

## ***Session 8 The Forerunner Message in Daniel 9***

### **I. OUTLINE OF DANIEL 9:1-27**

**9:1-19 Daniel's intercessory prayer for Israel**

9:1-2 The setting of this vision

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9:25 Events *during* the 69 weeks (9:25): Jerusalem restored and Messiah comes

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9:27 Events *during* the 70<sup>th</sup> week (9:27): Antichrist, his covenant, and the Tribulation

### **II. DANIEL'S INTERCESSORY PRAYER FOR ISRAEL (DAN. 9:1-19)**

- A. The third vision in Daniel's later life is recorded in Daniel 9:24-27. Daniel received this vision in the first year of Darius the Mede, in 538 BC. Darius ruled the province of Chaldea, i.e., Babylon. This was 68 years after Daniel was taken to Babylon in 606 BC. If he was in his teens when he arrived in Babylon, then he would have been in his eighties at the time of this vision.

***<sup>1</sup>In the first year of Darius [538 BC] the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans [Babylon]... (Dan. 9:1)***

- B. Daniel had been studying Jeremiah's prophecy that Jerusalem would be desolate for 70 years and then restored (Jer. 25:11-12; 29:10-14; 36:23, 28). It was 538 BC; thus he understood that in two years' time, the 70 years of captivity (606-536 BC) would be complete.

***<sup>2</sup>In the first year of his [Darius'] reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. <sup>3</sup>Then I set my face toward the Lord God to make request by prayer and supplications, with fasting. (Dan. 9:2-3)***

1. ***Seventy years***: As this 70-year period was ending, Daniel prayed for Jerusalem's restoration. God promised Jeremiah that He would deliver Israel if they cried out for it (Jer. 29:10-14).

***<sup>10</sup>After seventy years are completed at Babylon, I will visit you and perform My good word toward you and cause you to return to this place [Jerusalem]...<sup>12</sup>You will call upon Me and go and pray to Me...<sup>13</sup>You will seek Me and find Me, when you search for Me with all your heart...<sup>14</sup>I will bring you back from captivity. (Jer. 29:10-14)***

2. ***Prayer***: Daniel prayed with fasting for the release of God's purposes. Daniel 9:4-19 is the prototype of intercession for Israel. It involves mourning over Jerusalem's sin and condition (spiritually, politically, etc.). We see his prayer (9:4-19) and God's response (9:20-23).
3. Daniel knew Isaiah's prophecy about Cyrus, that he would help restore Jerusalem (Isa. 44:28; 45:1-7). Cyrus, the king of Persia, had just conquered Babylon in 539 BC.

### III. GABRIEL APPEARED TO DANIEL TO GIVE HIM UNDERSTANDING (DAN. 9:20-23)

- A. Gabriel appeared to Daniel twice (8:16; 9:21). “The man” indicates that he appeared in human form.  
*<sup>20</sup>Now while I was speaking, praying, and confessing my sin and the sin of my people Israel...*  
*<sup>21</sup>the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me...**<sup>22</sup>And he...said, “O Daniel, I have now come forth to give you skill to understand.*  
*<sup>23</sup>At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision.*  
(Dan. 9:20-23)
- B. **Consider:** Gabriel urged Daniel to seek to understand the vision by considering it (9:23, 25). The need to seek understanding was emphasized in each of Daniel’s four visions (7:16, 19; 8:15, 17; 9:3, 22-23, 25; 10:3, 11-14; 11:33, 35; 12:4, 8-10). Gabriel spoke in such a way that God’s plan would be clear only to those who were hungry to understand it (12:10).
- C. **Beloved:** Gabriel referred to Daniel as a “son of man” (8:17) highlighting his human weakness, yet here and in the next vision he revealed that Daniel was “greatly beloved” by God (9:23; 10:11, 19).

### IV. THE 70-WEEKS PROPHECY (DAN. 9:24-27)

- A. Daniel 9:24-27 is the only Bible passage that presents Jesus’ first and second comings, His death, the restoration of Jerusalem and the temple (536 BC), and the destruction of the temple and Jerusalem again (AD 70). It also describes the temple in the Great Tribulation with the Antichrist’s abominations and the resulting desolations. It concludes with the final judgment on the Antichrist.
- B. God’s plan contained surprising developments—Messiah being killed, followed by Jerusalem and the temple being destroyed again (9:26) like the destruction of Solomon’s temple in 586 BC. The temple will be rebuilt in the end times and then made desolate by the Antichrist (9:27).
- C. After Jesus was killed in Jerusalem in AD 30, God’s “prophetic clock,” or “calendar,” paused for nearly 2,000 years until Israel was back in the Land (1948), or when they ruled Jerusalem (1967).
- D. Jeremiah prophesied that Israel would be oppressed for 70 years *outside the land* (Jer. 29:12). Here, Gabriel revealed they would be oppressed for *70 weeks inside the land* (9:25-27).
- E. In 9:24-27, Gabriel prophetically foretold the following:
1. God’s plan to restore Jerusalem and Israel includes six great blessings (9:24).
  2. Jerusalem would be restored (536 BC), and then Messiah would come to Jerusalem (9:25).
  3. Jerusalem would be destroyed (AD 70) after Messiah was killed in Jerusalem (9:26).
  4. The Antichrist will cause great desolations and then be destroyed (9:27).
- F. Summary of the 70-weeks prophecy (9:24-27)
1. Israel’s salvation and restoration: six glorious promises (9:24)
  2. Events *during* the 69 weeks (9:25): Messiah came after Jerusalem was restored.
  3. Events *after* the 69 weeks (9:26): Messiah was killed, and Jerusalem was destroyed.
  4. Events *during* the 70<sup>th</sup> week (9:27): the Antichrist, his covenant, and the Great Tribulation

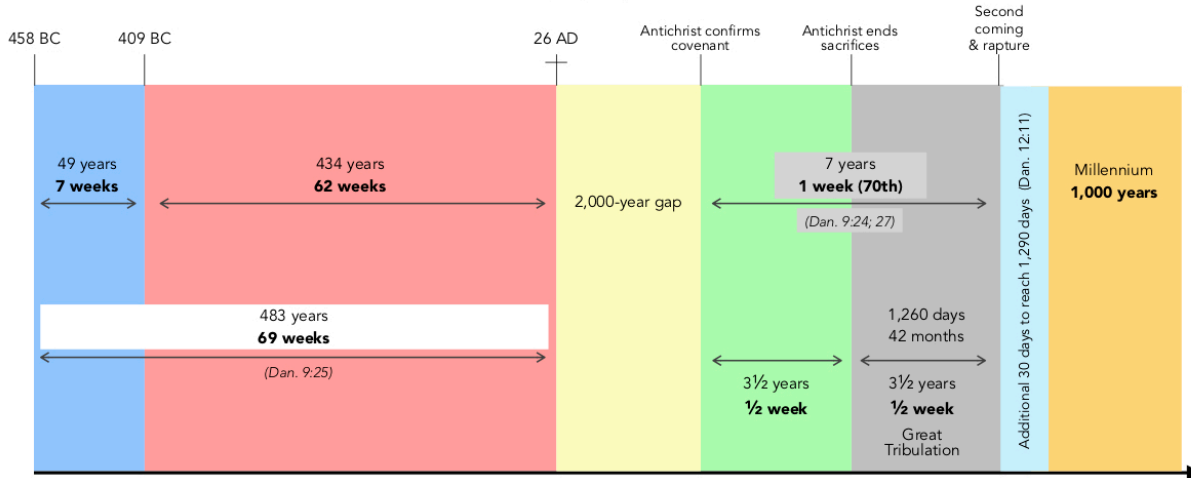
## V. ISRAEL'S SALVATION AND RESTORATION: SIX GLORIOUS PROMISES (9:24)

- A. Gabriel revealed that “70 weeks” (490 years) were sovereignly determined by God to prepare Israel to receive her national salvation and walk in her worldwide leadership role in the Millennium. Gabriel highlighted six glorious promises (9:24), each based on Jesus’ atoning work on the cross. These promises are *partially* experienced now and will be *fully* manifested when Jesus returns.
- <sup>24</sup>“**Seventy weeks** [490 years] **are determined for your people and for your holy city [Jerusalem], 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.**”  
(Dan. 9:24)
- B. **70 weeks:** A week in ancient Israel was a period of 7 days or 7 years. Most agree that a week here refers to a “*week of years*” (7 years), not a “*week of days*” (7 days)—a week of days does not have any historical application to this prophecy. 70 weeks, or “70 units of 7 years,” **totals 490 years.**
- C. **Your people and holy city:** Gabriel’s focus was on Jerusalem (9:24a); his words answered Daniel’s prayer for ethnic Israel and Jerusalem (9:4-19). God’s end-time purpose is “*Jerusalem-centric.*” One view is that the “prophetic calendar” of the 490 years only advances when Israel is in the Land, living in a restored Jerusalem (that is under Israel’s jurisdiction) with a functioning temple.
- D. **Promise #1—To finish the transgression:** Israel’s *national rebellion* against God will come to an end. The Hebrew word *transgression* has a definite article here, “the,” implying that it refers to a specific transgression—Israel’s rebellion against God, which is manifested mostly clearly in rejecting Jesus. God promised a time when all Israel will be saved (Isa. 45:17, 25; Rom. 11:26).
- E. **Promise #2—To make an end of sins:** Sins in the plural speaks of one’s *individual sins* in everyday life. Israel will be the first nation in which every person will live holy (Isa. 60:21; Zech. 14:20-21).
- F. **Promise #3—To make reconciliation for iniquity:** There will be *no consequences* for past sins repented of, whether by individuals, family lines, or nations. The negative “sow and reap” effect of sin will be finished because Jesus paid the debt for both national and individual sin. Here, *to make reconciliation* includes healing and cleansing the land of curses (2 Chr. 7:14; Zech. 13:2).
- G. **Promise #4—To bring in everlasting righteousness:** King Jesus will establish a new world order in which righteousness will be expressed in the people and in all social and governmental structures, including national economies, agriculture, the environment, and concerning animals (Isa. 11:6-8).
- H. **Promise #5—To seal up vision and prophecy:** God will fulfill all the promises He has given in prophetic visions. *To seal up a vision* in this context means that God guarantees to bring it to pass.
- I. **Promise #6—To anoint the Most Holy:** To anoint is to consecrate and empower for God’s service.
1. **Jesus is the “anointed One”**—the Messiah (Hebrew, *meshiach*). His anointed ministry will “branch out,” or be fully manifested in all the nations in the Millennium (Zech. 6:12).
  2. **The millennial temple:** God’s anointing, or glory, will be manifested in the Holy of Holies in the new temple (Ezek. 43:6-7) and will “rest on” Jerusalem.

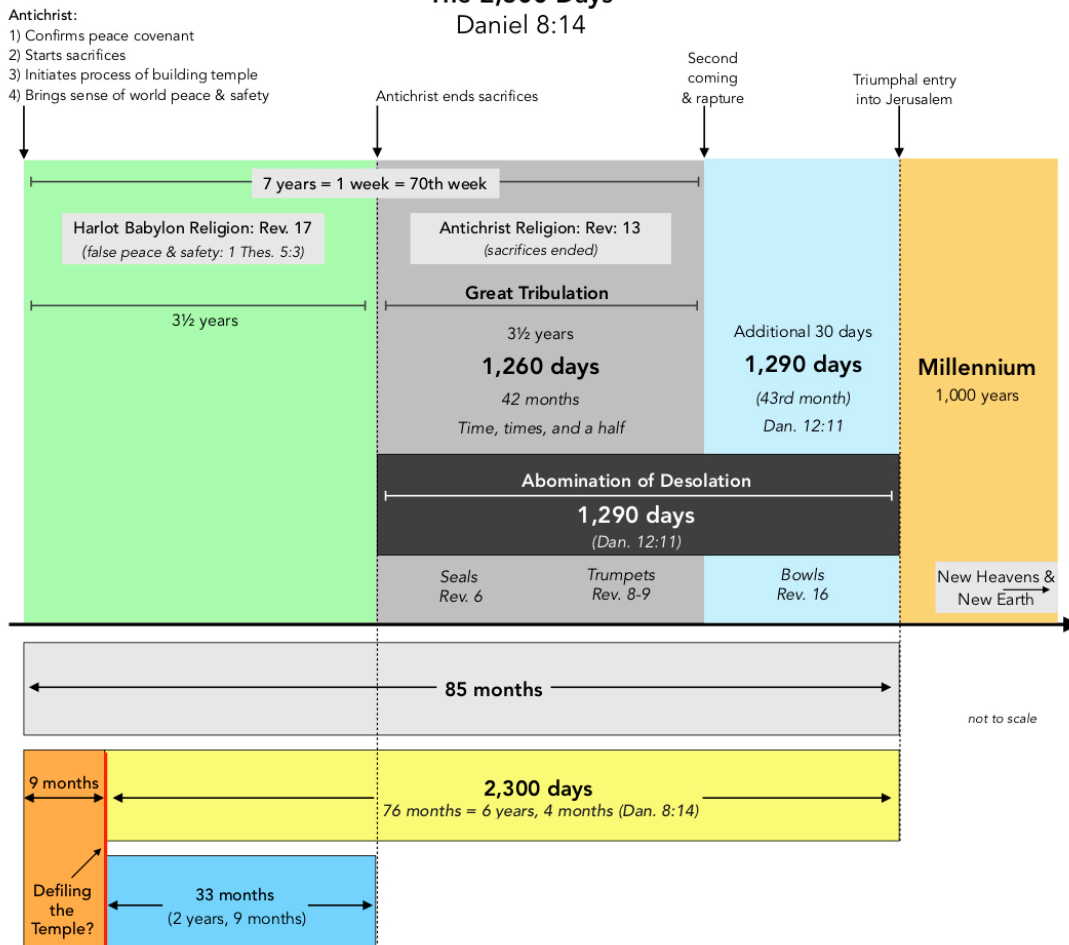
## VI. MESSIAH WAS TO COME AFTER JERUSALEM WAS RESTORED (DAN. 9:25)

- A. Daniel 9:25 describes events that occurred *before* the 69 weeks (483 years) were complete. Messiah was to come 483 years *after* the command to restore Jerusalem (9:25). Gabriel revealed that God's answer included sending Messiah (9:25) to establish personally what God promised Israel (9:24).
- <sup>25</sup>***“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince [Jesus], there shall be seven weeks [49 years; 409 BC] and sixty-two weeks [434 years; AD 27]; the street [open square] shall be built again, and the wall [409 BC], even in troublesome times. (Dan. 9:25)***
- B. The 70 weeks (490 years) are divided into three parts: **7 weeks** (49 years), **62 weeks** (434 years), and the **70<sup>th</sup> week** (final 7 years before Jesus returns). There is an approximate 2,000-year gap after the 69 weeks, before the 70<sup>th</sup> week begins. Each date points to a time when significant events occur—Jerusalem restored, Messiah's first coming, Jerusalem destroyed, Antichrist activity and destruction. See [mikebickle.org](http://mikebickle.org) for a chart titled “Daniel's 70 Weeks and the 2,300 days.”
- C. **Know and understand:** Gabriel called Daniel to understand the details of this vision because its meaning was not immediately obvious (9:23, 25). Seeking to “understand” was highlighted in each of Daniel's last four visions (7:16, 19; 8:15, 17; 9:3, 22-23, 25; 10:3, 11-14; 11:33, 35; 12:4, 8-10).
- D. **To restore Jerusalem:** Gabriel promised that Jerusalem would be restored and rebuilt. It had been desolate for about 50 years (since being destroyed in 586 BC).
- E. **Street and wall built:** Gabriel emphasized that the street and the wall would be rebuilt. “The street” can be translated as *plaza* (the city's main street) indicating that the city would function again.
- F. **7 weeks and 62 weeks:** Gabriel distinguished the first “7 weeks of years” (49 years) from the following “62 weeks of years” (434 years). He introduced two periods of time—a 49-year period followed by a 434-year period. The two periods are distinguished by a significant event—the rebuilding of Jerusalem. Thus, 49 years after the command was given, Jerusalem was “rebuilt.”
- G. **Until Messiah the Prince:** Many scholars agree that Jesus' ministry started in AD 26 or 27 and that His crucifixion occurred in the spring of AD 29 or 30. Gabriel defined Messiah as the Prince (king).
- H. **The command:** From a Persian king's command to restore Jerusalem (in 458 BC) until the coming of Jesus to begin in His ministry in AD 26 or 27, there was to be a period of 69 weeks, or **483 years**. There were four decrees by Persian kings to rebuild Jerusalem and the temple (Ezra 6:14).
- I. **King Artaxerxes' decree to Ezra in 458 BC** (Ezra 4:12-21; 7:11-26; 9:9): Counting 483 years after this decree in 458 BC brings us to AD 26 or 27. In my opinion this is the most convincing date, since Jesus' ministry probably began in AD 26 or 27. See the final page for more details on this.
1. King Artaxerxes reigned 40 years (464-424 BC)—it included the days of Ezra and Nehemiah (Ezra 7:1, 7). He gave Ezra permission to go to Jerusalem (Ezra 7:11-26).
  2. The completion of Ezra and Nehemiah's rebuilding work in Jerusalem is probably the significant development that occurred in 409 BC (49 years after the 458 BC decree).

**Daniel's 70 Weeks**  
 Daniel 9:24-27



**The 2,300 Days**  
 Daniel 8:14



## VII. MESSIAH WAS KILLED AND JERUSALEM DESTROYED (DAN. 9:26)

- A. Gabriel described events that occurred *after* the 69 weeks, or 62 plus 7 weeks (9:26). Jesus was killed and Jerusalem destroyed. Verse 26 focuses on tragic events related to Jesus' first coming.
- <sup>26</sup>“After the sixty-two weeks Messiah shall be cut off [killed], but not for Himself; and the people of the prince who is to come [Antichrist] shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war [AD 70] desolations are determined.” (Dan. 9:26)*
- B. *After 62 weeks*: Gabriel said that “62 weeks,” or 434 years, after Jerusalem was restored (409 BC), two momentous events would occur—Messiah's death and Jerusalem's destruction (AD 70).
- C. *Shall be cut off*: *Being cut off* is an idiom for being killed—cut off in death (Gen. 9:11; Ex. 31:14; Isa. 53:8; Jer. 11:19). Imagine how shocking it must have been for Daniel to hear that the Son of Man (7:13-14) would be cut off. When Jesus was killed, God's “prophetic time clock,” or calendar, was put on pause for about 2,000 years, until Israel would be back in the land with a temple.
- D. *Destruction of Jerusalem and the temple*: Israel's rejection of Jesus led to Jerusalem's destruction by the Roman army and the Jewish people being driven out of the land for nearly 2,000 years.
- E. *The people of the prince*: Gabriel introduced another prince called “the prince who is to come.” This prince is the Antichrist who makes a covenant in 9:27. *The people of the prince* are identified as the people who would destroy Jerusalem and the temple in AD 70—the Roman army.
- F. *The end of Jerusalem*: The end of “it”—Jerusalem under Jewish leadership—came with a flood of destruction. The Roman military attacks brought desolation to Jerusalem and the temple.
- <sup>26</sup>“...the end of it shall be with a flood, and till the end of the war desolations are determined.” (Dan. 9:26)*

## VIII. THE FINAL 7 YEARS (DAN. 9:27)

- A. Gabriel described events occurring *during* the 70<sup>th</sup> week—the final 7 years of this age (9:27). This verse points to world events related to Jesus' second coming, the Antichrist and his covenant, and the Great Tribulation. The Antichrist will cause desolation, and then he will be destroyed.
- <sup>27</sup>“Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice...[in the temple]. And on the wing of abominations shall be one who makes desolate [the Antichrist], even until the consummation, which is determined, is poured out on the desolate [Antichrist].” (Dan. 9:27)*
- B. *He*: The antecedent of “he” is “the prince that shall come” (9:26). (It is the last antecedent, thus the subject of the next verb, “shall confirm.”) The end-time context of 9:27 points to the Antichrist.
- C. *One who makes desolate*: The Antichrist is referred to as the “*prince who is to come*” (9:26c), and second, as “*one who makes desolate*,” or “*the desolator*,” in the NRSV translation (9:27d). His activities include confirming a covenant, stopping sacrifices, and establishing abominable practices.

- D. **Confirm a covenant with many:** The Antichrist will confirm a covenant with many nations for seven years. “Many” includes both Israel and Gentile nations.
1. This covenant will be a political alliance that brings peace and safety (1 Thes. 5:3) and will be the primary political event that signals the final seven years of this age.  
*<sup>3</sup>For when they say, “Peace and safety!” then sudden destruction [Great Tribulation] comes upon them, as labor pains upon a pregnant woman. And they shall not escape. (1 Thes. 5:3)*
  2. Central to this covenant with Israel is the implied promise that Israel will be allowed to rebuild the temple and begin the sacrifices prescribed by Moses. Israel’s religious leaders today view this as essential to the coming of Messiah.
- E. **2,000-year gap:** The gap begins at the end of the 69<sup>th</sup> week and lasts until the start of the 70<sup>th</sup> week. Many messianic prophecies have a gap of 2,000+ years between Jesus’ first and second comings (Isa. 9:6-7; 42:2-4; 61:1-2; Zech. 9:9-10; Mal. 3:1-2; Lk. 3:16-17).
- F. **One week:** This is the final seven years of this age that will conclude with the return of the Lord. This seven-year period is often referred to as “Daniel’s 70<sup>th</sup> week.”
- G. **Middle of the week:** The middle of the week speaks of the 3½-year mark, when the Antichrist shall bring an end to sacrifice and offering in the Jerusalem temple. In the middle of the week, or at the beginning of the second half of the final 7 years (referred to as the 70<sup>th</sup> week), the Great Tribulation will begin (Mt. 24:21; Rev. 7:14). This is the same 3½-year period referred to in Daniel 7:25.
- H. **Bring an end to sacrifice:** The Antichrist will stop the sacrifices in the temple. By doing this, he will violate his covenant with Israel in the area that is most sacred to them—their sacrifices.
- I. The Antichrist will cause great desolations (9:27). He will do this in various ways, including defiling the temple and killing those who resist him. This will result in many cities being destroyed.  
*<sup>27</sup>“On the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate [the desolator, NRSV].” (Dan. 9:27)*
1. **On the wing of abominations:** This may refer to the Antichrist’s extreme abominations. “On the wing of abominations” may be a figure of speech translated as “overspreading abominations” (KJV, Webster translation). He will make many desolate by his evil actions.
  2. **Consummation:** This speaks of the fullness of judgment poured out on the Antichrist. The Antichrist will continue his “desolating activities” until God’s judgments destroy him. The consummation of judgment speaks of the fullness of what God has determined.
  3. **Determined:** God has determined to pour out judgment on the Antichrist (the desolate one). God only declares His sovereign determination to act in specific ways in dealing with the nations when it relates to something that is of great importance to His global purposes (Isa. 10:23; 19:17; 28:22; Dan. 9:24, 26-27; 11:36; Zech. 1:6; 8:14-15; cf. Jer. 23:20; 30:24).  
*<sup>8</sup>And then the lawless one [Antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. (2 Thes. 2:8)*

## IX. DATING THE COMMAND TO RESTORE JERUSALEM

- A. **King Artaxerxes decree to Ezra in 458 BC** (Ezra 4:12-21; 7:11-26; 9:9): counting 483 years after this decree in 458 BC brings us to AD 26/27. In my opinion this is the most convincing date, since Jesus' ministry probably began in AD 26/27.
1. King Artaxerxes reigned (464-424 BC) during the days of Ezra and Nehemiah (Ezra 7:1, 7). He temporarily stopped the building in Jerusalem, but later allowed it to continue (Ezra 6:14). In 458 BC, he gave Ezra permission to go to Jerusalem (Ezra 7:11-26). Thirteen years later, in 445 BC, he allowed Nehemiah to return to Jerusalem to rebuild the walls (Neh. 2:1-10; 13:6). Rebuilding Jerusalem was not directly stated but was clearly implied in Ezra 4:12, 21; 9:9 as two reports given that describe what Ezra did in Jerusalem—*he built the city and walls*.  
<sup>13</sup> ***...if this city is built and the walls completed, they will not pay tax...<sup>21</sup>Give the command to make these men cease, that this city may not be built until the command is given by me [King Ahasuerus]. (Ezra 4:12-21)***  
<sup>9</sup> ***“He extended mercy...to rebuild its ruins, and to give us a wall in...Jerusalem.” (Ezra 9:9)***
  2. The completion of Ezra and Nehemiah's rebuilding work in Jerusalem is probably the significant development that occurred in 409 BC (49 years after the 458 BC decree). The *Elephantine Papyri* mentioned the man who replaced Nehemiah as the governor of Judah in 407 BC—indicating that 409 BC may have been the end of Nehemiah's work in Jerusalem.
- B. **Artaxerxes' decree to Nehemiah in 445 BC** (Neh. 2:1-8): counting 483 years from 445 BC brings us to AD 38. Sir Anderson calculated 483 years, or 173,880, days from this decree (taking into account leap years), and arrived at AD April 6, 32, though his calculations have been questioned by many.
- C. **King Cyrus' decree to Zerubbabel in 538 BC** (Ezra 1:1-4): 483 years brings us to 55 BC. The argument against this is that Jesus did not come in 55 BC.
- D. **King Darius' decree to Tattenai in 518 BC** (Ezra 6:1, 6-12): 483 years brings us to 35 BC.
- E. **Summary:** Artaxerxes' decree to Ezra in 458 BC is the best date since Jesus' ministry probably began 483 years later in 26/27 AD, and the initial restoration of Jerusalem could have been complete in 409 BC (49 years after 458 BC). ***There are no significant redemptive events that occurred*** 49 years (7 weeks) or 483 years (69 weeks) after the other decrees—489 BC and 55 BC (Cyrus); 396 BC and AD 38 (Artaxerxes' second decree); and 469 BC and 35 BC (Darius)