

DANIEL, Chapter 9
Consider the Vision!

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

I. Daniel 9: Introduction

A. Purpose and Elements of Daniel 9

1. Purpose:

In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days; the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel "fainted, and was sick certain days." "And I was astonished at the vision," he says, "but none understood it." *The Great Controversy*, p. 325

Elements:

1. Prayer
2. Daniel 9: Relationship to Daniel 8
3. Probationary time of Israel

II. Daniel 9: Body

A. Prayer: Daniel 9:1 - 19

1. What was the reason for Daniel's prayer? Vs. 2, _____

2. How did he approach his prayer? Vs.3, 4

a. _____

b. _____

c. _____

d. _____

e. _____

2. What was Israel guilty of, vs. 5, 6?

3. What did these things cause to happen to Israel, vs. 7, 8?

Vs. 7, 8 _____

Vs. 7, _____

Vs. 11, _____

Vs. 12, _____

4. Why Pray? Vs. 9, _____

5. What was Daniel requesting?

Vs. 16, _____

Vs. 17, _____

Vs. 18, _____

Vs. 19, _____

B. Daniel 9: Relationship to Daniel 8, vs. 21 – 24.

1. vs. 24, “Seventy weeks are determined (Hebrew, *hatak*). . .”

a. *hatak* ; a primitive root; properly, to cut off, i.e. (figuratively) to decree:--determine.

i. only place in the Bible plus ten post-Biblical Jewish sources

ii. nine times “cut-off” one time “to decree”

iii. The meaning of the roots of Hebrew words generally developed from concrete “cut” to abstract “decree.” It is not clear that this has taken place by the time of Daniel.

Thus the linguistic evidence—both the root meaning and the dominant usage---favors the meaning of “to cut” here in Daniel 9:24. The seventy weeks are to be cut off from another and it has to be a longer, period of time. That period of time must be the 2300 days/years of Daniel 8!

2. In Gabriel’s explanation (at Christ’s command) of the vision in Daniel 8, the only thing he did not give is the starting time of the 2300 days. Gabriel much

later came (Daniel 9) to further explain the matter to Daniel. (See 8:26 and 27; 9:23)

3. There are two Hebrew words found in Daniel 8 and 9 used for the word vision.
 - a. *Hazon*, refers to a symbolic vision such as those containing beasts and their actions. See Daniel 8:1, 2, *Hazon* is used three times to refer to the symbolic vision of the ram, goat, and horns.
 - b. *Mareh*, refers to the appearance of a personal being in vision. See Daniel 10:5 – 7, where *Mareh* is used to describe Daniel’s encountered the person of God.

Daniel 8:1, 2: In the third year of the reign of king Belshazzar a vision <hazon> appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision <hazon>; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision <hazon>, and I was by the river of Ulai.

Daniel 8:26, 27: And the vision <mar'eh> of the evening and the morning which was told is true: wherefore shut thou up the vision <hazon>; for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision <mar'eh>, but none understood it.

Daniel 9:23: At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision <mar'eh>.

“Yet God had bidden His messenger: ‘Make this man to understand the vision.’ That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: ‘I am now come forth to give thee skill and understanding;’ ‘therefore understand the matter, and consider the vision.’ Daniel 8:27, 16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time--the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time: ‘Seventy weeks are determined upon thy people and upon thy Holy City. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.’ ” *The Great Controversy*, p. 325, 326

C. Probationary time of Israel Daniel 9:24 – 27.

1. What is the start of the probationary time of Israel. _____

a. Four Decrees

- i. Ezra 1:2 – 4; Cyrus, 538 B.C. to rebuild the temple
- ii. Ezra 6:1 – 12; Darius I, 520 B.C. to finish the temple (finished and dedicated four years later, 516 B.C. Ezra 6:15 – 18)
- iii. Ezra 7:12 – 26; Artaxerxes, 457B.C. bestowed extensive authority upon him to install public officials, requisition funds

from royal treasuries, and to even teach God's law. Upon his arrival he immediately began rebuilding the city.

iv. Nehemiah 1; 2; Artaxerxes, 444 B.C. sent Nehemiah as the governor of Judah with permission and responsibility to rebuild the city.

2. What six things were supposed to happen by the end of the 490 years?

- a. interdependent, progressive, inclusive
 - i. to finish the transgression,
 - ii. and to make an end of sins,
 - iii. and to make reconciliation for iniquity,
 - iv. and to bring in everlasting righteousness,
 - v. and to seal up the vision and prophecy,
 - vi. and to anoint the most Holy.
- b. Jesus the Messiah and His redemptive ministry:
 - i. to bring an end to rebellion and
 - ii. put an end to sin offerings and
 - iii. make an atonement for iniquity and
 - iv. bring in everlasting righteousness and
 - v. seal up the vision
 - vi. set the seal on the prophet and
 - vii. anoint the Holy of Holies

The Messiah's acts form links in a chain, which, starting with His atoning blood on Calvary, ends with His anointing the Most Holy Place of the Heavenly Sanctuary for His High Priestly ministry of the Anti-typical Day of Atonement.

3. How are we to understand vs. 25 – 27?

- a. The first part of all three verses talks about the timing of the Messiah and what is happening to Him. The second part of all three verses talks about the city (Jerusalem) and what is happening to it.
- b. vs 25;
 - i. Who is the Messiah the Prince? _____
 - ii. What happened to him after 7 and 62 weeks? _____
Luke 3:1; fall of 27 A.D.
Matthew 3:1
457 B.C. – 483 = 27 A.D. (no "o" year between B.C./A.D.)
 - iii. What happened to the city? _____
Ezra and Nehemiah; 408 B.C. Neither does Josephus, 1 and 2 Maccabees, inscriptions, nor papyri deal directly with the events of that time.
- c. vs. 26
 - i. after the 62 weeks, what happened to the Messiah? _____
 - ii. "not for himself" KJV "will have nothing" NIV RSV NASB

“There shall not be people with Him,” or “No one shall be for Him”

iii. who is, “the people of the Prince.”? _____

v. 25 Messiah *nagid*

v. 26a Messiah -----

v. 26b ----- *nagid*

iv. What did they do to the city? _____

v. How did they do that? _____

vi. What does “flood” refer to? _____

(see Isaiah 8:7, 8

d. vs. 27

i. What two things will the Messiah do?

ii. When will that happen?

Middle of the last week

31 A.D.

34 A.D.

Stephen’s Martyrdom: 1. the group to whom Stephen gave his final speech—the Sanhedrin , the highest religious body of the land. 2. the form of his speech—a covenant lawsuit speech like those given by Old Testament prophet. 3. the prophetic nature of his experience at the time of his death when he looked up in vision into heaven itself. 4. the fact that Paul’s conversion has its roots in Stephen’s death, so that Paul, the apostle to the Gentile, takes the place of Stephen. Stephen’s death ended the “Seventy Sevens.”

iii. What will happen to the city and who will cause it?

“Upon the wings,” an idiom meaning, “to follow closely.” The abominations were though things going on in Jerusalem preceding and causing its destruction and desolation. But the desolator will “get his.”

Seventy Weeks are Cut Off for Your People

457 B.C.	408 B.C.	A.D. 27	A.D. 34
			A.D. 31
7 weeks	62 weeks	1 week	
49 weeks	434 years	3 1/2	3 1/2
		7 years	
1st Decree of Artaxerxes	Rebuilding of Jerusalem	Baptism of Jesus	-Stoning of Stephen -Scattering of Christians -Gospel to Gentiles -Paul converted

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks"--namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. (See Appendix.) At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. And the Saviour Himself declared: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15.

"And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6.

"In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. {GC 327.3}

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen

people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4, 5; 22:21.

Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary--which was almost universally believed to take place at the second advent--was definitely pointed out. *The Great Controversy*, p. 327, 328