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Daniel 9

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Daniel 9.

Topics.

- The first year of Darius the Mede.
- God the master potter.
- The sanctuary which is desolate.
- Gabriel comes to Daniel.
- Daniel's seventy weeks.
- An overview of the seventy-week period.
- Seven weeks and sixty-two weeks.
- After the sixty-two weeks.

NOTE: for information of people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

DANIEL 9:1

The First Year of Darius.

- **Daniel 9:1:** In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans.

Darius the Mede: Darius was a common name for Medo Persian rulers he was the son of Ahasuerus which is the Hebrew form of the Persian name Xerxes, he was called, Darius the Great, Darius the Mede and Darius 1. Darius lived from 558-486BC, he became king of Persia in 521 and reigned until 486BC.

DANIEL 9:2

- **Daniel 9:2:** in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, *seventy years*.

The first year of Darius reign was 521BC. Daniel while in Babylonian captivity finds the writings of Jeremiah and reads the following words:

- The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon), ²which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem ---- NOW GO TO VERSE ---- ¹¹This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon *seventy years*. ¹²Then *after seventy years* are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste (Jeremiah 25:1-12).

Jeremiah's message to Israel was to submit to Nebuchadnezzar king of Babylon and be taken captive into Babylon and God would watch over them while in captivity, this was God's judgment on the nation of Israel because of their gross sin and blatant rebellion to His prophets and even toward God Himself. Some Jews rebelled against Jeremiah's message and remained at Jerusalem which resulted in the King of Babylon invading the

city, burning the houses, slaughtering the inhabitants, defiling the temple of God and taking the gold, silver, sacred items and those who survived the attack back (in chains) to Babylon to be kept in captivity for seventy years as Jeremiah had spoken.

God the Master Potter: while in captivity God moulded Israel and Judah like a master potter moulds a beautiful clay jar. They went into Babylon as two unfaithful nations that had turned away from the LORD to idols and other gods. Seventy years later, Cyrus (King of Persia) who the LORD called His shepherd (Isaiah 44:28) gave permission to Israel to return to Jerusalem. Under Ezra and Nehemiah God brought Israel and Judah back to their beloved city Jerusalem as one united nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to idols or pagan gods again).

The end of the desolations: refers to the end of the seventy-year Babylonian captivity, during this time the people of Israel where in captivity, Jerusalem lay in ruin, the temple of God was defiled by pagans and the land of Israel was laying waste.

DANIEL PRAYS

DANIEL 9:3-6

- **Daniel 9:3-6:** Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. ⁴I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, ⁵we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. ⁶We 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.

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Ponder for a moment: imagine Daniel's horror when he read the message of Jeremiah, and saw how rebellious toward God and His prophets the people of Israel had been, with the heart Daniel had for God he would have been overwhelmed at how rebellious and offensive Israel had been before the LORD.

Following are some of the sins that permeated the land of Israel and Judah prior to the Babylonian captivity:

- Throughout their land there was, gross idolatry and Baal altars.
- There was ashram worship (the goddess of love and fertility) (her worship was sexual, indecent and offensive).
- They acknowledged the deity of Moloch in the Hinnom valley and sacrificed their children to him.
- In the temple court they had altars set up for planetary worship and the worship of the sun, moon, stars and the host of heaven.
- They worshipped Idols at altars that had been built under shady trees on their hills.
- Innocent people were killed and cheated out of justice.
- Leaders oppressed others for their own selfish gain.
- There was drunkenness, violence, robbery and gross sensuality amongst the people.
- The rich showed no sense of responsibility towards the poor and instead of relieving their economic distress they devised new means of depriving them of their property and cheated the innocent out of justice.

This idol worship and indiscriminate, indulgent and excessive luxurious living resulted in the division and decay of social unity in the land of Judah (the two tribes at Jerusalem) and Israel (the ten tribes in the land of Samaria) and ultimately into the seventy-year captivity to Babylon.

DANIEL PRAYER (CONTINUED)

DANIEL 9:7-11

- **Daniel 9:7-11:** To you, O LORD, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. ⁸To us, O Lord, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. ⁹To the LORD our God belong mercy and forgiveness, for we have rebelled against him ¹⁰and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. ¹¹All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.

The curses that are written in the Law of Moses are recorded in Deuteronomy chapter twenty-eight. It gives a list of abundant blessings if Israel follows the LORD and a list of curses if they act wickedly and turn in rebellion to other gods and forsake the LORD their God. Moses told the people of Israel if they do not obey the voice of the LORD their God or be careful to do all his commandments and his statutes these curses would come upon them and overtake them until they are destroyed (Deut. 28:15) (Deut. 28:45). One of these curses mentioned is that:

- Their enemies shall besiege them in all their towns, until their high and fortified walls, in which they trusted, come down throughout all their land. And their enemies shall besiege them in all their towns throughout all their land, which the LORD their God has given them (Deut. 28:52).

This of course is exactly what has happened and what Daniel is referring to in his prayer. The oath that is written in the Law of Moses is recorded in Exodus chapter nineteen. It refers to the covenant that the entire nation of Israel as they stood in the wilderness before the LORD at the foot of Mount Sinai made with Him. While Moses was on Mount Sinai the LORD spoke to him and said to say to all the people of Israel:

- If your will indeed *obey my voice and keep my covenant*, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶and you shall be to me a kingdom of priests and a holy nation. These are the words that you (Moses) shall speak to the people of Israel." ⁷So Moses came (down from Mount Sinai) and called the elders of the people and set before them all these words that the LORD had commanded him. ⁸*All the people answered together and said, "All that the LORD has spoken we will do"* (Exodus 19:5-8).

DANIEL PRAYER (CONTINUED)

DANIEL 9:12-14

- **Daniel 9:12-14:** He (the LORD) has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. ¹³As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth. ¹⁴Therefore the LORD has kept ready the calamity and brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice.

The great calamity: refers to Babylon's invasion of the land of Israel and the destruction of Jerusalem and the ruin of the LORDS temple.

The LORD has kept ready the calamity: refers to the curses of Deuteronomy chapter twenty-eight.

God is righteous in all that he has done: this is because even though the people of Israel are God's own people He has not shown partiality and excused their gross wickedness and withheld judgment from them nor has he broken the oath covenant of blessing and curses Israel entered into with him at Mount Sinai.

DANIEL PRAYER (CONTINUED)

DANIEL 9:15-17

- **Daniel 9:15-17:** And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly. ¹⁶O LORD, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. ¹⁷Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O LORD, make your face to shine upon your sanctuary, which is desolate.

The sanctuary which is desolate: refers to the temple of God, since it has been destroyed there is no Jewish feasts, sacrifices and offering etc., being made to God. The priests and the people of Israel are in captivity to Babylon and King Nebuchadnezzar not only defiled the temple, but also took all the sacred items back to Babylon.

DANIEL PRAYER (CONTINUED)

DANIEL 9:18-19

- **Daniel 9:18-19:** O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. ¹⁹O LORD, hear; O LORD, forgive. O LORD, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name."

Daniel is desperate, he is pleading before the LORD and praying that the LORD would have mercy on the people of Israel who are called by God's Holy name and see the desolation and ruin of Jerusalem the city called by God's Holy name.

GABRIEL COMES TO DANIEL

DANIEL 9:20-23

- **Daniel 9:20-23:** While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, ²¹while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. ²²He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. ²³At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.

Notice Daniel understands the principle of acknowledging and confessing sin before God.

The holy hill: refers to Mount Zion the hill the city of Jerusalem sits on.

Gabriel comes to Daniel at the time of the evening sacrifice to give him insight and understanding. How glorious is this, before Gabriel even begins to say anything, he tells Daniel that he is greatly loved.

DANIEL'S SEVENTY WEEKS

DANIEL 9:24-27

- **Daniel 9:24-27:** Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.
²⁵Know 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. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.
²⁶And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.
²⁷And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

This famous group of verses is commonly known as Daniel's seventy weeks. Before we begin to examine what these verses mean it should be mentioned that the following explanation is by no means a dogmatic interpretation of these Scriptures since I am aware that there is much more to these verses than my limited mind is able to comprehend and many other extremely detailed interpretations that can be found by entering the title: "Daniel's seventy weeks" on Google. Having said that I am sure that the following notes will give the passionate and enthusiastic Bible reader a launching pad to begin their own exiting discoveries and build and expand on what I have done. The focus of this study is not upon the exact dates or years these events took place, but upon the events that occurred during the different periods of time.

AN OVERVIEW OF THE SEVENTY WEEK PERIOD

DANIEL 9:24

- **Daniel 9:24:** Seventy weeks are decreed about your people (Israel) and your holy city (Jerusalem), to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place (the most Holy in KJV).

This section gives a total overview from the beginning of the vision to the end of the vision and embraces a total time period of seventy weeks. The word weeks comes from the Hebrew word (*shabuwa`*). From Strong's Concordance it can refer to a week of years, to swear an oath (as if by repeating a declaration seven times), to the number seven as the sacred full one and by extension to an indefinite number (i.e. sevenfold, seven times). The general consensus of most Bible Scholars is that seven in this verse is not referring to a literal week of seven days, but of seven years. This idea is supported by the Hebrew meaning of the word week and can also be supported by (Num. 14:34) (Ezek. 4:4-6) which say that one day equals a year (Num. 14:34) (Ezek. 4:4-6). Gabriel in this verse is telling Daniel from the time the word is given to re-build Jerusalem the following six events will all occur within a seventy-week period.

1. The transgression will be finished.
2. An end will be put to sin.
3. Iniquity will be atoned for.

4. Everlasting righteousness will be brought in.
5. The vision and the prophet will be sealed.
6. The Most Holy Place will be anointed.

Putting it all together mathematically seventy weeks of years multiplied by seven equals four hundred and ninety years to the end Daniels vision, which means that everything that is mentioned from here on must refer to events that take place during this four-hundred-and ninety-year period.

SEVEN WEEKS AND SIXTY-TWO WEEKS

DANIEL 9:25

- **Daniel 9:25:** 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. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

These are major events that will take place during the seventy weeks, but prior to the death and resurrection of the Lord Jesus Christ. Remember Israel at this time is in Babylonian captivity and Daniel is earnestly praying that God will bless them. To comfort Daniel the angel Gabriel tells him from the time Israel is given permission to rebuild Jerusalem to the coming of an anointed one (i.e., Christ) will be seven weeks plus sixty two weeks giving a total sixty-nine weeks from the time Israel is given permission to rebuild Jerusalem to the time of Christ's appearing on earth and his ministry. Note since this period only takes us to the sixty-nine weeks and not the end of the seventy weeks it is not referring to the return of Christ in glory, but to his appearing and ministry on earth.

Gabriel tells Daniel: from the going out of the word to restore and build Jerusalem, to the coming of an anointed one, a prince there will be seven weeks and sixty-two weeks giving a total of sixty-nine weeks and Jerusalem will be built again during a troubled time. This means that during the sixty-nine-week period Jerusalem is re-built and at the end of the sixty-nine-week period the anointed prince comes (referring to Jesus appearing and ministry on earth).

Cyrus: the LORD called Cyrus the King of Persia His anointed shepherd whose right hand He holds and who he calls by name to conquer Babylon and set God's people free from their seventy-year captivity (Isaiah 44:28) (Isaiah 45:1) (Isaiah 45:3-4). After Cyrus's great victory the LORD through the prophet Isaiah said:

- Cyrus is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid (Isaiah 44:28).

God equipped and used Cyrus His anointed shepherd to set His people free and in Ezra we read:

- In the *first year of Cyrus* king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that *he made a proclamation* throughout all his kingdom and also *put it in writing*:² "Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and *he has charged me to build him a house at Jerusalem*, which is in Judah.
³Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and *rebuild the house of the LORD*, the God of Israel—he is the God who is in Jerusalem (Ezra 1:1-3).

Cyrus after conquering Babylon gave Israel written permission to return to their beloved city and rebuild the temple of God. This is what the words, "From the going out of the word to restore and build Jerusalem (Dan. 9:25) refer to. According to the history reference I used (some give a

different date) Cyrus the Great was King of Persia reigned from 550 to 529 BC, which means the first year of Cyrus was 550BC. Some scholars say this date cannot be used for various reasons and it is true that it is very difficult to work out exact dates and times because different study books give different dates for the same historic events, but rather than attempt to do mathematical sums this study focuses on the periods of time involved and the events that take place during those periods, leaving the mathematical dating of the exact time involved to those who enjoy working out historical dates and are better skilled at doing so than I am.

Nevertheless, during the sixty-nine-week period Cyrus gave Israel written permission to return to Jerusalem and rebuild their city. Under Zerubbabel, Ezra and Nehemiah's leadership Israel returned with their families with great rejoicing to their beloved city. During troubled time the returned exiles rebuilt their homes the city of Jerusalem and the temple of God. Following this was the beginning of the Roman Empire the fourth beast of Daniel chapter two and chapter seven. During this period of time the Virgin Mary gave birth to Christ, he grew and began his ministry of establishing a new covenant of grace. He rode into Jerusalem on a donkey and the people praised him as the king of Israel and later Judas betray him. Matthew tells us that all this took place to: -

- Fulfill what was spoken by the prophet, saying, ⁵"Say to the daughter of Zion, 'Behold, *your king is coming* to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden (Matt. 21:4-5).

John said when the crowds heard that Jesus was coming to Jerusalem: -

- 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!*" ¹⁴And Jesus found a young donkey and sat on it, just as it is written, ¹⁵"Fear not, daughter of Zion; behold, *your king is coming*, sitting on a donkey's colt" (John 12:12-15).

AFTER THE SIXTY-TWO WEEKS

DANIEL 9:26-27

- **Daniel 9:26-27:** And after the sixty-two weeks, an anointed (the Messiah in KJV) one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. ²⁷And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

The end of the sixty-two-week period is actually at the end of the sixty-nine-week period because the first seven-week period is linked to the beginning of the sixty-two-week period. Based on the Scriptures that say one day equals a year (Num. 14:34) (Ezek. 4:4-6) some scholars have mathematically worked out the exact dates from the time the decree to rebuild Jerusalem to the time the Messiah was cut off to bring us to the following two events:

- The exact day Jesus rode into Jerusalem on a colt and the people cried out Hosanna the king of Israel (Matt. 21:1-46) (John 12:1-50).

Others have it worked out to arrive at:

- The exact time of Christ's Crucifixion.

Since it is very difficult to work out exact times and dates it is truly amazing that different scholars have arrived at these two major events since seeing the crowds rejoicing and singing Hosanna to the king of Israel was the final straw that enraged the fury and jealousy of the religious leaders to have him put to death and the words cut off clearly refer to Jesus crucifixion.

He shall have nothing: (v26) most likely refer to the fact that Israel God's chosen people rejected Jesus their Messiah the Christ.

The words:

- The people of the prince who is still to come will suddenly destroy the sanctuary (the temple of God) (v26)

Prince: comes from the Hebrew word (*nagiyd*). From Strong's Concordance it means, commander (civil, military or religious) and carries the idea of an excellent or noble captain, governor, leader or chief ruler. It can be applied to the Lord or to a secular king or ruler. In this context it does not refer to Christ but is prophetic of Rome. These prophetic words were obviously not fulfilled during the seventy-week prophecy, but are prophetic of what will come to pass sometime after the anointed one is cut off (Christ is crucified). The prince who will destroy the sanctuary refers to Rome. The armies of Rome attacked Jerusalem in (70 AD) and brought the city to ruin and destroyed the temple. Later Rome itself eventually fell, but from its ashes Papal Rome arose which is still influencing the secular and religious world on a global scale today (see Daniel chapter seven).

The words:

- To the end there shall be war. Desolations are decreed (v26) and the words, "On the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator" (v27).

This could apply to the following two scenarios:

1. Israel will be under the dominion of one to come and suffer wars and troubles until the end of the seventy-week prophecy which they did. This can be seen in the little horn which rose from amongst the fourth beast with iron teeth, which is represented by the ten rulers of the ancient Roman Empire and out of which Papal Rome which many have believed is symbolised by the harlot woman of Revelation seventeen arose (see Daniel chapter two and chapter seven).
2. The words, "Until the decreed end is poured out on the desolator" (v27) could be prophetic and not bound to the seventy weeks, but prophetically transcend the seventy weeks and be referring to the return of Christ in glory and therefore mean that all those who belong to Christ will be living in an ungodly world full of wars, corruptions and desolations (miseries, despairs, depressions and glooms) until Christ returns.

The words:

- He shall make a strong covenant with many (v27).

The context this verse begins with the focus upon the anointed Messiah that will be cut off and then shifts to a prince who is to come that will destroy Jerusalem so it is quite reasonable to suppose in the original manuscripts the words, "He will make a covenant" are linking back to the anointed Messiah who did make a covenant that changed the world forever, the covenant of course being the New Testament covenant of grace. Should this be a correct interpretation (since there are many others) the words, "with many" would refer to Jews and Gentiles being delivered into the Kingdom of God through faith in the new covenant of grace in contrast to Jews only belonging to the Kingdom of God. This idea also flows with the following words, "He shall put an end to sacrifice and offering," Since Christ's death and resurrection totally abolished the need for sacrifices and offerings.

NOTE: many Bible prophecies are not written in chronological order, often the latter half of the prophecy is linked to the beginning of it. This principal also applies to the prophetic chapters of the book of Revelation they are not all written in chronological order.

The words:

- For one week, and for half of the week (v27).

For one week refers to the seventh week, the last week of Daniels prophecy and the words, "For half of the week," refers to Christs ministry on earth until he was cut off (crucified) and the moment he breathed his last breath and the thick curtain between the Holy Place and the Most Holy Places in the temple ripped from top to bottom marking the end of the temple's sacrificial system. While the second half of the week many believe refers to the grace granted to the Jews after the crucifixion until about 34 A.D. when the Jews aggressively set about persecuting the church and after hearing Stephen's message:

- Were enraged, and ground their teeth at him. ⁵⁵But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." ⁵⁷But they cried out with a loud voice and stopped their ears and rushed together at him. ⁵⁸Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. ⁵⁹And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." ⁶⁰And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep (Acts 7:54-60).

After the stoning of Stephen Christ appeared to Saul who at this time was still breathing threats and murder against the disciples of the Lord and bringing all sorts of evil and suffering upon the church (Acts 9:1). The Lord appeared to him on the road to Damascus and said, "He is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel (Acts 9:4-15). At this point Jesus words:

- Therefore, I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits (Matt. 21:43) (Luke 13:7-9).

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Were fulfilled through Paul's calling and the Gospel of the Lord Jesus Christ the Kingdom of God was removed from the nation of Israel as a whole and given to the Gentiles and faithful Jews who accepted the Messiah the Christ and Saviour of the world. This casting out of Israel and grafting in of Gentiles will continue until Christ's returns in glory and God pours out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn (Zech. 12:1-14).

NOTE: this does not mean that there are no Jews being saved by faith in the Lord Jesus Christ (worldwide many are) the focus is the nation of Israel as a complete whole. The words:

- He shall put an end to sacrifice and offering (v27).

The (*he*) in this verse is linked back to the anointed Messiah of verse one. Jesus death and resurrection made redundant the need for the ministry of the Levitical priesthood, the temple, the ceremonial law, and the need to adhere to holy days and keeping Jewish religious customs and traditions and the need for a human high priest, the chief priests, the Pharisees and scribes. Since Christ's death and resurrection none of these things are needed to be reconciled to God and saved to eternal life and everlasting glory.

If I was to put these verses together in an amplified version it would read:

- After the sixty-two weeks, an anointed Messiah shall be cut off and shall have nothing (*Israel will reject him*). And the people of the prince (*the little horn of Rome*) who is to come shall destroy the city (*Jerusalem*) and the sanctuary (*temple of God*). Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. (*Full stop*) ²⁷(*New topic*) He (*the anointed Messiah*) shall make a strong covenant (*the New Testament*) with many for one week (*seven years*), and for half of the week (*3½ years*) he

(the anointed Messiah) shall put an end to sacrifice and offering (abolish the need for these) (then Christ calls Paul and after 3½ years of proclaiming the Gospel the Kingdom is taken from Israel and given to the Gentiles). And on the wing of abominations shall come one (a future antichrist) who makes desolate, until the decreed end (the return of Christ) is poured out on the desolator (the future antichrist to come) (Daniel 9:26-27).

We began this study with Gabriel telling Daniel from the time the word is given to re-build Jerusalem the following six events would all occur within a seventy-week period.

1. **The transgression will be finished:** at the time of this prophecy God's judgment has come upon Israel and they are in captivity to Babylon for seventy-years because of their rebellion, apostasy and gross corruption. The word transgression comes from the Hebrew word (*pesha`*). From Strong's Concordance it means a revolt, rebellion, apostasy and sin (national, moral or religious) so the transgression that will be finished could refer to Israel's rebellion and the end of their Babylonian captivity especially when their captivity did end they returned to Jerusalem united as one nation in faith toward the LORD their God.
2. **An end will be put to sin:** obviously sin has not ended so this most likely means put an end to the power of sin since it is sin that gives the law the legal power to condemn us to death, whereas faith in Christ delivers us from the condemnation of the law because by being in Christ God imputes righteous to us as a pure and free gift.
3. **Iniquity will be atoned for:** clearly Jesus achieved this on the bloodstained cross of Calvary.
4. **Everlasting righteousness will be brought in:** again thought faith in Christ and God's grace we have everlasting righteousness.
5. **The vision and the prophet will be sealed:** means this prophecy would be veiled from the faithful of the Old Testament.
6. **The Most Holy Place will be anointed:** meaning bring truth, righteousness, honesty, integrity to God's House in contrast to corruptness, hypocrisy and pretence which is what Jesus did through his ministry on earth and through his death and resurrection.

Though all these things did come about within the seventy-week prophecy (490 years) a mightier, greater and perfect fulfilment of them will occur when Christ returns in glory.

CONCLUSION OF DANIELS SEVENTY WEEKS

Daniel's seventy weeks prophecy is generally interpreted as four-hundred and ninety years according to the day-year principal, beginning from the time the word goes out to restore and rebuild Jerusalem, but it does not specify what this word is, who issues it, or when. As a result, the start-date of the prophecy remains vague. Possible answers have included the date of Jeremiah's original prophecy, the first year of Darius during which Daniel received his revelation, the decree of Cyrus allowing the Jews to return to Jerusalem, or to the directives issued by the later Persian king Artaxerxes 1, or to Ezra, or to Nehemiah. For these reasons modern interpreters have differing scenarios and differing view over certain details of the prophecy, but Christian scholars and teachers all agree that the information the prophecy does contain as a whole and the events it does foretell concerning Jesus ministry, death and the destruction of the temple are truly amazing.

A personal note: though I am certainly not dogmatic on the scenario I have presented I do hope that the information provided will give some new light and spark some new ideas to pursue even greater insights into this amazing prophecy.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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