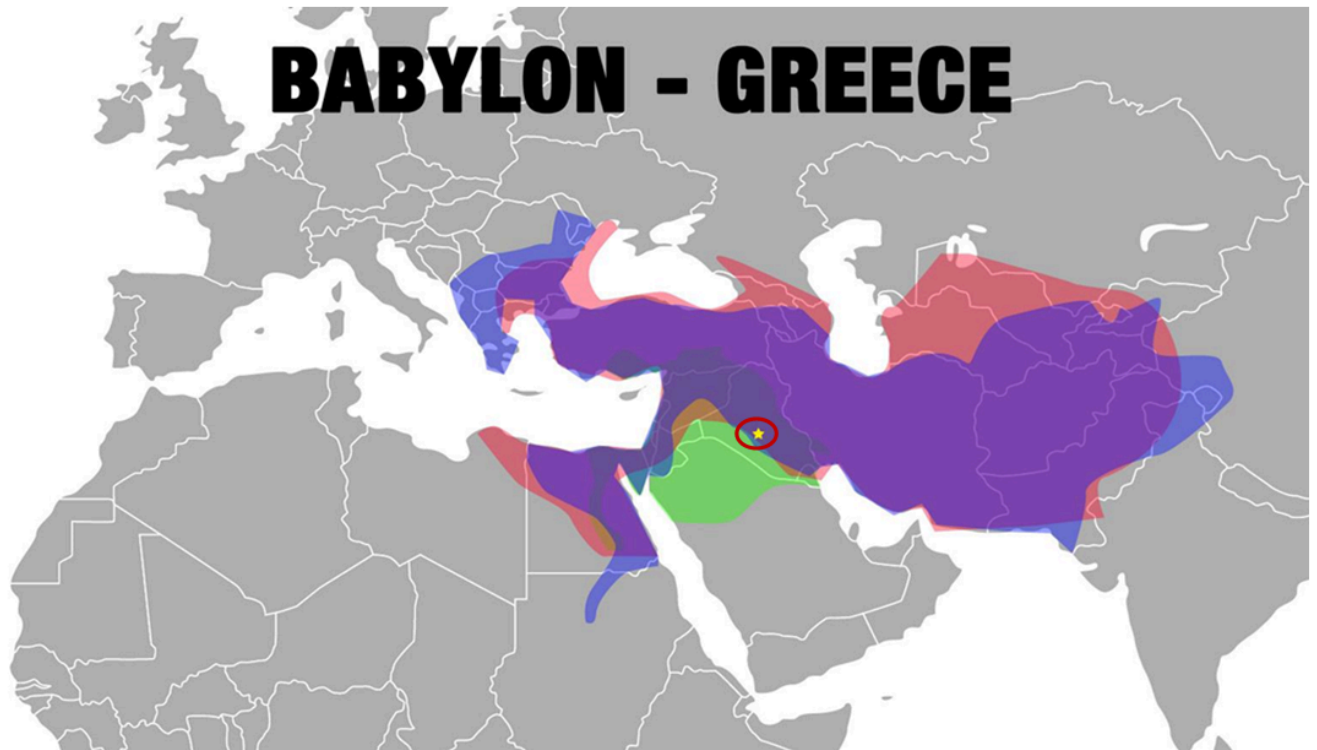
By contrast, the historic Caliphate — emerging in the sixth century A.D. out of the old Seleucid/Parthian region — did what Rome never did: it came far closer to replicating the full territorial reach of Babylon, Medo-Persia, and Greece combined, stretching from the Middle East across North Africa.



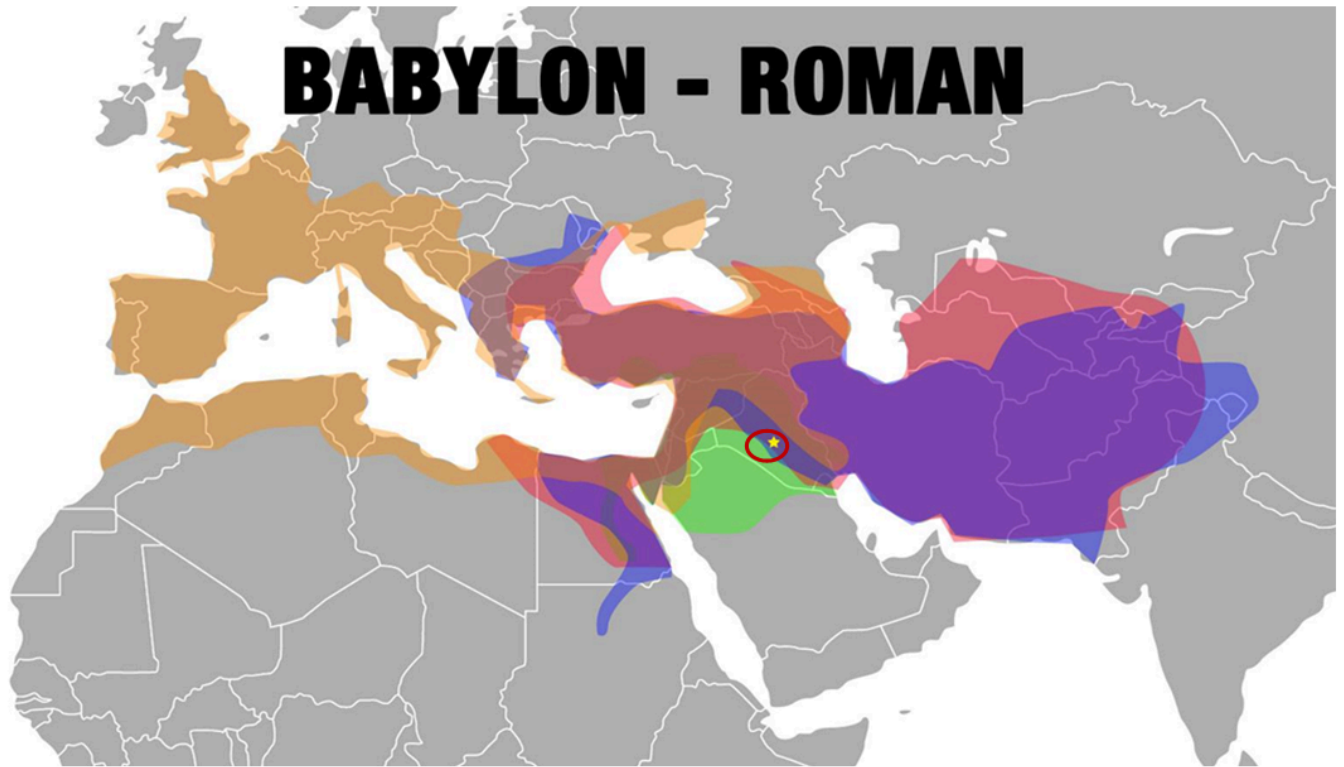
Out of that same caliphate structure came the Ottoman Empire, which took Constantinople — the Christian capital of the world Constantine had established centuries earlier, after growing weary of Rome itself. Even the Ottoman map falls just short of the full historic pattern — it doesn't quite reach around the Black Sea into Eastern Europe or as far east as India.



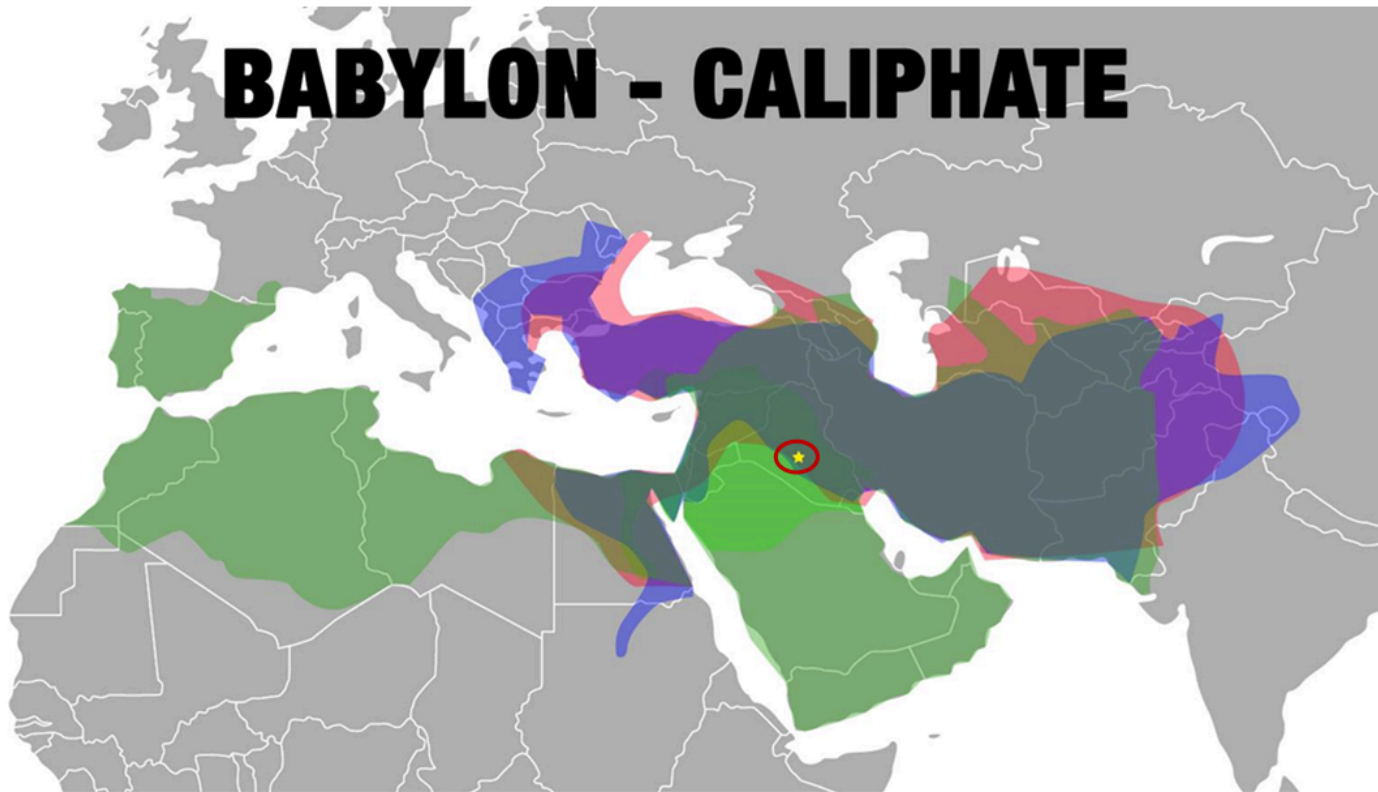
When you layer all these empires on top of one another — Babylon, then Medo-Persia's expansion beyond it, and then Greece's expansion beyond that:



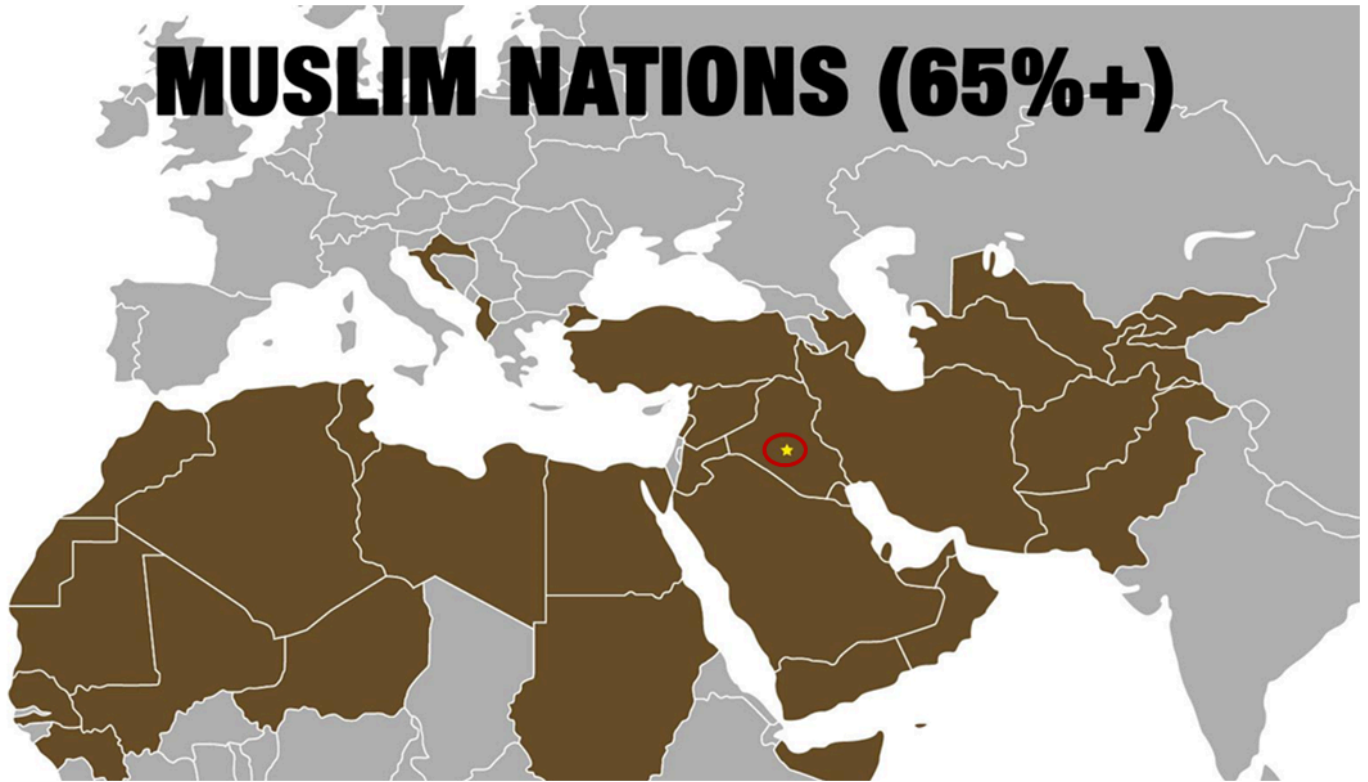
Can you see that this has a center point of power?
Let's take a look at Rome:



Finally Rome's much smaller footprint by comparison, never touching Babylon at all — contrasted to the Islamic Caliphate:



We believe that the Islamic Caliphate is the strongest candidate for this fourth Empire. With that being said, no kingdom to date has yet fulfilled the full territorial requirements implied by Daniel's progression. But consider one more map:



The present-day distribution of Muslim-majority nations (greater than 65% Muslim population), which comes remarkably close to closing that gap. Islam, though widely thought of today primarily as a religion, has historically functioned as a governing system — Sharia law is its legal framework — and for most of the last two thousand years it has governed roughly these same borders. Anywhere Islam holds a majority, establishing Sharia law is considered an obligation; and doctrinally, Islam explicitly denies that God has a son, which is worth sitting with in light of the "spirit of antichrist" language elsewhere in Scripture.

Take a look at 1 John 2:22:

The Spirit of Antichrist

1 John 2:22 (LSB)

22 Who is the liar but the one who denies that Jesus is the Christ?
This is the antichrist, the one who denies the Father and the Son.

Arising Church · Foundations: The Book of Daniel

- **1 John 2:22 (LSB)**

22 Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

We are not predicting Scripture based on newspaper headlines; we are working from the text itself and from the historical and geographic patterns it establishes. But if we were staking a position on which future kingdom fits both the geography and the spirit described across Daniel 2, 7, 8, and 9, our money would be on an Islamic fourth empire.

The Scripture is informing our understanding of the times that we are living in, just as it did for Daniel in our chapter tonight. Not only so that we can have knowledge, but so we, like Daniel know how we ought to respond! Daniel is a writings, it is directing our strength and teaching us how we are to walk faithfully in a gentile land — faithfully before our God.