

DANIEL CHAPTER 9

VS 1-2 we move forward in time again to a time when the Babylonian empire has fallen to the Medo Persian empire, Dan.5:30-31. Daniel is reading the book of Jeremiah.

Historical Note:

1.) Jeremiah began prophesying in 627 BC, Jer.1:1-2. He continued as God's spokesman down to the fifth month of the 11th year of Zedekiah - July, August 586 BC, at which time Judah was carried away to Babylon, Jer.1:3.

2.) Jer.39:11-44:30 covers his ministry after the exile Jeremiah ends up against his will in Egypt, Jer.40:1-5ff; Jer.42:7-43:4.

3.) Jeremiah had prophesied the Babylonian captivity and gave the reason for Israel's desolation. Jer.25:1, 1-12; Jer.29:10-14 (Note 2 Chron.36:20-21).

Also note that God spoke to Daniel relaying His plan to him by using another prophet's writings.

VS 3-19 Daniel's Prayer

1.) By using the words we and us, Daniel includes himself as a participant with his people in their sins.

2.) Confession of those sins is found throughout the book.

3.) He also lifts God up as he thinks of the people's plans.

4.) He also acknowledges that they deserve any judgment that God places upon them, vs11-14.

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Vs 3 The first thing Daniel does is to turn his focus away from all other things and concentrate on the God his is praying to.

1.) fasting - food was not allowed to interrupt his focus.

2.) Sackcloth - clothed himself with that which indicates his need.

3.) ashes - symbol of grief and humility.

Vs 4 Our God is a great and awesome God, He keeps his word. He shows lovingkindness to those who stand upright before Him. Problem - Israel has not! So, the remainder of the prayer involves confession of her failures.

Vs 5 we have...

Vs 6 we have not

Vs 8 we have sinned against thee

Vs 9 we have rebelled

Vs 10 nor have we obeyed the voice of the Lord our God

Vs 11 all Israel has... we have sinned against Him.

Vs 13 we have not

Vs 14 we have not

Vs 15 we have sinned; we have been wicked.

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Vs 5-14 The specifics of her confession

Vs 5 Daniel himself is one of the few major characters of the O.T. who have no personal sin mentioned in relation to him. as a part of the nation he is joined to her collective responsibility. Both the blessings and the judgments that come upon the nation will be experienced by every individual that forms the nation. (The same is understood with the 7 churches mentioned in Revelation.

- 1.) sinned - executed serious crimes or offenses
- 2.) committed iniquity - acted unjustly
- 3.) acted wickedly - conducted themselves wickedly
- 4.) rebelled - turned aside from the moral teaching of God.

Both the heart behind the acts and the acts themselves have violated their God and His relationship with them.

Question:

Are our prayers of confession as detailed as our sins of request?

Vs 6 Every level of the nation has disregarded the prophets which God sent to them. These prophets spoke to every level and every level ignored them. It is never that God has not spoken, but rather we do not listen. Example - 2 Chron.30:1-11ff, esp. vs 10.

Vs 7-8 Daniel next enumerates both the righteousness of God and the waywardness of His people. God is right even when his people are sitting in judgment. (its not just Washington D.C., it is us).

Vs 9 Compassion and forgiveness belong to God. Rebellion marks His people.

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Vs 10-11 All Israel - every one is guilty and is now experiencing the judgment of God which was promised on Sinai, Deut.28:1-29:1.

Vs 12-14 Is.1:10-31.

Vs 15-19 Having laid the groundwork for petition - confession. Daniel is ready to lift his requests before God. His petition forgive and restore the people of Israel.

Vs 15 God had brought His people out of Israel - He is able - please bring them out of Babylon. The Egyptian exodus was God's supreme example of being powerful at the time of

Daniel. Christ's resurrection is God's standard of power today, Eph.1:19-20. Added to this will be his ability to regather His people Israel after the tribulation period, Jer.16:14-15.

Vs 16 The basis for Daniel's plea is the fact that Thy City, Thy holy mountain and Thy people are involved. This statement is true! They are ravaged by sin, but they remain God's possession, 2 Tim.2:11-13. Their sin is not denied, God's faithfulness is reached out to.

Vs 17 Access to God was impossible - the temple was destroyed, a second basis for the petition exists.

Vs 18 Please God - not because of who we are, but rather because of who you are.

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Vs 19 Daniel's pure request! To be able to pray with a heat and perspective like Daniel's. Daniel, a man, who lived almost his entire life without a "religious anchor" - no temple, priesthood, or home - living in a pagan land yet never losing sight of or following his God. This is why he became "the example", Ezk.14:14,20.

Vs 20-23 the arrival of Gabriel

While Daniel was praying, the answer was already on the way. God delivered it using a ministering spirit and he did not deliver it Himself. (People today are always saying "God told me", yet God used His word 9:2 and secondary messenger to speak to Daniel. I guess the people we live in the midst of today are greater than Daniel.

Gabriel is referred to as "the man", which connects him to Daniel's previous vision, Dan.8:15-16. Note that he was dispatched by God at the beginning of Daniel's prayer and did not reach Daniel until it was over. Angels though much more powerful and "different" than humans are not endowed with the omni attributes.

Time of the evening offering:

- 1.) No offering has been offered for almost 70 years.
- 2.) 6:00 PM was held as twilight and the beginning of a new day.
- 3.) Ex.29:39-46 records the establishment of this offering and 3:00 PM was the time that the observation

began.

- 4.) The evening offering was but a shadow, Christ is the substance, Heb.9:13-14.

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God wants Daniel to understand:

- 1.) He has not abandoned His holy mountain, city or His people.
- 2.) He will fulfilled all His promises to the Fathers and the people of Israel. History has been planned from all eternity and Israel's place in it is certain.

Vs 24-27 God's plan for not only Israel but also for the world.

The following is taken from my Prophecy notes on ebiblenotes.com

A. General Information about the Seventy Weeks of Daniel

1. Prophecy concerns Daniel's people (Israelites) and the city (Jerusalem). **v24**
2. Two princes are mentioned:
 - a. Messiah the Prince, **v25**
 - b. prince who is to come, **v26**
3. The entire time-period involved is 70 weeks (sevens) **v24**

B. Specific Information about the prophecy

1. Seventy weeks have been decreed
 - a. "week" is the Hebrew word for seven (7), consequently, $70 \times 7 = 490$ has been decreed concerning Jerusalem and the Israelites.
 - b. The Israelites operated on a seven day cycle and a seven year cycle, which was grouped into seven cycles of seven years. The context must determine whether the days or years cycle was meant. **Lev 25:1-12**
 - c. In context, **Dan. 9:1-2** is dealing with the "years" cycle per Daniel's reading of **Jer 25:11-12; 29:1c**. All this was determined because the Israelites had not given the land its rest. **2 Chron 36:21 NOTE:** Now, at the end of the judgment for these violations the angel has been sent to reveal the start of a new era of God's dealing with the Jews which would extend for the same number of years covered by violations of the Sabbatical year, namely, a cycle of 490 years, or 70x7's of years. **Dan 9:24**
 - d. Old Testament years contained 360 days or 12 months of 30 days.
 - e. Finally **490 days would not allow enough time** for any of the events which are said to occur within the period prophesied.

2. The time (490 years) has been decreed so that 6 specific accomplishments can be wrought by God. The first three (3) are in reference to Christ's (Messiah) First Coming:
- a. "finish the transgression - overstepping the bounds" It is used when referring to breaking the Mosaic Law and more generally as Man's rebellion to God's created place for him. **Rom 5:12-21; Gal 3:19** **NOTE:** Christ's death paid for man's transgressions. **Rom 3:23-26**

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- b. "make an end of sin - coming short, missing the mark" An all-inclusive term from which different types are specified. **NOTE:** Christ's death put an end to sin. **2 Cor 5:21; Rom 6:1-7**
- c. "to make atonement for iniquity - to cover" Atonement is only found in the Old Testament and means "to cover". A New Testament word that is more appropriate is propitiation or "satisfaction."
Iniquity = lawlessness or unrighteousness.

NOTE: Christ in His death propitiated God for our unrighteousness along with the unrighteousness of the Old Testament people. **Rom 3:25; Heb 9:11-14; 10:11-14**

The second three (3) have to do with Christ's Second Coming at which time He will establish the kingdom.

- a. "to bring in everlasting righteousness" **Jer 23:5-8; Isa 11:1-12**
- b. "seal up vision and prophecy" Seal up means the termination of revelation by means of vision and oral prophecy. It will no longer be needed because God will be reigning visibly. **Jer 31:34**
- c. "anoint the most holy place" God's establishment of the millennial temple at the beginning of the millennium. Note for example **Ezk 46**.

All six of these have been determined or decreed. They are as certain as God is.

3. **The beginning of the 490 years (Dan 9:25) can be established to the day by secular historians.** There are 3 different decrees recorded in scripture concerning the rebuilding of Jerusalem. In **2 Chron 36:22-23; Ezra 1:1-2**; we find the decree of Cyrus. In **Ezra 6:3-8** we find the decree of Darius. Both of these are in reference to the rebuilding of the **temple only**.

In **Ezra 7:7** we have a return recorded which was the result of a decree from Artaxerxes. He made this decree in **Neh 2:1-8**, giving permission to restore and rebuild **both the temple and the city**. This decree was issued on 1st Nisan, 445 BC or March 14, 445 BC.

4. Sir Robert Anderson gives the chronology of the first 69 weeks as follows:
Our Lord's triumphal entry into Jerusalem to proclaim His messiahship and to receive His doom can be figured thus: "In accordance with the Jewish custom, the Lord went up to Jerusalem upon the 8th of Nisan, six days before the Passover. But since the 14th,

on which the Paschal Supper was eaten, fell that year upon a Thursday, the 8th was the preceding Friday. He must have spent the Sabbath, therefore at Bethany; and the evening of the 10th after the Sabbath had ended (the supper took place at Martha's house). Upon the following day, the 10th of Nisan, He entered Jerusalem as recorded in the Gospels."

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Note: The Julian date of that 10th of Nisan was Sunday, the 6th of April, 32 AD; which is EXACTLY 173,880 days or SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS. Based on our solar calendar, the time from March 14, 445 BC to April 6, 32 AD is:

476 x 365	173740
add Mar 14 to Apr 6	24
add for leap years	116

Total	173880 days

Luke 18:31-33; 19:28-44

5. After the Messiah's death, which was to close the 69th week, the people of the prince who is to come will destroy the city and the sanctuary. Titus marched on Jerusalem and fulfilled this prophecy in 70 AD.

GAP: Between **Dan 9:26** and **9:27** there is a 2,000 year (?) gap to date; not known to Daniel or any of the other prophets. We call it the AGE OF GRACE or the CHURCH AGE. Israel was set aside at the crucifixion and God has turned to the Gentiles for the present age. The church is a "parenthesis" in God's program with Israel **Rom 11:11-29**. It was a mystery not understood in the Old Testament **Eph 3:1-6**.

6. At the end of the church age God will rapture His church which ends God's dealings with man in the way that He does today. After the church is finished, God's program for Israel will resume because He will again turn his attention to them.

7. According to **Dan 9:27**, God's time-table for Israel involves 7 more years of 360 days per year.

This period of time is referred to elsewhere as the **tribulation** period **Matt 24:3,9,21** with the last half being referred to as **THE GREAT TRIBULATION Rev 5:1 thru 19:21**. This period will begin with the Prince who is coming (anti-Christ) by the signing of a covenant with Israel. He is said to break the covenant in the middle of the week (3 1/2 yrs) **Dan 9:27**. The time element is so literal that elsewhere it is referred to as “Time, Times and Half a Time” **Rev 12:14**; “42 months” **Rev 11:3, Rev 13:5**; “1260 Days” **Rev 11:3; 12:6**.