

Corresponds to Programs 99-101

Unless otherwise noted, all Scripture quotations are from the NKJV and KJV.

## Daniel 9 – Parts 1-3 STUDY GUIDE

### DANIEL 9 – PART 1

#### Leviticus 26:13-46 and Daniel 9:2-7

Leviticus 26 sets us up for understanding Daniel 9. God promised mankind the Messiah in Genesis 3. God promised the land of the Canaanites, a land flowing with milk and honey, to Abram and His descendants in Genesis 12. And God promised to dwell among His people in the sanctuary or temple in Exodus 25.

The sanctuary temple and the promised land of milk and honey were conditional promises based upon obedience. The Messiah's promise to be fulfilled in Jesus Christ was not. Israel failed miserably to be God's covenant people. By the time we get to Daniel 9, all of the warnings and curses noted in Leviticus 26 have been fulfilled. Daniel recognizes this as he sets out to pray for his nation. In praying, Daniel is acting on the promises that God had made in Leviticus 26:40-42.

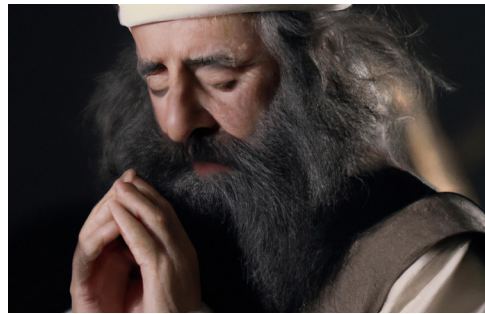
#### Daniel 9:1

It is interesting to note the correlation between Daniel 9 and Daniel 6. In this verse, we are told that Daniel's prayer is taking place in "the first year of Darius the son of Ahasuerus, of the seed of the Medes..." Darius the Mede was made king when the city of Babylon fell, as noted in Daniel 5:30, 31.

#### Daniel 6:1-3

Here we see that Daniel 6 parallels Daniel 9, with both taking place in the first year of Darius the Mede. Note that Darius is impressed to set Daniel over the "whole kingdom" because

Daniel has an "excellent spirit" and is trustworthy to look out for the king's interests. This tells us that even though the nation of Israel has failed to obey God and receive His promises, these promises did not fail. Daniel had purposed in his heart to obey God and Daniel received the promises of God despite his nation's apostasy. Daniel became the head of the "whole kingdom." This has meaning for us today. No matter how unfaithful others may be, God's promises will be fulfilled to those who remain in a covenant relationship with Him.



"And I prayed to the Lord my God, and made confession, and said, 'O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him....'" **DANIEL 9:4**

#### Daniel 9:2-5

In these verses, we find four truly humble characteristics exhibited by Daniel.

1) Humility of knowledge - I do not understand; seeks for understanding (Daniel 8:27; 9:2, 3).

2) Humility of action – prayer, supplication, fasting, sackcloth, and ashes.

3) Humility of attitude - Daniel included himself with his apostate people by using the pronoun "we." Daniel uses this inclusive word as he confesses his sins and the sins of his nation.

4) Humility of motive – Daniel makes this all about God's glory. It's about "the city which is called by Thy name," "for Thine own sake," and "Thy people are called by Thy name" (Daniel 9:18, 19). The issues at stake in the Bible are about God more than us.

#### Daniel 9:11-13

Everything written in the law of Moses regarding the consequences of God's people failing to follow Him is being fulfilled. The apostasy of Israel did not catch God by surprise. Yet, de-

### KEY SCRIPTURES

**Leviticus 26:13** I AM THE LORD YOUR GOD

**Daniel 9:19** DO NOT DELAY FOR YOUR OWN SAKE

**Daniel 9:24** SEVENTY WEEKS ARE DETERMINED

**Romans 5:8** WE WERE STILL SINNERS, CHRIST DIED FOR US

spite their departure from God, He did not depart from them regarding the ultimate promise of the Messiah. God will give Israel another opportunity to experience His promises. God is going to send His Son, the Messiah Jesus Christ, to take the consequences of sin.

## **DANIEL 9 - PART 2**

### **“GREATLY BELOVED”**

#### **Daniel 9:21-23**

Daniel was praying in a corporate sense and this response is a corporate response. Daniel is greatly beloved and so is the entire world (John 3:16). Daniel's corporate “we” attitude opens the way for him to understand more about the Messiah, who will be the ultimate revelation of the corporate, inclusive character of God's ultimate sacrifice for all mankind.

### **UNDERSTAND THE VISION**

Here, Gabriel connects chapter 9 with chapter 8. We see this connection more than once. Daniel is called to understand the matter and consider the vision. What vision? Since there is no vision in Daniel 9, we know that he is seeking to understand the vision of chapter 8 (8:26, 27; 9:2, 3).

The prophecy given to Daniel in chapter 9 predicts the restoration of Israel and their return from exile. We will find these same prophecies of restoration in other places in the Old Testament. Look at Ezekiel 37 for example. The captivity, revival, and restoration of Israel are pictured here in the symbolism of a valley full of dry bones that are resurrected from the grave and restored to life (Ezekiel 37:1-14, 21).

Ezekiel 37 contains a prophetic reflection of Daniel 9. Restored from captivity (raised from graves), returned to their land, no longer divided into two kingdoms, then given one king; and “David My servant” will be “king over them” (verses 22-24). King David, an allusion to Christ, the Son of David, and Matthew 27:50-53 confirms the connection between Ezekiel's prophecy and the Messiah.

#### **Daniel 9:24**

There are seven tasks outlined in this verse. These seven tasks were to be accomplished by the time the 70 weeks ended:

- 1) Finish the transgression
- 2) End sin
- 3) Make reconciliation for iniquity
- 4) Bring in everlasting righteousness
- 5) Seal up the vision
- 6) Seal up the prophecy
- 7) Anoint the Most Holy

Only Christ could have fulfilled these seven tasks to the letter. Christ conquered sin, transgression, and iniquity, brought in everlasting righteousness, sealed up the vision and the prophecy, and anointed the Most Holy place in Heaven. Messiah accomplished the tasks that none other could ever do. The application to Jesus Christ is profound, accurate, and sure. It announces the greatest act of self-sacrificing love ever manifested in the universe. (More on this in our next study).

#### **Daniel 9:25**

Jesus came to fulfill every aspect of this prophecy as Israel incarnate. Jesus went to the wilderness for 40 days like Israel wandered in the wilderness for 40 years. Jesus was baptized in the Jordan like Israel was baptized in the Red Sea (1 Corinthians 10:2). Jesus endured the temptations that Israel failed to endure in the wilderness. Jesus was called out of Egypt as God predicted He would call His children out of Egypt (Matthew 2:15).

All of the prophecies and the promises given to Israel were fulfilled in the Israel of Jesus Christ. Therefore, if any man is in Christ, everything that Christ fulfilled is his. We have redemption in Christ, the incarnate Israel. If we reject Christ, if Israel rejects Christ, Israel rejects Israel.

## **DANIEL 9 - PART 3**

#### **Daniel 9:24**

Let's take a closer look at how Christ fulfilled the tasks outlined in this verse. Let's begin with the phrase, “finish the transgression.”

### **“FINISH THE TRANSGRESSION”**

#### **Psalms 88:4-8 and 2 Corinthians 5:21**

The Hebrew word for “finish” means to “shut up.” Psalm 88 describes the experience of Jesus on the cross, forsaken of God for taking our sin upon Himself. Jesus felt the wrath of God. He felt as though sin finished Him or shut Him up from God's presence. When Jesus was made sin for us, this is how sin was “finished” or “shut up” in Christ. Jesus became the sin of the entire world so that all of our sins were finished or shut up in Jesus Christ.

### **“MAKE AN END OF SIN”**

#### **Hebrews 9:26**

This verse in Hebrews 9 teaches us that Jesus “put away sin by the sacrifice of Himself” (Hebrews 9:26). This is how He fulfilled the second task outlined in Daniel 9:24.

### **“TO MAKE RECONCILIATION FOR INIQUITY”**

#### **Romans 5:6-10**

Jesus made reconciliation for iniquity and He did this when we were “without strength” in “due time.” This is a key phrase connecting to the 70-week prophecy in three ways:

- 1) Reconciliation – a direct correlation to task number three.
- 2) Without strength – a key insight to help us understand Daniel 9:25, that only Messiah could accomplish the seven gospel tasks outlined. Fallen human beings are without spiritual strength.
- 3) In due time – The word time here means “set or due time.” This is a direct fulfillment of the prophecy that pointed out the very year that Christ would be anointed as Messiah and then die for our sins amid the 70th prophetic week.

## “BRING IN EVERLASTING RIGHTEOUSNESS”

### Romans 1:16, 17

Jesus brings in everlasting righteousness through the Gospel. This Gospel contains the righteousness of God alone without any of our pretended human righteousness. Revelation 14:6 points to the “everlasting gospel” containing everlasting righteousness. These two terms, being synonymous, are both centered on Jesus Christ’s perfect, sanctified life, penalty-satisfying substitutionary death, and grave-destroying resurrection.

## SEALING UP THE PROPHECY

This points to the fact that this prophecy, regarding these seven tasks, can find fulfillment only in Jesus. There is no other person but Jesus Christ, Messiah, to whom this prophecy can apply. It is sealed up by His life, death, and resurrection.

## SEALING UP THE VISION

Again this directs us to Jesus, but in a different sense. The “vision” is specifically connected to the “vision of the evening and morning” of the 2,300 prophetic days. The 70-week portion of this vision was met in the timing of Christ’s incarnation, baptism, and death. The vision then is also sealed up. It cannot be moved to another person or time frame. It points to the timeline and the tasks to be accomplished in that timeline. Both are sealed up in Christ.

## “ANOINT THE MOST HOLY”

This seventh, final task, finds fulfillment at the resurrection of Jesus, who ascended to the right hand of God to minister for mankind in the heavenly or “Most Holy” Sanctuary. This ministry began in the Holy Place of this heavenly Sanctuary at Christ’s ascension. Christ’s high priestly ministry then moved to the Most Holy Place in 1844, when the Sanctuary was to be “cleansed” (Hebrews 8:1, 2; Daniel 9:24).

## FROM THE GOING FORTH OF THE DECREE

### Daniel 9:25

The beginning of the timeline leading to the Messiah, and eventually the cleansing of the Sanctuary, begins with a decree to “restore and to build Jerusalem” (Daniel 9:25). Regarding this decree, we find at least three decrees or commands and even a fourth (a reiteration of the third) in the Bible:

1st decree: Cyrus rebuilds the temple (Ezra 1:1-3).

2nd decree: Darius rebuilds the temple (Ezra 6:8-12).

3rd decree: Artaxerxes rebuilds the temple and sets up judges and magistrates (Ezra 7:12-26).

4th decree: Artaxerxes gave permission to Nehemiah, basically a reiteration of the third decree. (Nehemiah 2).

We understand that the decree of Artaxerxes in Ezra 7 was the most comprehensive, as it fulfilled the very prophecies God gave to Israel when He foretold of their captivity and return.

### Isaiah 1:26, 27

Isaiah’s prophecy lines up with the decree of Artaxerxes as it included the command to set up judges that would again lead Jerusalem to be a faithful city.

### Ezra 7:25

Artaxerxes’ decree sets up judges and magistrates according to Isaiah’s prophecy. It is also clear that the 70-week prophecy is also found here in the book of Isaiah. From this connection, we see that Isaiah and Ezekiel both spoke of the captivity in Babylon and the return of Israel to their homeland. Their prophecies help us to better understand which decree to work from to get us to God’s ultimate plan of salvation.

## Appeal

May we take courage in the fact that all of God’s prophetic words for our salvation found their fulfillment in the life, death, and resurrection of Jesus Christ, who loves us more than life itself. In Jesus’ name, amen. ★

