

Daniel #13

June 2, 2024

Series Title: Daniel's Visions Of the Ages**Today's Message: Daniel's Prayer and Gabriel's Revelation of Sevens; Daniel 9:1-27**

Regarding the prophecy of Daniel 9:24-27 most commentators agree that this prophecy is one of the greatest prophecies in the entire Bible. It is simple, yet profound. Most agree that this prophecy is “the backbone of prophecy. And in just a few words Daniel describes the point in time when the eschatological clock begins ticking. Make no mistake, there are other prophecies concerning the “last things,” but none of them are as specific as Daniel 9. It should be a very interesting study.

As we already know, Daniel was a man devoted to knowing, honoring, and pleasing God. We know he was a man of prayer. We read in Daniel 6:10 that it was his practice to pray three times a day giving thanks to God. Even under the threat of death by lions Daniel continued this practice. But Daniel was also a man of the Bible as we will also see. And it is worth noting that Daniel's knowledge of God's Word moved and informed his prayers. If you have a difficult prayer life you can probably trace the problem back to a lack of meditation and study of the Bible.

There are just two main sections in Daniel 9. We will keep the division headings simple: Daniel Is Moved to Pray (Daniel 9:1-2); and Daniel and Gabriel's Revelation of the Sevens (Daniel 9:22-27).

I) (Daniel 9:1-21) Daniel is moved to Pray.**A) (9:1-3) The Context of the Prayer**

- 1) (9:1) The first year of Darius son of Xerxes (Ahasuerus)
 - (a) Darius (a Mede by descent) was “made ruler over the Babylonian kingdom.”
 - (i) He was appointed to be king by Cyrus, the Great king of the stronger Persian Empire.
 - (ii) 539 A.D.
 - (b) Note: According to **Ezra 1:1-4** it was the decree of Cyrus to rebuild the temple of God in Jerusalem.
 - (i) Darius was king of the Babylonian kingdom, but Cyrus ruled over the Empire.
 - (ii) This decree was issued in 539 B.C., which was also the first year of Cyrus.
 - (a) The decree was made in keeping with prophecies made Jeremiah and Isaiah
 1. Jeremiah 25:11-12 and 29:10-14
 - a. Concerning the end of 70 year captivity and the return of the exiles to Judah.
 2. Isaiah 44:24-28 (especially 44:28: “...Cyrus...He will say of Jerusalem, ‘Let it be rebuilt,’ and of the temple, ‘Let its foundations be laid.’”
 3. Isaiah 45:13, “I will raise up Cyrus in my righteousness: I will make his ways straight. He will rebuild my city and **set my exiles free**, but not for a price or reward.”
 - a. **These words from Isaiah came to him between 700 B.C. and 685 B.C.**
- 2) (9:2) Daniel had understanding from Jeremiah's prophecy that the 70 years had nearly ended.
 - (a) The 70 years was the period of time concerning “the desolation of Jerusalem.”
 - (b) Jeremiah 29:10: “This is what the Lord says: ‘When 70 years are completed for Babylon, I will come to you and fulfill my gracious promises **to bring you back to this place.**’”
 - (c) Jeremiah 29:11-12: These verses speak of Israel having a right heart before God.
 - (i) But Daniel knew that the heart of the people had not turned to the Lord!
- 3) (9:3) With these things in mind Daniel was moved to humble himself before God and plead with Him in prayer, making petition before God.

- (a) Daniel's knowledge and study of Scripture provided three important means of preparation:
 - (i) His knowledge and study **informed him** of God's righteousness and the lack of contrition of the people in exile.
 - (ii) His knowledge and study **turned him** to God in personal repentance.
 - (iii) His knowledge and study **humbled him** before God in earnest prayer and petition.
 - B) (9:4-19) The Content of the Prayer (This prayer has three major components. A good pattern to follow. It is the pattern David followed in Psalm 32, 38 and 51. This pattern brings us out of the darkness of deception and into the light, where we belong. Proverbs 28:13 says to us, "He who conceals his sin does not prosper, but whoever confesses and renounces them finds mercy.")
 - 1) Acknowledgement of the Supremacy and Power of God.
 - (a) A properly contrite heart is humble before the Supremacy of God.
 - (i) (9:4): Acknowledging God's greatness and His covenant loyalty.
 - (ii) (9:7) Acknowledging God's perfect righteousness (purity, holiness).
 - (iii) (9:8) Acknowledging God's mercy and forgiveness.
 - (iv) (9:12-14) Acknowledging God's righteous power and right to impose punishment by bringing disaster upon them for their wickedness.
 - (v) (9:18) Acknowledging God's great mercy.
 - 2) Contrition and Confession
 - (a) He included himself in the confessions on behalf of the people, demonstrating **personal contrition**. For examples:
 - (i) **Confession:** See 9:5; 9:6; 9:7-8; 9:9; 9:10; 9:11 (ALL ISRAEL); 9:15.
 - (ii) **Contrition:** (A Contrite heart accepts responsibility and acknowledges the consequences for sin as a just punishment from God for the sins committed.)
 - (a) 9:11b-14; 9:15; 9:16b; 9:18
 - 3) Petition (making requests not demands. The spirit of contrition before God is humble.)
 - (a) **Requests:** 9:16a; 9:17 (for the sake of the Lord, not himself); 9:18; 9:19.
 - C) (9:20-21) The Consolation of the Prayer: Application.
 - 1) Learn of God's goodness and mercy and forgiveness. Remember His **hesed**?!!!
 - (a) While Daniel was praying out of a broken spirit, God was *already* sending relief!
 - (b) (9:21) In this verse the NASB95 and others translate the verse this way: "[Gabriel] came to me *in my extreme weariness* about the time of the evening sacrifices".
 - (i) NIV and KJV say, "[Gabriel] came to me in swift flight".
 - (a) Both of *these* are encouraging. Whether the Lord sent His messenger to Daniel in his weariness or sent the angel swiftly, teaches us exactly what Psalm 51:17 tells us: "A broken and contrite spirit, O God, you will not despise." What comfort!
- II) **(Daniel 9:22-27) Daniel and Gabriel's Revelation of the Sevens.** (Note: There are many points of interest that could be covered in the discussion on the "Sevens". But, in this message I propose a general introduction to Gabriel's revelation of the *sevens*. We will touch on some of the details of interest, but not go into great detail. We will first look at Gabriel's introduction to Daniel. Then, we will clarify why Daniel is not including the rebuilding of the temple in 9:24-27. Then, we will give a big-picture summary of Daniel 9:24-27. And finally, some dates which are important in establishing our interpretation.
- A) (9:22-23) Gabriel comes to a weary Daniel:
 - 1) (9:21) At the time of the evening sacrifice (around 3pm, temple time. But at this point there is no temple because its been destroyed. But in 539 B.C. (Daniel 9:1) the reconstruction of the temple will be ordered by Cyrus, the Great Persian king (See Ezra 1:1ff: circa 539 B.C.)
 - 2) Daniel's narrative as he quotes Gabriel. These are important and encouraging to Daniel.
 - (a) Gabriel has come to instruct, give insight and understanding of the message forthcoming.

- (b) Daniel is encouraged because “as soon as you began to pray, an answer was given...”
 - (i) **Isaiah 65:24**: “Before they call to Me I will answer; while they are still speaking I will hear.”
 - (a) Remember, a broken and contrite spirit, God will not despise! (Psalm 51:17)
- B) Why Daniel is not including the rebuilding of the temple in 9:24-27.
 - 1) Because the actual decree to rebuild Jerusalem occurs after the temple (Beth-el) is built.
 - (a) Decree to rebuild comes in 539 B.C. Temple completed around 520 B.C.
 - (b) Artaxerxes issued the decree to rebuild Jerusalem in 445 - 444 B.C. (Nehemiah 2:1, 8).
- C) A Big Picture Summary of Daniel 9:24-27.
 - 1) (9:24) The revelation starts with the 70th week (the 70th seven), or you might say, the conclusion.
 - (a) 70 sevens, or **490 prophetic** years until the following are complete.
 - (i) This 70th week is **NOT** completed, but when it is, Jerusalem will be at peace!
 - (a) “to finish transgression... [etc.]”. No more sin or wickedness can or will ever defile Jerusalem! (**Isaiah 60:1-5, 11; Revelation 21:27!!**)
 - (b) Christ Jesus will save Israel! They will be clean and worship Him in Spirit and Truth.
 - 1. Zechariah 12:10-14 (Repentance); 13:1-2 (Cleansing); 14: 20-21(Holy!)
 - 2) (9:25-27) The Big Picture
 - (a) Quantify the *sevens*
 - (i) (9:25) 7 *sevens*, and 62 *sevens* = 69 weeks, or *sevens*.
 - (a) 7 *sevens* = 49 years. (A prophetic year is 360 days.)
 - 1. (9:25) From the decree to rebuild Jerusalem to completion = 49 years.
 - (b) 62 *sevens* = 434 years.
 - 1. (9:26) From the completion of rebuilding to the coming of the Anointed One (see 9:25) and His being “cut off” and Jerusalem trampled.
 - a. The end of the 69th week is the beginning of the “Times of the Gentiles” (Luke 21:24). It is also the entrance of the Church. (See Eph. 3:4-10)
 - (ii) (9:27) The 70th week.
 - (a) A terrible time of tribulation, and the Great Tribulation for “Jacob”, then the Redemption of Israel at the glorious appearing of King Jesus!
- D) Establishing a Working Timeline for Daniel 9:24-27
 - 1) (9:24) Time unknown. Still future to us.
 - 2) (9:25) The *sevens* from the time of the **decree** to the **coming of the Anointed One**.
 - (a) 7 *sevens*. The prophetic clock started ticking when King Artaxerxes made the decree to rebuild Jerusalem—its walls and the city. See Nehemiah 2:1 = Nisan 445 B.C.
 - (i) The wall was finished in 52 days (Nehemiah 6:15-16)
 - (ii) To completely rebuild Jerusalem took 49 years!
 - (b) 62 *sevens*. From the completion of the rebuilding of Jerusalem to the coming of the Anointed One was a period of 434 years.
 - (i) So from the **decree** to Messiah “coming” (being made known as such) was a total of 483 years, or 173,880 days.
 - (ii) The date in which Daniel is told Messiah comes is roughly 5 days before the Passover in 32 A.D.!
 - (a) John 12:15: John records that Jesus’ entry into Jerusalem was a royal entry predicted in Zechariah 9:9, which says, “...behold, your king is coming, seated on a donkey’s colt.” And indeed, Jesus came riding on a colt receiving the praise due a Savior!
 - 3) (9:26) The significance of the statement that the Anointed One is “cut off”.
 - (a) It means our salvation and the ushering in of the church age. He was counted accursed as He hung on the cross bearing our sins. But, indeed, Christ was our propitiation!
 - 4) (9:27) Future to us. During the 70th week there will come *Antichrist* who will win the hearts of the people of the world, including Israel. And *Antichrist* will do more evil toward Israel and the Tribulation Temple than any personality in the history of humanity. Then Christ will come victorious.