

Daniel 9

It begins with the fact that Daniel has been reading _____
_____. Particularly, verses _____.

The heart of his prayer is mostly directed toward the fact
that Israel has been _____ to God
(end of verse ____).

- He says, we (Israel) have sinned ____ times! Verses _____
_____.
- All Israel has transgressed God's law, in verse ____.
- That we, that is, all Israel has all committed iniquity,
three times. Verses _____.

Was Israel a blessing to all the nations? According to verse
_____, Israel was a _____.

At Daniel prays in verses 17-19, God sends, _____.
Gabriel's response is in verses _____.

It details both, as one commentator Biblically sums up:¹

1. The _____ & _____ of the Messiah,
2. The _____ & “_____”
of the City and Sanctuary.

Both sides of this single prophecy would be accomplished just as the prophecy given by Jeremiah was entirely accomplished, as well.

Jeremiah's prophecy about the return from exile was a single set of _____.

Daniel's prophecy about the finished wickedness and fulfilled righteousness would be accomplished in a single set of “_____,” verse ____.

The words in the Aramaic: 70 _____ of 7s.

That is, 70 times 7, which is _____.

And this _____ years is _____.

They are not _____.

¹ Mauro. On the other hand, my original points were:

1. The finished work of Jesus Christ in redemption and righteousness, and
2. it details the total end of the Jewish people with an ethnic identity tied to God in any way, shape, or form.

Commentary Quote:

About eighty years or so after the events of this chapter, Artaxerxes I² gave the command to rebuild Jerusalem. There was a ‘going forth of the commandment to restore and to build Jerusalem’ (25).

Within forty-nine years (seven times seven) of that command, the city was rebuilt under the ministries of Ezra, Nehemiah and others.

Four hundred and thirty-four years after that (sixty-two times seven) brings us to the late twenties of the first century A.D.

It was at that time that, after three and a half years of ministry (half a ‘week’ or ‘heptad’), our Lord Jesus Christ was cut off.

Within three and a half more years, the apostles announced that the future lay, not with the Jews, upon whom judgement had fallen, but with the Gentiles.³

Unbiblically, Dispensationalism tries to separate the 70th week from the _____. But—Biblically—in the 70th week, Jesus _____.

_____.

² The Persian king found in Ezra and Nehemiah.

³ Stuart Olyott, *Dare to Stand Alone: Daniel Simply Explained*, Welwyn Commentary Series (Darlington, England: Evangelical Press, 1982), 126–127.

Thus, if the 70th week hasn't come yet, then:

- then Jesus has not been _____,
- Jesus has not brought in _____,
- And, we are all still in _____ without the _____ of _____ !

Commentary Quote:

It is a fact very familiar to all readers of the Bible, that Christ Jesus called this prophecy to the minds of His disciples on the eve of His being “cut off,” and definitely announced to them at that time the approaching destruction and “desolation” of Jerusalem and the Temple (Matthew 24:1-22, Luke 21:20-24)

Was the message encouraging to Daniel? _____

We know that because of: _____

Three reasons why Daniel was _____:

1. Number one, it tells Daniel that while they are going back, there is _____.

2. Number two, while the prophetic 70 years of Jeremiah would bring them back into the land, in 70 sets of 7 (490 years), there is _____.

_____.

3. Number three, while there was a finished transgression which removed them from the land, there was _____.

What was the _____ of the people were to commit?

We see this throughout their history. And Jesus notes this especially:

Matthew 23:31-33 KJV

31) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32) Fill ye up then the measure of your fathers.⁴

33) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?⁵

⁴ Mauro: Fill ye up then the measure of your fathers ... that upon you may come all the righteous blood shed upon the earth" (Mt 23:32). In these words of Christ we find first, a declaration that the hour had come for them "to finish the transgression"; and second, a strong intimation that the predicted desolations were to come, as a judgment, upon that generation, as appears by the words "that upon you may come."

Our Lord's concluding words at that time have great significance when considered in the light of this prophecy. He said, "Verily I say unto you, all these things shall come upon this generation"; and then, as the awful doom of the beloved city pressed upon His heart, He burst into the lamentation, "O Jerusalem, Jerusalem—" ending with the significant words, "Behold, your house is left unto you desolate."

The terrible and unparalleled character of the judgments which were poured out upon Jerusalem at the time of its destruction in A.D. 70 has been lost sight of in our day.

⁵ There is a close relationship between this and the judgment on the old Canaanite people. Judgment couldn't come upon that people in the days of Abraham. Indeed, there is a direct relationship. God tells Abram that He has promised him land in Canaan, but that Abram couldn't have it yet, because the "iniquity of the Amorites is not yet full" ([Genesis 15:16](#)). God also specifically states that Abram's descendants will have to abide in a kind of exile for over 400 years! ([Genesis 15:13](#), [Acts 7:6](#), [Galatians 3:17](#)) Does that sound like anything we're talking about today?

There is an interesting 1:1 correlation. Just as judgment came on the Canaanites after over 400 years, so also it was with the jews.

In reality, this is the _____ . (Daniel 9:26)

They committed the _____, and God
_____.

What does it mean to desolate? _____
_____.

Commentary Quote:

As soon as the unspeakable crime of crucifying the Lord of glory was committed, the nation was doomed to desolation, and in the course of time the desolator came. He was to come, as stated here, on the wing of abominations.⁶

“The wing of abomination that causes desolation.” Daniel 9:26

The word wing, here is the same word used in the NT when Jesus is at the highest point in the Temple during the temptation:

Matthew 4:5 NKJV

5) Then the devil took Him up into the holy city, set Him on the pinnacle of the temple,

6 In full, he says:

On the wing of abominations shall be the desolator. Of this confessedly abstruse sentence the plainest word is the desolator. As soon as the unspeakable crime of crucifying the Lord of glory was committed, the nation was doomed to desolation, and in the course of time the desolator came. He was to come, as stated here, on the wing of abominations. The phrase is unexampled, and therefore difficult of interpretation. But abominations mean idolatrous objects or acts. And the phrase appears to imply that the desolator was led on by the objects and impulses of idolatry. In the state of mind which prevailed among the Jews of that day, objects of idolatry, especially if introduced into the city or sanctuary, would excite the utmost abhorrence. The whole sentence, therefore, may be most safely taken in the general sense that the desolator came by the influence and guidance of his idols, both in intention and in the eagles that served as the standards of his legions. This is nearly the interpretation of Sir I. Newton.

James G. Murphy, trans., *The Book of Daniel or The Second Volume of Prophecy* (London: James Nisbet & Co., 1884), 160–162.

Thus, this abomination was the very _____ of abomination, and it brought about their _____ by God.

So, originally, they were thrown out of the land for 70 years because of their transgression.

Why bring the jews back to the land at all? _____

In verse ___, there are _____ main divisions of the 70 weeks.

- _____ weeks
- _____ weeks (which takes us to _____ weeks)
- And the _____ week. (which takes us to _____ weeks)

The first, _____ weeks is for the _____ of Jerusalem.

How many years is 7 sets of 7? _____ \times _____ = _____.

Then there is a 62-week period. This is, largely, what is called the _____.

It occurs between the _____ & _____.

How many years is 62 sets of 7? _____ \times _____ = _____.

Thus _____ + _____ = _____.

70 weeks is _____.

How many weeks are left after 69 weeks? _____!

And how many years is 1 set of 7s? _____!

And 7 plus 483 is what? _____!

In verse 25, how many weeks are detailed? _____.

In verse 26, when does it say it is after? _____ weeks.

62 plus 7 is what? _____ weeks.

So what comes after the _____ weeks in verse 26? The
_____ week!

In verse 26, what happens in the 70th week? _____
_____.

What does it mean that He is cut off but not for Himself?

_____.

Then “the people of the prince who is to come”—now we have to remember Daniel is hearing about this before it happens.

What happens next? Is the city immediately destroyed?

Verse 27, it says the people of the prince _____.

That is _____ from the Messiah being _____.

This explains why there is a _____
the crucifixion of Jesus in approximately _____
and the destruction of the Jewish nation in _____.

Verses 26 and 27 are _____ verses.

Recapitulation means: a review of the same period with

Verse 26: _____

Verse 27: _____

Verse 27 tells us that the Messiah is cut off in the midst of
the _____ week. Half of 7 years is _____.

How long was Jesus's earthly ministry? _____.⁷

When the sacrifice of Jesus Christ took place on the cross,
the sacrifices of the temple were put to an end because Jesus
is our Passover sacrifice. (1 Corinthians 5:7)

⁷ Mauro: It is clear from what is recorded in John's Gospel (and this has been often pointed out from the earliest days of our era) that our Lord's ministry was approximately, if not exactly, three years and a half in duration. Hence, from His anointing to His death would be half a "week," and His crucifixion would be "in the midst of the (70th) week."

What happened in the temple just before Jesus gave up the ghost on the Cross?

Luke 23:45 NKJV

45) Then the sun was darkened, and the veil of the temple was torn in two.

And the end of the temple was one of desolation because the jews continued their paganism in the temple until the very end.⁸

That is the whole of Daniel chapter 9. It is wonderful because it tells us about the finished work of Jesus Christ on the cross, but you can see why Daniel was also disturbed by the vision.

Because while it is great and wonderful, It also talks about the total destruction of the jewish race, nation, and temple.⁹

⁸ Glancing now for a moment at (Dan 9:27) we note the words “and in the midst of the week he shall cause the sacrifice and the oblation to cease.” If, as we expect to show hereafter by ample proof, the “He” of this verse is Christ, and the words quoted refer to His causing the sacrifices of the law to cease by His offering of Himself as a sacrifice for sin once for all, then we have a perfect agreement, in the finished work of Christ, with all the terms of the prophecy, and particularly in regard to the length of time assigned to His earthly ministry both by the prophecy and by the Gospel according to John:

1. that, at the baptism of Christ 69 weeks had elapsed;
2. that the beginning of His ministry was the beginning also of the 70th week;
3. that His entire mission lay within the compass of that last [70th] week; and
4. that in that week we must needs look for the accomplishment of the six predictions of (Daniel 9:24)

⁹ Saxton:

There is a common Hebrew literary form, a chiastic structure (ABC-D-CBA), found in the account of the events recorded in “know therefore and understand that ...” (vv. 25–27). This chiasm is centered on the main point: “Its end shall come with a flood.” In this case, the same themes and the same sequence of events between two decrees are re-expressed in parallel language on either side of it.

(A) A decree is issued to restore and rebuild Jerusalem (and resume the temple sacrifices).

(B) The Anointed One will be cut off, not for himself.

(C) The people of the coming ruler will destroy the city and the sanctuary.

(D) The end will come like a flood

(C) There will be war until the end and desolations

(B) He (the Anointed One) will make a covenant and put an end to sacrifice and offering.

(A) The decreed end of the temple (and the destruction of the city) will come.

Beyond pointing to the central theme—the end of the old covenant era—this inter-connected structure would also seem to make it wrong to suggest, as has been done by some, that verse 27 suddenly jumps two thousand years to events that still haven’t happened.

The reality is, each one of these items in verse 24 were _____
_____ in the life, death,
resurrection of Jesus and the beginning of His resurrected
ministry.

From Daniel 9:24:

1. A finishing—in this sense of bringing to fullness—the transgression, which means, Disobedience¹⁰
2. to make an end of sins,
3. to make reconciliation for iniquity,
4. to bring in everlasting righteousness,
5. to seal up the vision and the prophecy,
6. and to anoint the Most Holy.

These things are what the 70 weeks were meant to accomplish.

Without all of the 70 weeks accomplished, we do not have

We've already gone over the first one, as it directly relates to Matthew 23:32,¹¹ but let's go over the items one by one.

¹⁰ World English Bible.

¹¹ See also, from Saxton: Matt. 21:33ff; 23:32, 35–39; 1 Thess. 2:15–16.

2. To Make an End of Sins

Hebrews 9:26 KJV

26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Moreover, Scripture says the _____ is defeated! (1 Cor. 15:34, 56). Moreover: offering of Himself without spot to God as a sacrifice for sins (Heb 9:14). It was thus that He “offered the one Sacrifice for sins _____” (Heb 10:12).^{12 13 14}

3. To Make Reconciliation For Iniquity

Colossians 1:20 KJV

20) And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

One Christian writer says: The word here translated “reconciliation” is usually rendered “atonement;” but according to Strong’s Concordance it expresses also the thought of appeasing or reconciling.^{15 16}

¹² Mauro: We understand that the sense in which the death of Christ made “an end of sins” was that thereby He made a perfect atonement for sins, (Heb 1:3), “when He had by Himself purged our sins,” and in many like passages. It is to be noted, however, that the Hebrew word for “sins” in this passage means not only the sin itself, but also the sacrifice therefore.

¹³ See also, from Saxton: John 1:29 and Hebrews 1:3; 9:26–28; and 10:12.

¹⁴ Moreover, Scripture declares that we who are in Christ have “died to sin,” 1 Peter 2:24.

¹⁵ Mauro.

¹⁶ See also, from Saxton: Romans 3:25; Colossians 1:20–22; and Hebrews 2:17.

Therefore, we can quote Romans 3:25, Hebrews 2:17, and especially 1 John 2:2, which reads:

1 John 2:2 NKJV

2) And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

4. To Bring In Everlasting Righteousness

Romans 3:24-25 KJV

24) Being justified freely by his grace through the redemption that is in Christ Jesus:

25) Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Indeed, as one Christian writer says, righteousness is the predominant feature of God's kingdom!¹⁷ It is both a righteous and everlasting Kingdom!

Hebrews 1:8 NKJV

8) But to the Son He says: "YOUR THRONE, O GOD, IS FOREVER AND EVER; A SCEPTER OF RIGHTEOUSNESS IS THE SCEPTER OF YOUR KINGDOM."

5. To Seal Up The Vision And The Prophecy

This means to _____ of the

¹⁷ Mauro. See also, from Saxton: Romans 3:20–22 and 10:2–4.

Luke 24:25-26 KJV

25) Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26) Ought not Christ to have suffered these things, and to enter into his glory?

Luke 24:44 KJV

44) And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Scripture speak that Christ has _____
in His accomplishment of these things!¹⁸

Indeed, Jesus also said:

Luke 21:22 NKJV

22) For these are the days of vengeance, that all things which are written may be fulfilled.

Now, finally:

6. To Anoint THE MOST HOLY¹⁹

¹⁸ וְלִתְחַתּוּם חֹזֶן וְתַבִּיא, lit. to seal vision and prophet, where seal has the sense of confirming, authenticating. A seal was put at the end of a writing, to show that it was completed and was authentic. Prophecy is open so long as it remains unfulfilled. When it is fulfilled, it is completed, which is one of the tropical meanings of the verb תָּמַם.

Moses Stuart, *A Commentary on the Book of Daniel* (Boston: Crocker & Brewster, 1850), 271–272.

¹⁹ CHRIST THE HOLY OF HOLIES. THEODORET OF CYR:

Daniel ... teaches that God decided that a period of 490 years should be allotted to Jerusalem to enjoy divine gifts as usual until it committed that sacrilegious and fearsome crime—I mean, the crucifixion of the Savior, who is known as Holy of Holies for

Jesus has been anointed the Most Holy! For He is, the Christ, literally: the anointed one, as He is called everywhere in the New Testament.

Hebrews 1:9 KJV

9) Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Moreover, Jesus applies the Old Testament Scripture to Himself, as the fact that He is the anointed one:

Luke 4:17-19 NKJV

17) And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18) "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE **HE HAS ANOINTED ME** TO PREACH THE GOSPEL TO THE POOR; HE HAS SENT ME TO HEAL THE BROKENHEARTED, TO PROCLAIM LIBERTY TO THE CAPTIVES AND RECOVERY OF SIGHT TO THE BLIND, TO SET AT LIBERTY THOSE WHO ARE OPPRESSED;

19) TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD."

his being the fount of holiness; he is anointed in his humanity by the Holy Spirit, and seals and confirms the ancient prophecies by fulfilling everything foretold by them and grants forgiveness of sins to those who believe in him.

COMMENTARY ON DANIEL 9:24.

WGRW 7:245** in Kenneth Stevenson and Michael Gluerup, eds., *Ezekiel, Daniel*, Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity Press, 2008), 267.

Commentary quote:

Dr Pusey was an unrivaled scholar of the Old Testament prophets and had a rare insight in dealing with them. This is what he wrote last century concerning verses 26 and 27 of our chapter: ‘All this meets in one in the Gospel. He, the so long looked-for, came: He *was* owned as the Messiah; he *did* cause the sacrifices of the law to cease; he *was* cut off; yet he *did* make the covenant with the many; a foreign army *did* desolate the city and Temple; the Temple for these 1800 years has lain desolate; the typical sacrifices have ceased, not through disbelief in their efficacy on the part of those to whom they were once given.’²⁰

Reflection Questions

What’s the problem with the idea that Daniel’s 70th week is yet to be fulfilled?

Can the 70th week be the final days as recounted in the book of Revelation?

How many years does the judgment of sin last, according to the book of Revelation? Are there actual references that detail a total number of years?

²⁰ Stuart Olyott, [Dare to Stand Alone: Daniel Simply Explained](#), Welwyn Commentary Series (Darlington, England: Evangelical Press, 1982), 126.

But what about the Covenant that's “only for one week”?²¹ ²²

We respond with a quote:

We ignore for the present the words “for one week,” which words would seem to limit the duration of the "covenant" to the short period of seven years. It will suffice for now to say that there is no preposition “for” in the text, and that the words “one week” do not refer to the duration of the covenant, but to the time when it was confirmed; for that covenant was confirmed by the shedding of the blood of Christ (Heb 9:14-20) in “the one week,” the last of the seventy which had been “determined.”

²¹ Another Christian writer notes:

In view of the difficulty presented by the words "for one week, " we consulted a Hebrew scholar, asking him if there were any preposition "for" in the original text, or anything to imply it. His reply was that there is no "for" in the text, nor anything to imply it

This information removed the chief difficulty; but it left still unsettled the meaning to be given to the words "one week." That further information, however, was supplied by the same Hebrew scholar (formerly a Jewish Rabbi, but now a servant of the Lord Jesus Christ),

We give the English translation of the entire verse as it appears in the Septuagint.

“And one week shall establish the covenant with many; and in the midst of the week my sacrifice and drink offering shall be taken away; and upon the temple shall be the abomination of desolation; and at the end of the time (the age) an end shall be put to the desolation

From this wording the meaning of the first clause is easily grasped. It is a common form of speech to say for example, "the year 1776 established the independence of the American colonies"; this is a figurative way of saying that such or such an event took place at the time specified.

This form of expression is used when it is desired to call special attention to the year, or other period, in which a certain event occurred.

So here, the previous verses having accounted for 69 of the total of 70 weeks, it was most appropriate to emphasize that last week; and especially so for the reason that the last week was not only to fulfil the six predictions of verse 24, but it was to be the climax of all the ages.

The sense of the passage then is this: That the one remaining week would witness the confirming of the covenant (which could only mean the promised New Covenant) with the many; and that, in the midst of that last week, Christ would cause the entire system of sacrifices appointed by the law to cease, by the offering of Himself as the all sufficient sacrifice for sins.

²² Mauro: There is not one word of proof in support of any one of the following propositions, each and all of which must be proved ere the view in dispute can be considered established:

- 1) that a future Roman prince will make a covenant with many Jews
- 2) that the supposed covenant will be for a term of one week
- 3) that it will have for its purpose to permit the Jews to resume their ancient and long abolished temple sacrifices;
- 4) that the supposed prince will break the supposed covenant in the midst of the week, and thus "cause the sacrifice and oblation to cease."

As to the fulfilment of this important feature of the prophecy we have a clear announcement from the Lord's own lips. For when, in the institution of His memorial supper, He gave the cup to His disciples, He uttered these significant words, "This is My blood of the new covenant, shed for many for the remission of sins" (Mt 26:28).

In these words we find four things which agree with the prophecy: 1st, the One who was to confirm the covenant, Christ; 2nd, "the covenant" itself; 3rd, that which "confirmed" the covenant, the blood of Christ; 4th, those who receive the benefits of the covenant, the "many." The identification is complete; for the words correspond perfectly with those of the prophecy, "He shall confirm the covenant with many."

490

Day Prophecy



Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. *Daniel 9:24*

1 prophetic day = 1 literal year See Numbers 14:34; Ezekiel 4:5, 6

70 Weeks of Daniel 9:24

(490 Years)

7 Weeks (49 Years)	69 Weeks	70th week
408 B.C.	483 years	7 years
		3.5 years + 3.5 years

