

# DANIEL - Chapter NINE

## REVIEW: Chapter SEVEN

- 1) The lion with eagle's wings = 586 - 536
- 2) The bear with ribs in its mouth = 536 - 333
- 3) The winged, multi-headed leopard = 333-300
- 4) The dreadful and terrible beast = 63 – 5 B. C.

## Chapter EIGHT

- 1) The two-horned ram – Daniel 8:20; depicts the kings of Media and Persia -

**2. The one-horned male goat – Daniel 8:21; - depicts the kingdom of Greece;**

**3. The broken horn and four horns that arose in its place – Daniel 8:22;**

**a. Alexander the Great?**

**b. His empire was divided between his four generals (Daniel 8:8;) 333-200**

**Ptolemy - (Egypt) Seleucus I - (Syria) Cassander (Macedonia and Greece) Lysimachus (Thrace and Asia Minor)**



**4. The little horn that became exceedingly great – Daniel 8:23-25;**

**Most writers are agreed that this is Antiochus Epiphanies who arose out of Syria, one of the "four kingdoms," B.C. 175-163.**

**1) Who imposed Greek culture and deities upon his subjects.**

**2) Who when he conquered Jerusalem:**

**a) Set up an image of Zeus in the temple**

**b) Offered swine flesh upon the altar**

**c) Forbade circumcision, keeping the Sabbath, possessing a copy of the Scriptures (Harkrider)**



## **5. The vision of the evenings and mornings – Daniel 8:26;**

**Daniel 8:26 “The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now.” (ESV)**

**a. The number of days the sacrifices will cease, and the temple desolated.**

**Daniel 8:14 “And he said to me, “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.” (ESV)**

**b. Maybe a literal period (a little over **six years**) corresponding to the actual period of time the abomination by Antiochus Epiphanies occurred (171-165 B.C.)**



# **DANIEL - Chapter NINE (A)**

## **Lesson Number Sixteen**

### **The Vision Of The Seventy Weeks (9:20-27)**

#### **INTRODUCTION:**

- 1. We come now to one of the most difficult passages of the Old Testament...**
- 2. With such a difficult passage before us, we should ...**

**a. Approach it with humility, and not dogmatically.**

**b. Not draw conclusions that would contradict clear teachings of Scripture.**

## **I. THE ARRIVAL OF GABRIEL**

**1. Even as Daniel was confessing his sin and the sin of his people, and making supplication for the holy mountain of God (i.e., Jerusalem) -**



**Daniel 9:20-21** “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, while 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.” (ESV)

**3 P.M.**

**2. This was the same person seen in the vision at the beginning -**

**Daniel 8:16 “And I heard a man's voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.” (ESV)**

**B. TO GIVE DANIEL SKILL TO UNDERSTAND...**



**Daniel 9:22-23** “He made me understand, speaking with me and saying, “O Daniel, I have now come out to give you insight and understanding. At 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.” **(ESV)**



## **2. For Daniel was "greatly beloved" -**

**Daniel 10:11,19** “And he said to me, “O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you.” And when he had spoken this word to me, I stood up trembling. 19. And he said, “O man greatly loved, fear not, peace be with you; be strong and of good courage.” And as he spoke to me, I was strengthened and said, “Let my lord speak, for you have strengthened me.” **(ESV)**



## II. THE VISION OF THE SEVENTY WEEKS

### A. A GENERAL STATEMENT OF WHAT IS TO OCCUR...

1. 70 "weeks" are determined for Daniel's people (Israel) and his holy city (Jerusalem) -

Daniel 9:24 “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.” (ESV)

a. The word "weeks" in Hebrew is actually "sevens" (i.e., 70 "sevens")

1) Weeks of days? a) Then it would be 490 days b) Few believe this to be the case, and so most all figurative this passage to some extent.



2) Weeks of years (i.e., each day representing a year)? a) Then it would be 490 years b) But the Jews used a lunar calendar (360 days/yr), so it would be 483 years according to our calendar).

2. This period of time will be for the fulfillment of six things, each apparently related to the work of the coming Messiah.

**a. To finish the transgression**

**1) The marginal reading has "restrain" for "finish".**

**2) The idea is that Messiah +, would provide a restraining power and influence which would check the progress of sin (Barnes, Gill) - cf.**

**Acts 3:25-26 "You are the sons of the prophets and of the covenant that God**



made with your fathers, saying to Abraham, ‘And in your offspring shall all the families of the earth be blessed.’ God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness.”(ESV)

**MATTHEW 3:2** “Repent, for the kingdom of heaven is at hand.”

**Matthew 4:17** “From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

**b. To make an end of sins**

**The idea is that sins will be sealed up, or closed, or hidden, so that they will not be seen, or will not develop themselves (Barnes) -**



**Acts 3:19** “Repent therefore, and turn back, that your sins may be blotted out,”

**c.** To make reconciliation for iniquity

**Psalms 32:1** “A Psalm of David, Maschil. (WISDOM) Blessed is he whose transgression is forgiven, whose sin is covered.”

**1) Literally, to cover iniquity 2) How this would be done is not stated here, but**

**Isaiah 53:5-6,10-12 “But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all. Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he**



shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.” (ESV)

**Note:** The first three things relate to our Lord's work of dealing with the problem of sin, how sin would be "restrained", "sealed up", and "covered over."



**d. To bring in everlasting righteousness - the restoration of the normal state between God and man.**

**1) Literally, to cause to come 2) To provide a way by which a man could become righteous and holy - cf.**

**Romans 3:21-26 “But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who**



**believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.” (ESV)**



**2 Corinthians 5:21** “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

**e. To seal up the vision and the prophecy**

**1) To complete, to finish, meaning the prophecies would be fulfilled (Barnes)**

**2) Young suggests that it is referring to OT prophecies, especially those related to the work of the Messiah making an end of sin - cf.;**



**Luke 24:44-47** “Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.” **(ESV)**



Hebrews 1:1-4 “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.” (ESV)



## **f. To anoint the Most Holy**

**Primarily, to "anoint," or to *consecrate* after its pollution "the Most Holy" *place* but mainly *Messiah*, the antitype to the Most Holy place (JFB).**

**John 2:19-22** “Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three



days?” But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.” (ESV)

Acts 4:27 “for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,” (ESV)



**Some believe it may refer to the baptism of Jesus when the Spirit came upon Him in the form of a dove -**

**Matthew 3:16-17 “And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.” (ESV)**



**INTERMISSION**

## **B. A SPECIFIC DESCRIPTION OF HOW THIS WOULD OCCUR...**

### **1. There shall be 7 weeks and 62 weeks -**

**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.” **ESV**



**Daniel 9:25** “Know therefore and vnderstand, that from the going foorth of the commandement to restore and to build Ierusalem, vnto the Messiah the Prince, shall be seuen weekes; and threescore and two weekes, the street shall be built againe, and the wall, euen in troublous times.”

**- King James Version [\(1611\)](#)**

**Daniel 9:25** “Know therefore and understand: From the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, are seven weeks, and sixty-two weeks. The street and the moat shall be built again, even in troublous times.” - ***Darby Bible***



Daniel 9:25 “Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.” - *American Standard Version* ([1901](#))

**Daniel 9:25 "So you are to know and discern {that} from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince {there will be} seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.” - *New American Standard Version* ([1995](#))**



**Daniel 9:25** “And thou dost know, and dost consider wisely, from the going forth of the word to restore and to build Jerusalem till Messiah the Leader [is] seven weeks, and sixty and two weeks: the broad place hath been built again, and the rampart, even in the distress of the times.”

- *Youngs Literal Bible*

**Daniel 9:25** “Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.”- *Jewish Publication Society*

*Bible*

a. Beginning with the command to restore and build Jerusalem, until **Messiah the prince** (the street and the wall shall be built, even in troublesome times).

b. At least three possible decrees may serve as the "**terminus pro quo**" (starting point) of the 70 "weeks"

1) The decree of Cyrus (539-538 BC) -



**Ezra 1:1-4 “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: “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. Whoever 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. And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem.”(ESV)**



## **To rebuild the temple (and the city, cf.)**

**Isaiah 44:26-28 “who confirms the word of his servant and fulfills the counsel of his messengers, who says of Jerusalem, ‘She shall be inhabited, ‘and of the cities of Judah, ‘They shall be built, and I will raise up their ruins’; who says to the deep, ‘Be dry; I will dry up your rivers’; who says of Cyrus, ‘He is my shepherd, and he shall fulfill all my purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’”**



**Isaiah 45:13 “I have stirred him up in righteousness, and I will make all his ways level; he shall build my city and set my exiles free, not for price or reward,” says the LORD of hosts”**

**2) The decree of Artaxerxes (457 BC) - For Ezra to restore the Law and its worship.**

**Ezra 7:13-14 “I make a decree that anyone of the people of Israel or their priests or Levites in my kingdom, who freely offers to go to Jerusalem, may go with you. For you are sent by the king and his seven counselors to make inquiries about Judah and Jerusalem according to the Law of your God, which is in your hand,” (ESV)**



### **3) The second decree of Artaxerxes** **(445-444 BC) -**

**Nehemiah 2:1-8 “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. And the king said to me, “Why is your face sad, seeing you are not sick? This is nothing but sadness of the heart.” Then I was very much afraid. I said to the king, “Let the king live forever! Why should not my face be sad, when the city, the place of my fathers’**



graves, lies in ruins, and its gates have been destroyed by fire?” Then the king said to me, “What are you requesting?” So I prayed to the God of heaven. 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.” ...And the king granted me what I asked, for the good hand of my God was upon me.” (ESV)



## **2. After the 62 weeks, certain events will occur -**

**Daniel 9:26-27 “And 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. And 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.” (ESV)

**a. Messiah will be cut off, but not for Himself - This refers to the death of Christ, whose death occurs midway during the 70th week.**



**Isaiah 53:8 “By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?” (ESV)**

**b. People of the prince who is to come shall destroy the city and the sanctuary**

**The people are generally accepted to be the Romans, who destroyed Jerusalem in A.D. 70 and the "prince" is thought to be either Titus, the Roman general, or perhaps referring to Jesus Himself (with the Roman army as the instrument of God's judgment upon Jerusalem).**



Many contend that the destruction must fall within the 70th week However, Young and Barnes argue that such is not necessarily required by the text The desolation to befall Jerusalem may be the consequence of events during the 70th week, and not fall within the period of the 70th week.

Matthew 23:36-39 “Truly, I say to you, all these things will come upon this generation. “O Jerusalem, Jerusalem, the city that kills the prophets and stones

those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you desolate. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"(ESV)



**c. For 1 week, he shall confirm a covenant with many**

**I believe that the “He”, refers to Jesus (Barnes) who will "Confirm a (NEW) covenant" describing the work done by Jesus and His apostles in Israel, before and immediately after His death (Barnes) whose earthly ministry lasted about 3 and half years when the gospel was preached only to Jews for 3-4 years after Pentecost.**



**Jeremiah 31:31-34** “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.” **(ESV)**



Isaiah 42:6 “I am the LORD; I have called you **(JESUS)** in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations,” **(ESV)**

Malachi 3:1 “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.” **(ESV)**

Luke 22:20 “And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.” **(ESV)**



**d. In the middle of the week he shall bring an end to sacrifice and offering**

**This refers to Jesus who was cut off, but not for Himself (Barnes) who through His death, brought the need for sacrifices to an end -**

**Hebrews 10:12-18 “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single**



offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying, “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” then he adds, “I will remember their sins and their lawless deeds no more.” Where there is forgiveness of these, there is no longer any offering for sin.” (ESV)

**e. The abomination and desolation to come -**

**Alluding to the destruction of Jerusalem in A.D. 70, which I believe Jesus referred to in...**

**Matthew 24:15 “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),” (ESV)**



**Again, this desolation may be the consequence of what occurred in the 70th week, even though it occurred after the 70th week; but if required to occur during the 70th week, then the 70th week must extend beyond A.D. 70 (Harkrider, McGuiggan)**

**CONCLUSION**

**For more detailed study, one might consider the following commentaries which provide several alternative views...**

**a. Commentary on Daniel, Albert Barnes**

**b. The Prophecy of Daniel, Edward J. Young**

**c. Commentary on Revelation, Robert F. Harkrider**

**d. The Book Of Daniel, Jim McGuiggan**

**e. Exposition Of Daniel, H. C. Leupold**

**f. The Study Of Last Things, John F. Walvoord**

**-- Each of these examines the passage from the amillennial perspective, except John F. Walvoord which teaches the "gap theory" favored by dispensational premillennialists.**



While the passage is admittedly difficult, let's not lose sight of the wonderful promises concerning the Messiah's work related to sin and righteousness. For Jesus through His death has truly brought an end to the consequences of sin and introduced everlasting righteousness!

QUESTIONS And/or  
OBSERVATIONS



# Prayer Time

























