
THE BOOK OF DANIEL | THE FUTURE OF THE GENTILE REIGN AND THE JEWISH REMNANT

LISTENER'S GUIDE | SESSION 13 | DANIEL 9:1-27 | DR. RANDY WHITE

THE TIMEFRAME | DANIEL 9:1-2

- Verse 1 –
 - **The first year of Darius** - 538 BC, coinciding with the conclusion of chapter 5. The word **Darius** is likely a *title*, not a *name*. The word means *lord, maintainer, or ruler*.
 - **Ahasuerus** - Do not confuse this with the **Ahasuerus** of the book of Esther. The term is a *title* not a *name*.
- Verse 2 –
 - **I Daniel understood** – This was a matter of study and trusting the revelation previously given, and a testimony to the insight that comes to the student of the Word.
 - The revelation is recorded in Jeremiah 29:10 and numerous other passages.

DANIEL'S HUMILITY | DANIEL 9:3-19

- Verse 3 – **fasting, and sackcloth and ashes**
 - The origins of these outward expressions of mourning and repentance are unknown.
 - Sackcloth for mourning is first seen in Genesis 37:34.
 - Fasting is not seen until Judges 20:26.
 - One should be careful not to create a doctrine out of historical examples.
- Verse 4 – **keeping the covenant** –
 - Under previous dispensations, God's **covenant** was dependent upon keeping the commandments of the covenant.
 - In *innocence* the commandment related to the fruit,
 - in *promise* the commandment related to circumcision,
 - in *law* the commandments were enumerated (compare Deut. 7:9).
 - Certain aspects of the previous covenants were unilateral and other aspects were bilateral.
 - In the age of *grace*, believers are not under a covenant, but are under the Mediator of the covenants (literally, the *Middle Man between covenants*).
 - Believers do not enter into a covenant relationship with God, but become recipients of the gift of God by *grace* through faith.
 - The response to this gift should be holy living, and *God forbid* that we should *sin so that grace may abound*.
- Verse 7 –
 - **confusion** - or *shamefulness*. The KJV uses *confusion* with an older sense. From Online Etymology Dictionary: "Sense of "a putting to shame" (a sort of mental "overthrow") is late 14c. in English, while that of "mental perplexity" is from 1590s."
 - **unto all Israel** - After the exile, the Jewish people would largely consider themselves as *one, though scattered*. The northern Kingdom of Israel was scattered **through all the countries** while the southern Kingdom of Judah was exiled to Babylon alone.
- Verse 8 - What an appropriate prayer, for every dispensation and almost every generation.

- Verse 9 - It is important to recognize that **mercies and forgiveness** are not exclusive to the age of grace. The grace of this dispensation is related to the offer of salvation to individuals. In all times and places, God has been merciful and forgiving, as seen in this Scripture and numerous others.
- Verse 10 –
 - Whereas the previous two verses can be applied to any dispensation, this particular verse can only be applied with a broad brush, since we are not required to **walk in his laws** today.
 - Note that the laws are **set before us by his servants the prophets** but they were not *written* by the prophets, save Moses. The prophets gave consistent warning about the consequences of disobedience.
- Verse 11 –
 - **all Israel have** - Though this sounds grammatically inaccurate to the ear, it is accurate for both the Hebrew and the English. The verb **transgressed** is in the third person plural (*they have*). So, *all have transgressed who are of Israel* would be an accurate translation. Modern translations change to *all Israel has...*, failing to keep the tense of the verb. The importance is that the text emphasized the *individual sin over the national sin*. This is an example of how the KJV is the most precise of the common English translations.
 - **the curse is poured upon us** - See Leviticus 16:31-35, where God promised to curse the people and allow the land to receive its Sabbath's if the people did not obey. Judah was in Babylon for 70 years due to the 70 Sabbatical years which they *should have given* but did not.
- Verse 16 - Daniel intercedes for the Lord to turn His **anger**, but only after having confessed (on behalf of the entire nation) the righteousness of God in what He was doing.
- Verse 17 – **upon the sanctuary** - Note that Daniel's concern (like Nehemiah's) is for the **city** (v. 16) and the **sanctuary** (v. 17), **for the Lord's sake**.

GABRIEL'S ARRIVAL | DANIEL 9:20-23

- Verse 21 - Here we have a little insight into angels. They have the appearance of a **man**, they can **fly**, and they have the ability of physical manifestation, touch, and voice.
- Verse 23 - This would indicate, though not prove, that angelic travel is swift but not instantaneous.

GABRIEL'S REVELATION | DANIEL 9:24-27

- Verse 24 –
 - **seventy weeks** - Literally, *seventy sevens*. A *sheba* is a set of seven. A *shabu* (the word used here) is a *consecutive set of seven time periods* (See Dt. 16:9 for another example). The period of time is only determined contextually, and Dan. 9:2 tells us the context is *seventy years*, but Gabriel comes to reveal information about *seventy weeks of years*, or 490 years.
 - **determined upon** - A very strong term, both **determined** and *imposed*. The word carries the idea of *division or cutting off*, giving the understanding that the **seventy weeks** are uniquely divided from all other time.
 - **thy people...** - Note that even though the Jewish people will be back in Jerusalem, God is still at a distance, **thy people** instead of **my people**.
 - **to finish** - To come to the end, to consume.
 - **to make an end** - Literally, *to seal up*. This is the same word as **to seal up the vision** later in this verse.
 - **to make reconciliation** - To cover or atone.
 - **to seal up...** - This was the first prophecy that there would be a time of no **vision** and no **prophecy** (literally, no *prophet*).

- **the most holy** - Literally, the Holy of Holies. The term is never in reference to a person. Rather, this refers to the anointing of the Millennial Temple.
- Verse 25 –
 - **from the going forth...** - This **commandment to restore** had not yet been given. Cyrus the Great within the year, would give a command to rebuild the *temple*, fulfilling the prophecies of Jeremiah concerning 70 years and the amazing prophecy of Isaiah which called Cyrus by name 400 years earlier in Is. 44:28. However, it would not be until Nehemiah's day that the king would give the decree to **build Jerusalem**.
 - **to build Jerusalem** - The time frame about to be given is from the building of **Jerusalem unto the Messiah**. This single time-frame is broken into two segments, 7 and 62.
 - **seven weeks** - That is, seven sevens, or $7 \times 7 = 49$.
 - **threescore and two weeks** - $62 \times 7 = 434$ years
 - **troublous times** - These **troublous times** are described in the book of Nehemiah.
- Verse 26 –
 - **after threescore and two weeks** - That is, at the end of the 62 weeks, which has followed the 7 weeks, thus 69 total weeks have passed.
 - **but not for himself** - Either **not for himself**, or, *there will be nothing for him*. This message is seen in John 6, when Jesus discusses the scene in which it looks like he will have nothing, but Jesus reassures them that he will *lose nothing*.
 - **the people of the prince...** - These words, in Hebrew, can be properly translated in two ways, the first being the standard translation in English Bibles-
 - *The people of a coming prince shall destroy the city...*
 - *The city and the sanctuary will not be for him who was cut off, and a coming prince will destroy the people* (see Young's Literal).
 - **the end thereof** - These words can also have two legitimate translations-
 - the end of the **city and the sanctuary**.
 - the end of **the prince that shall come**.
- Verse 27 - This is the final week of the 70 weeks, and gives insight into the coming Tribulation.