

A Study of Daniel Chapter 9

By Rev. Phillip D. Mosher

Having a grasp of Daniel chapters 7 through 9 is foundational to the interpretation and the understanding of all prophetic texts covering still future events. To accompany this study, I recommend my charts on Daniel. Footnotes are in red letters to distinguish them from the verse numbers.

Daniel 9 ^a

Daniel contemplates a prediction in a scroll of Jeremiah.

¹ In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans— ² in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, ^b *namely*, seventy [שְׁבַעִים (shb'yim)] years.

Daniel is moved to pray for his people and Jerusalem.

³ So I gave my attention to the Lord God to seek *Him by* prayer and supplications, with fasting, sackcloth and ashes. ⁴ I prayed to the LORD my God and confessed and said,

CONFESSION

“Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, ⁵ we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. ⁶ Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.

^a All Scripture quotes are from the *New American Standard Bible*, 1995 ed., unless otherwise noted.

^b Jeremiah 25:11-12 This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy [שְׁבַעִים] years. Then after seventy [שְׁבַעִים] 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. [490 sabbatical weeks, goes back to around 1100 BC, to the time of Samuel and Saul.]

AND

Ezra 1:1-4 ¹In 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. ³ 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. ⁴ 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.” [This action by Cyrus had transpired before the events recorded in Daniel 9. See footnote “d”.]

⁷ Righteousness belongs to You, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You. ⁸ Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You. ⁹ To the Lord our God *belong* compassion and forgiveness, for we have rebelled against Him; ¹⁰ nor have we obeyed the voice of the LORD our God, to walk in His teachings which He set before us through His servants the prophets. ¹¹ Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God,^c for we have sinned against Him. ¹² Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done *anything* like what was done to Jerusalem. ¹³ As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the LORD our God by turning from our iniquity and giving attention to Your truth. ¹⁴ Therefore the LORD has kept the calamity in store and brought it on us; for the LORD our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice. ¹⁵ And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked.”

PETITION

¹⁶ “O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people *have become* a reproach to all those around us. ¹⁷ So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. ¹⁸ O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. ¹⁹ O Lord, hear! O Lord, forgive! O Lord,

^c Deuteronomy 28:64-68 ⁶⁴ “Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. ⁶⁵ Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. ⁶⁶ So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. ⁶⁷ In the morning you shall say, ‘Would that it were evening!’ And at evening you shall say, ‘Would that it were morning!’ because of the dread of your heart which you dread, and for the sight of your eyes which you will see. ⁶⁸ The LORD will bring you back to Egypt in ships, by the way about which I spoke to you, ‘You will never see it again!’ And there you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.” (It is good to read the entire chapter.)

listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name.”

Daniel’s prayer is interrupted by Gabriel.

²⁰ Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, ²¹ while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the evening offering.

²² He gave *me* instruction and talked with me and said, “O Daniel, I have now come forth to give you insight with understanding. ²³ At the beginning of your supplications the command was issued, and I have come to tell *you*, for you are highly esteemed; so give heed to the message and gain understanding of the vision.”^d

^d As background, one needs to know Mosaic Law and Israel’s history. 2 Chronicles 36:14-23

¹⁴ All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the LORD that he had made holy in Jerusalem.

¹⁵ The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. ¹⁶ But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy.

¹⁷ Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. ¹⁸ And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes, all these he brought to Babylon. ¹⁹ And they burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. 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** [שַׁבָּת (shbt) from שָׁבַת (šābat)], to fulfill **seventy** [שִׁבְעִים (shb’yim)] years.

²² Now 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: ²³ “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 the LORD his God be with him. Let him go up.’”

Leviticus 25:1-4 ¹ The LORD spoke to Moses on Mount Sinai, saying, ² “Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a **Sabbath** (שַׁבָּת) to the LORD. ³ For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, ⁴ but in the seventh year there shall be a **Sabbath** of solemn rest for the land, a **Sabbath** to the LORD. You shall not sow your field or prune your vineyard.”

Daniel is given a time-line prophecy for Israel that covers history from his days until the promised Kingdom of the Messiah.

²⁴ “Seventy weeks^e have been decreed for your people and your holy city,^f to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*.^g ²⁵ So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem^h

^e Hebrew: שְׁבַעִים שָׁבָעִים Literally “seventy sevens have been decreed.” See the footnotes “b” and “d” above. This text refers to the sabbatical week of years—1 week is 7 years and 70 weeks are 490 years. Gabriel has told Daniel that though Israel has suffered for 70 years in Babylon, that his prayer for God’s complete forgiveness of the nation’s sins, for their complete restoration to fellowship and usefulness before God, and for the full restoration of Jerusalem and the Temple, is still future. The 70 years prophesied by Jeremiah were for the un-kept seventh year Sabbaths. Gabriel reveals to Daniel that are still more time, 70 more sabbatical weeks or 490 years. The promised Messiah was to come after 69 of those sabbatical weeks (483 years), and the forgiveness Daniel so desired and the restoration he prayed for will come in the future, after the 70th sabbatical week of years becomes history. In this prophecy, it is clear that Israel will suffer more.

^f Just as Jeremiah’s 70-year prophecy pertained to Israel, this prophecy of 70-sabbatical-weeks pertains to Israel, NOT THE CHURCH. The nation of Israel and the Church of Jesus Christ are separate and distinctively different in the Scriptures. This passage offers a strong argument in support of the belief in the pre-tribulational Rapture of the Church of Jesus Christ, His bride. This seventieth week is still future. For more on this subject, see my study on 2 Thessalonians chapter 2.

^g These 6 future actions refer back to Daniel’s prayer. Yes, the Cross of Jesus makes all of this possible, but Gabriel is revealing to Daniel the Lord’s answer to his prayer, that God will forgive Israel’s sins, will bring Israel back into fellowship and usefulness, and will again establish Jerusalem and the Temple as the center for worship after these predicted 70 weeks are finalized. The prophetic significance of the spring feasts was fulfilled during the first coming of the Messiah. The prophetic significance of the fall feasts will be fulfilled in the Messiah’s second coming, when He comes as King of kings and Lord of lords. God will write on the Israelites’ hearts His Law and they will obey Him naturally (Jer. 31:27-31). They will be that kingdom of priests to all nations (EX 19:6), as He had intended when He first called them forth from Egypt, and Messiah will live among them forever. None of this is Church theology. This is Israel theology.

^h Cyrus ordered the rebuilding of the temple, not the city (see footnote “b”). The decree to rebuild Jerusalem comes through Artaxerxes, as recorded in Nehemiah 2:1-8

¹In 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. ² 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. ³ 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?”

⁴ Then the king said to me, “What are you requesting?” So I prayed to the God of heaven. 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.” ⁶ And the king said to me (the queen sitting beside him), “How long will you be gone, and when will you return?” So it pleased the king to send me when I had given him a time. ⁷ And I said to the king, “If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may let me pass through until I come to Judah, ⁸ and a letter to Asaph, the keeper of the king’s forest, that he may give me timber to make beams for the gates of the fortress of the temple, and for the wall of the city, and for the house that I shall occupy.” And the king granted me what I asked, for the good hand of my God was upon me.

until Messiah[מָשִׁיחַ (mshyh)]ⁱ 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. ²⁶ “Then after the sixty-two weeks the Messiah [מָשִׁיחַ] will be cut off ^j and have nothing,^k and the people of the **prince** ¹ who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined. ²⁷ And **he** will make a firm covenant with the many for one week,^m but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one

ⁱ John 1:41 He first found his own brother Simon and said to him, “We have found the Messiah (which means Christ).” Matthew 16:16 Simon Peter answered, “You are the Christ [Messiah], the Son of the living God.”

^j 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? [Jesus died for all of lost humanity, but here the emphasis is on the redemption of Israel.]

^k The Messiah shed His blood and paid the sin debt of everyone in Adam. On the third day, He rose to life and appeared many times to the disciples and His followers. After 40 days He ascended to heaven where He sits at the Father’s side interceding for the saints. Though He won the victory over sin, death, and the devil, as promised in Genesis 3:15, He has not received all that was promised the Messiah: Throughout eternity He will set on the throne of His father David in justice and peace (IS 9:6-7; DN 7:18). Even we who have believed and been baptized into the Church (1 Cor. 12:13) will not receive our full redemption until the Lord returns. In His second coming, Daniel’s prayer will be answered.

^l The words “prince” in verse 26 and “he” in verse 27 are bold to indicate that they refer to the same person. This is not the “Messiah the Prince” of verse 25. This is a “prince” who is yet to appear, commonly referred to as the “anti-Christ”. This “prince” is a descendent of the people who the prophecy says “will destroy the city and the sanctuary”. That was done in 70 AD by the Romans through General Titus. This yet coming “prince” will emerge from the Gentile kingdoms as depicted in Daniel chapter 7, specifically the Roman or European world. Chapter 7, verse 8 speaks of a little horn that comes out of the 10, and he usurps 3 of them: “behold, this horn possessed eyes like the eyes of a man and a mouth uttering great *boasts*.” Verses 25 and 26 of chapter 7 tell even more about this coming prince: “As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.” This authority and power is given to the anti-Christ for 3.5 years. He will have great control over the earth and will bring about major changes in laws and customs; he will defy God and oppose Him and the laws of nature; and he will seek to destroy anyone who is loyal to God, especially the Israelites (the “saints” in this text).

^m See footnote “^f” above. ²nd Thessalonians chapter 2 makes it very clear that the “man of sin”, who is the coming “prince” of Daniel 9, cannot come onto the world scene until the Restraint is removed. The Holy Spirit in the Church is resisting evil (JN 16:8-11); and He is restraining Satan in his effort to bring this “prince” to power. This prophecy of 70-sabattical-weeks, or 490 lunar years, was paused when 69 of them were finished. After that, “Messiah the Prince” was cut off—crucified. There is an undefined gap between 69th and the 70th week. The 70th week does not begin until the coming “prince” signs a treaty with Israel. This cannot happen until after the Rapture. Unless our Lord gives us a balcony seat, the saved of this age, who are part of the Church of Jesus Christ, cannot know who the anti-Christ is. We can only see evidences of his coming. 1st Thes. 5:7-10 – Be alert! Your full redemption is near.

that is decreed, is poured out on the one who makes desolate.” [See commentary below on verse 27.]

The *Complete Jewish Bible* renders a clearer translation of verse 27 (brackets are part of that translation):

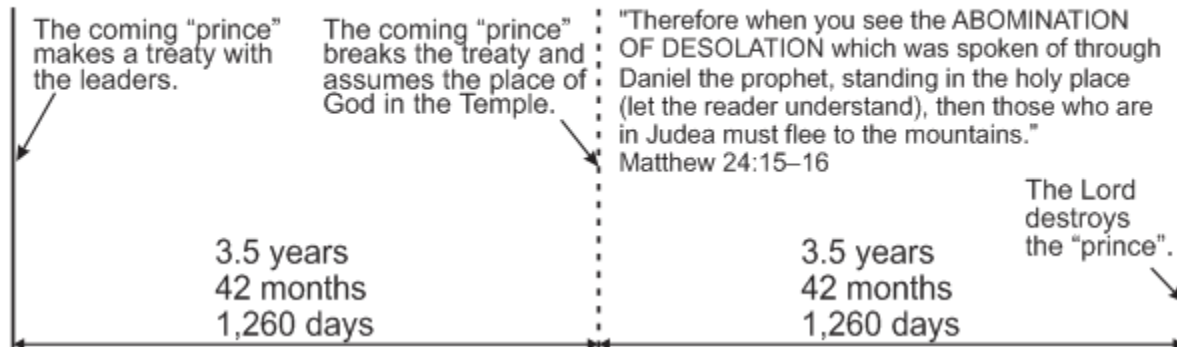
“He will make a strong covenant with leaders for one week [of years]. For half of the week he will put a stop to the sacrifice and the grain offering. On the wing of detestable things the desolator will come and continue until the already decreed destruction is poured out on the desolator.”

Daniel chapters 8 and 11 cover prophecies related to Greece and Antiochus IV Epiphanes, a grandson of one of the 4 generals that divided up Alexander’s kingdom and had control over Israel. Chapter 8 gives information on the abominable desolation predicted in chapter 9 verse 27 that the coming “prince” will bring upon the Jews before the Lord returns and before Daniel’s prayer is answered. I believe Daniel 8 is prophetic of the coming abominable destruction to be wrought by the anti-Christ. Antiochus IV forbade the Jews their religious practices and killed pigs in the Temple, roasted them on the altar, and forced the Jews to eat the meat. In Matthew 24, referring to Daniel, Jesus speaks of this yet to come time and tells the Jews to flee when this “prince” breaks his treaty agreement and does the abominable—placing himself in the temple as God and defying the God of creation. Jesus said these will be the most horrible times ever to come upon the earth. The German Holocaust was nothing compared to what is prophesied to transpire during that last half of the Tribulation. Note that the desolator will be destroyed (cf Rev. 19:19 thru 20:3). A purified nation of God-revering Jews will come out of this as refined as pure gold. Daniel’s prayer will be completely answered after those 70 sabbatical weeks of years are fulfilled.

“Even so come Lord Jesus!”

The Seventieth Week in Daniel 9

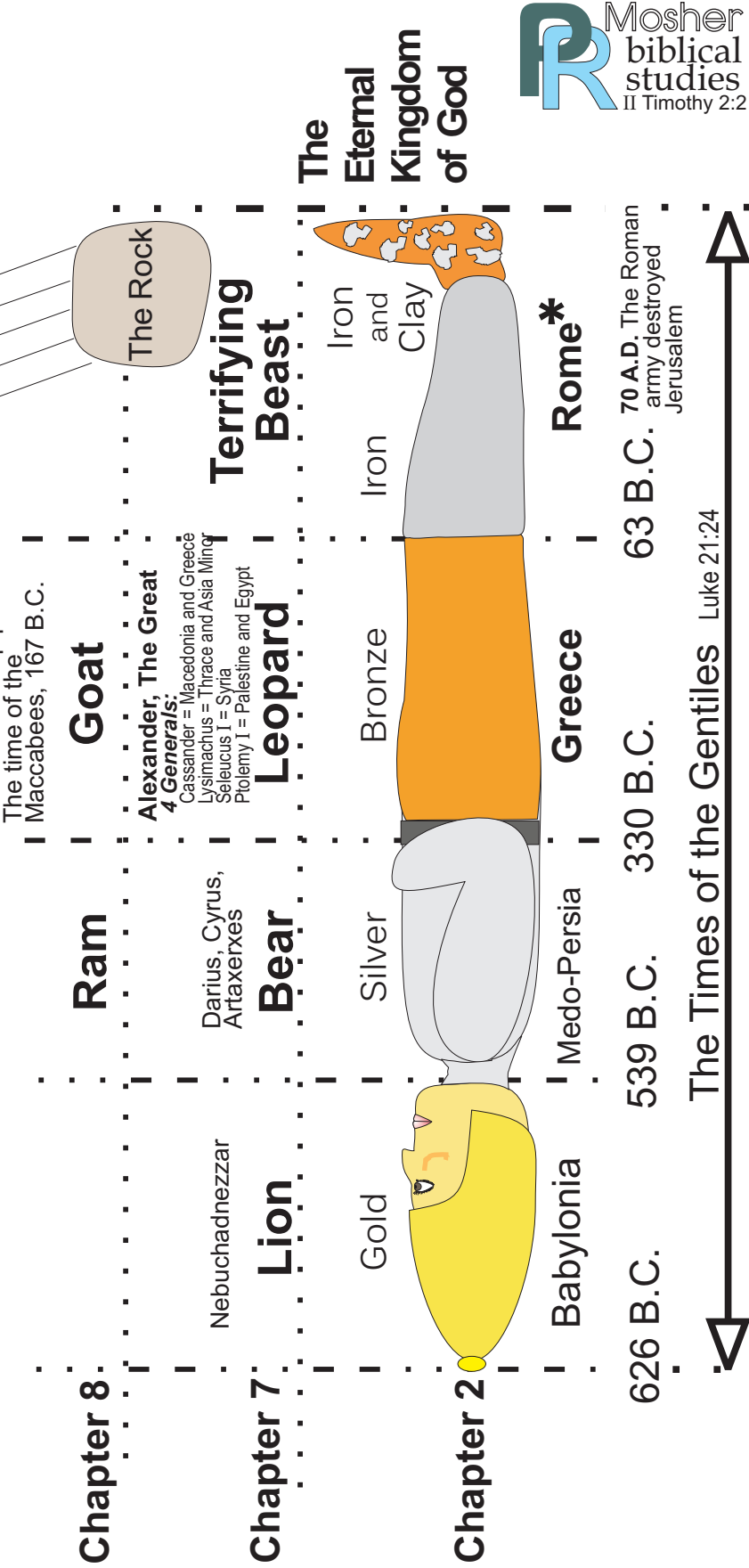
1 sabbatical week of 7 lunar years



Revelation chapters 6 through 19 cover Daniel’s 70th week.

DANIEL 2, 7, & 8

The Kingdom of God



* This gentile system and specifically the Roman or European peoples will continue to have a dominant influence in the world and will continue to suppress Israel until the second coming of Christ. For over a thousand years this power was in the hands of the Roman Catholic and Greek Orthodox Churches. The Antichrist will be a European (Dan. 9:26-27). The feet of iron and clay symbolize the weakness of democracy (justice in the hands of the people). The 10 toes and 10 horns represent political and economic powers (the Council of Rome wants the world divided into 10 economic districts) from which the Antichrist's system will be developed. Romans 11:25 speaks of the hardening of Israel's heart "until the fullness of the Gentiles be come in." This fullness of power and sinfulness of gentile rule begins when the Antichrist makes his alliance with Israel, which also marks the start of Daniel's 70th week (Dan. 9:24-27; Jer. 30:7; Mt. 24:21 & 29) and the period of Jacob's troubles (Jer. 30:4-7). Israel will repent and accept the true Messiah during the 70th week (Mt. 23:37-39; Zec. 12:10).

DANIEL 9 — The 70 WEEKS

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Most of the dates in this chart are from *The Coming Prince* by Sir Robert Anderson. Harold W. Hoehner in a January 1975 issue of *Bibliotheca Sacra* makes some minor changes in Anderson's dates, which were not incorporated here. He suggests March 5, 444 B.C. for the order to restore Jerusalem and March 30, 33 A.D. for the Triumphal Entry. It is difficult to mark exact dates for these events because calendar records are not that accurate. It should be mentioned that there is no year zero and that our Lord was born into this world between the years 2 and 4 B.C.

Sir Anderson from his studies in the Scriptures, astronomy, archeology, and calendars concluded that it was King Artaxerxes who made the decree on March 14, 445 B.C. to rebuild Jerusalem (Neh. 2:1-8). That order fulfilled Dan. 9:25, thus starting the prophetic clock for the 70 weeks. Sir Anderson calculated that Jesus made his Triumphal Entry on April 6, 32 A.D. which concluded the first 69 weeks of the prophecy. This period represents 173,880 days or 483 prophetic years of 12 months, each with 30 days.

One week in Daniel's prophecy represents 7 years (Gen. 29:27). Israel was in captivity for idolatry, for refusal to listen to the prophets and for nonobservance of 70 sabbatical years (Lev. 26:1-5, 14-17, 33-35; II Chr. 36:15-23 with Jer. 25:8-12 & 29:10). A biblical, prophetic year has 360 days (Rev. 11:2-3; 12:6; & 13:5 [1,260 days ÷ 360 days = 3.5 years. 42 months ÷ 12 = 3.5 years]).

The 70th week of the prophecy has never been fulfilled. According to Daniel, that week begins when the coming prince (Commonly referred to as the anti-Christ, see Dan. 7:24-25; Mat. 24:24; I John 2:28, 22; 4:3; II John 7; & Rev. 13:5) makes his peace alliance with Israel (Dan. 9:27).

