

CHAPTER NINE

III. THE PRAYER, THE PRINCE,
AND PROSPERITY—9:1-27

a. REPENTANCE

TEXT: 9:1-14

- 1 In the first year of Darius the son of Ahasureus, of the seed of the Medes, who was made king over the realm of the Chaldeans,
- 2 in the first year of his reign I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolation of Jerusalem, even seventy years.
- 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes.
- 4 And I prayed unto Jehovah my God, and made confession, and said, Oh, Lord, the great and dreadful God, who keepeth covenant and lovingkindness with them that love him, and keep his commandments,
- 5 we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thine ordinances;
- 6 neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.
- 7 O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.
- 8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.
- 9 To the Lord our God belong mercies and forgiveness; for we have rebelled against him;

- 10 neither have we obeyed the voice of Jehovah our God, to walk in his laws, which he set before us by his servants the prophets.
- 11 Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us, and the oath that is written in the law of Moses the servant of God; for we have sinned against him.
- 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem.
- 13 As it is written in the law of Moses, all this evil is come upon us: yet have we not entreated the favor of Jehovah our God, that we should turn from our iniquities, and have discernment in thy truth.
- 14 Therefore hath Jehovah watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he doeth, and we have not obeyed his voice.

QUERIES

- a. Why was Daniel studying the "books" concerning the captivity?
- b. Why confess sins now after almost 70 years in captivity?
- c. Does verse 13 mean they had not prayed to God in the captivity?

PARAPHRASE

It was now the first year of the reign of Gubaru (king Darius, the son of Ahasuerus), 539-538 B.C. (Darius was a Mede but was appointed king of the province of Chaldea by Cyrus). During that first year of his reign I, Daniel, was studying the scroll of Jeremiah the prophet, and learned that the time for the captivities of the Jews and the desolation of their land and holy city, Jerusalem, was seventy years, and thus very near its end. I fasted, donned sackcloth and ashes, and I pleaded with the Lord concerning the end of our captivities. I confessed my sins and those of my people,

praying, O Lord, you are a great and awesome God; You always fulfill Your promises and keep Your covenants, returning love to those who love You and keep Your commandments. But we have sinned against You every way possible. We have been perverse, stubborn, wicked, rebellious, disobedient to Your precepts and commandments; we did not even pay attention to the prophets when You sent them to speak to our leaders and to us. O Lord, You are altogether righteous and holy, but we are shame-faced with sin to this very day. All of Your covenant people—the men of Judah, Jerusalem and all Israel—scattered all over by Your righteous judgment for their sins, they are even now shame-faced with sin. But the Lord our God is merciful, and pardons even those who have rebelled against Him. O Lord, our God, we have disobeyed You; we have flouted all the laws You gave us through Your servants, the prophets. All Israel has disobeyed; we have deliberately turned away from You and refused to listen to Your voice. As a consequence the curse of God—pronounced in the law of Moses—has been poured out upon us. And You have done exactly as You warned us You would; for never in all history has there been a disaster like what happened at Jerusalem to us and our rulers. Every curse against disobedience written in the law of Moses has come to pass because we have disobeyed Your law. Yet we have not appeased Jehovah our God by breaking with our sins and turning to the keeping of Your truth. Therefore God deliberately crushed us with the calamity He prepared—and He is just and holy in everything He does—because we have not obeyed His Truth.

COMMENT

v. 1-2 IN THE FIRST YEAR OF DARIUS THE SON OF AHASUREUS . . . We have discussed the identity of Darius the Mede in chapter 5, verse 31, and concluded that he is the "Gubaru" of the Nabonidus Chronicle. Mr. Whitcomb, author of *Darius, The Mede*, says, "The fact that no cuneiform text known to us mentions the name of Gubaru's father is no evidence that his father could not have been Ahasuerus." Gubaru (Darius, the Mede) was appointed king of Chaldea and Babylon in the same year that Cyrus con-

quered it, 539-538 B.C. This then, was the year that Daniel was studying the "books" concerning the duration of the captivities.

The term "books" does *not* mean the entire O.T. canon. Destructive critics would like to have it to mean this in order to claim that the O.T. canon was already complete when the book of Daniel was being written thus making the composition of the book of Daniel as late as 200 B.C. Leupold says, "the article before 'books' according to Hebrew usage, need imply nothing more than the idea of the books requisite for the passage involved (i.e. Jeremiah)." There is a quotation from "Jeremiah" made by Jesus in Matthew 27:9ff. which contains some phrases from the book of Zechariah. This probably indicates that more than one prophet's work was recorded on one scroll—thus one scroll contain two or more "books." As a matter of fact, many ancient Hebrew manuscripts have what is called the book of The Twelve (all of the Minor Prophets on one scroll). It is highly probable that Daniel had a scroll of Jeremiah in his hand which also had other books written on the same scroll, but Daniel was studying Jeremiah. The passage that caught his attention was Jeremiah 25:9-11, "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy-years." The desolation began with the captivity of Daniel in 606 B.C. and the first devastation of Jerusalem by Nebuchadnezzar. So, in the first year of Darius (538 B.C.), the 70 years (536 B.C.) would be almost completed. The above dates are in harmony with II Chronicles 36:21-23 and Ezra 1:1ff which speak of the "first year of Cyrus (which was 539-538 B.C.). Some regard the destruction of Jerusalem in 587 as the point from which the 70 years are to be reckoned. But if this be so, Daniel would hardly feel that now, in the first year of Darius, the 70 years were very soon coming to completion and be in fervent prayer about it.

V. 3-6 AND I SET MY FACE UNTO THE LORD GOD . . . WE HAVE SINNED . . . Daniel knows only too well that the cause for the captivity is the stubborn, deliberate rebellion and sin of the people. He sees that the time appointed by God for the captivity is about complete. He knows that the majority of the people still have not turned to God, so he

sets himself in earnest, soul-baring prayer as he confesses his sin and those of his people. His main concern is not to know the precise meaning of the number 70; it is to implore Jehovah God for the complete, full and merciful cleansing and pardon for their sin. *This is very important in understanding the answer the angel gives to Daniel's prayer!* For the answer is not precise in delineating the 70 sevens, calendar-wise, but *the answer emphasizes the fact that complete forgiveness is in the future.*

That Daniel was in earnest is indicated by the fact that he fasted and humbled himself in sackcloth and ashes—the customary attire for a Jew who wished to subdue the flesh in order to concentrate upon the spiritual.

Daniel salutes God as One who by mighty acts of supernatural character chastens and punishes sinful people. Then he praises God for His manifestations of absolute faithfulness in keeping His covenants (Word) to those who love Him. It is in this way God expresses His lovingkindness to those who love Him. Those who love Him keep His commandments (cf. I John).

The prophet uses four-synonyms for sin in order to emphasize the stubborn deliberations of it. Jeremiah 6:16-19 indicates the rebelliousness of their attitude toward God and toward the prophets who spoke God's message. See also Ezekiel, chapter 2 and 3. Their sin was not one of ignorance—it was wilful disobedience. They loved to have it so! Thus the enormity of the nation's sin! Those who have no love for the truth, but take pleasure in unrighteousness, God will allow them to have deluded minds, if they so desire. This impudent, arrogant, wicked people would not listen to the true prophets who predicted punishment—they listened to false prophets who cried, "Peace, peace, when there was no peace."

v. 7-11 . . . NEITHER HAVE WE OBEYED THE VOICE OF JEHOVAH OUR GOD, TO WALK IN HIS LAWS, WHICH HE SET BEFORE US BY HIS SERVANTS THE PROPHETS . . . THEREFORE HATH THE CURSE BEEN Poured OUT UPON US . . . It is evident from this prayer of Daniel that he thought the time of the captivity was about to be prolonged on account of the sins of his countrymen and he besought the Lord for mercy. It

is a prayer of confession. The word confession is in the Greek is *homologeō* which means "to say the same as . . ." In the case of Daniel's confession he is saying the same as God about rebellion against God's will and the consequences of such rebellion. Daniel is admitting (confessing) that God is completely justified in bringing upon the people of Israel this captivity because this was the warning of God when the law was given to Moses (cf. Deut. chaps. 28, 29, 30). The phrase "poured out" is similar to that of the "pouring out" of the vials of wrath which symbolize the wrathful judgments of God depicted in the Book of Revelation (Rev. 16:1-4). What the Jews were enduring in their captivities was what they deserved, and what God, through Moses, warned them would come if they should not hearken to the "prophets" of God.

v. 12-14 AND HE HATH CONFIRMED HIS WORDS . . . YET HAVE WE NOT ENTREATED . . . And now, Daniel is frightened. In spite of the chastening of the captivity for their former sins, they have not, for the most part, "entreated" the favor of God. They have not "mollified" God. The verb translated "entreated" means literally "to make the face sweet." They had not sweetened the face of God toward themselves by turning from their sinful ways in repentance and obeyed the will of God as expressed through His prophets. If they had, God would have removed the evil of captivity from them. They are in the same attitude toward God as before the captivity, so Daniel prays that the captivity not be prolonged.

God confirmed His Word as truly inviolable with the captivities of Israel and Judah. What God promises and warns will surely come to pass! The overthrow of the covenant people (both of Israel and Judah) involved an amount of cruelty and suffering that no other case in history could claim! Just one illustration of such unparalleled degradation is in Deut. 28:53-57 where it is predicted that as a consequence of disobedience to God's law the covenant people will actually be driven to eat the flesh of their own children! It was fulfilled literally in II Kings 6:24-31 for Israel and in Jeremiah 19:9 for Judah! God means what He says!

There is no unfairness or unrighteousness in God's actions. He has done only what He said He would do, and gave ample warning and abundant help in providing a way to escape His judgment. Despite all this, the covenant people did not, and were not in Daniel's time, hearkening unto Him, so their guilt, therefore, is all the greater.

QUIZ

1. How could Darius the Mede be the son of Ahasuerus?
2. Why would destructive critics like to have the term "books" mean the entire O.T. canon? What does the term mean?
3. When were the 70 years of Israel's captivity to end?
4. What is very important in understanding the answer the angel gives to Daniel's prayer (information concerning the 70 weeks)?
5. Why is Daniel praying about the people's sin in the present tense?
6. How were God's words concerning His judgment confirmed?

b. REQUEST

TEXT: 9:15-19

- 15 And now O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.
- 16 O Lord, according to all thy righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us.
- 17 Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.
- 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called

by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies sake.

- 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.

QUERIES

- a. Why remind God of His mighty work in delivering Israel from Egypt?
- b. Why Daniel's interest in the holy city and the sanctuary?
- c. Why pray all this "for thy great mercies sake?"

PARAPHRASE

And now, O Lord our God, my petition for my people. You brought great renown to your name when You delivered Your people from Egypt with a display of miraculous power. And now, though we of the captivity have sinned so terribly and are full of wickedness, have mercy and deliver Your people again as before. O Lord, I beseech You, as is befitting Your absolute righteousness and merciful love, withdraw Your wrath from Your city Jerusalem, the city which You consecrated for Your purposes. All the heathen nations round about us speak derogatory things of us and they reproach Your holy Name because Your city lies in ruins as a result of our sins, and sins of our fathers. We deserve our chastening but, I pray that You will hear Your servant's prayer, Lord, and let Your face radiate in benevolence and good-will upon Your sanctified city, restoring it to its former glory only to establish Your glory, O Lord. O my God, bend down Your ear and listen to my plea. Open Your eyes and direct your gaze upon our wretchedness, and see the desolation of the city which is Yours. We do not ask because we deserve anything but simply in order that Your righteousness and mercifulness may be displayed before the nations. O Lord, hear me I plead; O Lord forgive your penitent people I pray; O Lord, act on behalf of Your own glory—Your people and Your city bear Your name and our Love for You cannot bear to hear You reproached because of our humiliation.

COMMENT

v. 15-19 . . . WE DO NOT PRESENT OUR SUPPLICATIONS BEFORE THEE FOR OUR RIGHTEOUSNESS, BUT FOR THY GREAT MERCIES SAKE . . . This is the key phrase of the entire second half of Daniel's beautiful prayer. The deep humiliation and concern for God's glory *must* serve as a model for the attitude in all true prayer!

Daniel begins his petition to the Lord in the attitude that above all else he wishes the Lord to act to glorify His Own Holy Name just as He did in His miraculous deliverance of weak, humiliated, sinful Israel from Egypt.

The next concern (vs. 16) is that God withdraw His desolation of the Holy City and Holy Land and Holy People, not from any selfish motive on Daniel's part, but in order that God's righteousness, mercifulness and power may be vindicated before the eye of the heathen world which has taken great delight in mocking Jehovah God and Jehovah's people because of their seeming powerlessness at the heathen's hands.

Verses 17, 18 and 19 are emphatic repetitions of Daniel's concern that only the glory of God be upheld. Daniel is not concerned that the people be delivered in order to enjoy physical ease and comfort. Daniel is not interested that the people be delivered in order that their wounded pride be avenged. His only interest is that God's holiness and faithfulness be vindicated. After all, sinning man deserves only judgment. If he is delivered at all, it will be entirely due to the very nature of God—His mercifulness and loving-kindness.

This is the whole point of prayer! God seeks contrition and penitence in prayer in order that He may do for man what He has made up His mind to do for man all along! It is not the eloquence of man's prayers, nor the quantity of them that move God to action—if this were so, answer would come on the basis of merit. It is the attitude! Prayer does not change things—men are changed, they are so changed that they are driven to their knees in deep contrition and dependence; and God can then act as He has said He would act, and wants to act, from the beginning of the world. God cannot act to bless any man if that man does

not pray, believing, trusting, repenting. It is not God who changes—it is man who changes. Man changes and God acts. God also acts when man does not change to conform to His will, but this action (judgment) is simply in accordance with what God has said He will do when man refuses to repent.

Daniel's prayer that God will act in the interest of His Own Perfect Will is as God wishes. God only wants us to be better than we are, but He knows that this can only come as a result of man's seeking to glorify his Creator and Redeemer. So it is that God acts to glorify His Own Name, not out of selfish egotism, but in order to bless His creation and His creatures. One has only to read such passages as Ezekiel 20:9, 14, 22, and 44 to understand that God acts for the sake of His Own Name. The inevitable result of God acting to glorify His name is that the man who accepts and acts in accordance with God's way is thereby made a partaker of God's glory (cf. II Pet. 1:3-4).

And this is the way Jesus taught us to pray, "Our Father, which art in heaven, Hallowed by thy name, thy kingdom come, thy will be done, on earth, as it is in heaven . . ." Jesus is our divine example in sacrificing oneself wholly to glorify God (cf. Jn. 17).

In answer to his prayer Daniel receives, not just an interpretation of a phrase in Jeremiah's book, but an unfolding of God's program for the ages, which is in effect this: Not only am I, the Lord, going to fulfill this promise of deliverance after 70 years of captivity, but I am going to fulfill all my promises, and this is the pattern after which they shall be fulfilled (as outlined in the succeeding verses 20-27).

QUIZ

1. What is the key phrase of this second part of Daniel's prayer?
2. What historical action of God does Daniel use as the basis of his prayer?
3. What is Daniel's main emphasis in his prayer?
4. Why do we say God does not change but that man must?
5. What other scripture express the idea that God always acts to glorify His Own Name?

6. When man, by faith accepts the above premise and acts in accordance with it, what is the inevitable result?
7. What example do we have to show that glorifying God is our mission?

c. REVELATION

TEXT: 9:20-27

- 20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God;
- 21 yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.
- 22 And he instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding.
- 23 At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision.
- 24 Seventy weeks are decreed upon they people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.
- 25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.
- 26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined.

27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

QUERIES

- a. What are all the things God intends to complete by the end of "seventy weeks?"
- b. Who is the "prince" to be anointed after 69 weeks?
- c. Who is the "prince" whose people come to destroy the city?

PARAPHRASE

Even while I was praying and confessing my sin and the sins of my people, and desperately pleading with the Lord my God for Jerusalem, His Holy Mountain, His angel Gabriel appeared to me as a man (this is the messenger of God I had seen in the earlier vision) and flew swiftly to me at the time of the evening sacrifice, and said to me, Daniel, I am here to reveal to you the plans of God for His people and to help you to understand what is to come to pass concerning them. The very moment you began praying, a decree was issued by God concerning all you have prayed and longed for. I am here to tell you what it is—God has greatly honored you for your trust and faith in Him and He desires that you know these things.

The Lord has commanded that, counting from the time of an edict to go forth and rebuild Jerusalem, seventy sevens shall transpire before all the glorious spiritual blessings of the Messianic age are fulfilled. There will be fulfilled at the end of this time such transgressions as will climax all transgressions, killing the Messiah; the power given to overcome sin; the work done of reconciling estranged sinners back to God; the imputation by grace of righteousness to sinful men; the accreditation of God's predictions through His prophets by the fulfillment of their prophecies; and the anointing of a Most Holy Messiah. I want you to know that counting from the year in which the principal incre-

ment of your people return from their captivities to rebuild and restore Jerusalem, there shall be seven sevens and forty-two sevens (a total of sixty-nine sevens) before the Messiah is anointed. During this period Jerusalem will have to suffer many perilous times while she is rebuilding. Sometime after the sixty-nine sevens the anointed Messiah will be slain and buried as a pauper. As a consequence of the Holy City slaying its anointed One, the people of a foreign emperor will come and destroy the Holy City and the Holy Sanctuary—this also after the sixty-nine sevens. A flood of destruction shall come upon the Holy City which has slain its Messiah, and war and desolation shall continue to flood upon this city until its end. The anointed One shall cause a strong and everlasting covenant to be established with many for one seven. And actually it shall be in the middle of that seventieth seven that the Anointed One shall bring to an end the sacrifices and oblations of Old Covenant by His own efficacious death. And the foreign ruler whose people come to destroy the city, will utterly destroy the Holy Sanctuary of those who killed the Anointed One, because that Sanctuary has become an abomination in the eyes of God. And the wrath of God shall pour forth upon this City and Sanctuary, and their devastation shall continue until God determines it shall end.

COMMENT

V. 20-23 . . . WHILE I WAS SPEAKING IN PRAYER . . . THE MAN GABRIEL . . . INSTRUCTED ME . . . While he is in the very midst of his prayer, Daniel is approached by the angel Gabriel, come in human form, to deliver God's answer to his prayer. The interesting thing about the answer is that it came before Daniel was through praying. Furthermore, the angel reported that God's decree to accomplish what Daniel was praying for went forth at the very moment Daniel opened his mouth and began to pray! God knows what we have need of before we ask it. But God also knows that our greatest need is to ask for it! As long as a man is self-confident and self-dependent, he is in no position morally, intellectually or spiritually to receive. He only demands and spends whatever may come his way in goodness to confirm himself in his egotism. Repetitious prayers, like

the heathens', are vain and useless, simply because they are used by men to support their own vanity, and are used to seek the blessings of God by meritorious repetition of prayers and self-righteousness. Therefore, be assured that the "things" you pray for are no problem with God. He can give you exceeding abundantly above all you can possibly ask or think (cf. Eph. 3:20), if the power of utter, total, unreserved faith in Him abides in you. The problem is not what you need—the need is you resting on the Everlasting Arms.

V. 24. SEVENTY WEEKS ARE DECREED UPON THY PEOPLE . . . It would be difficult to exaggerate the significance of this passage (v. 24-27) in the teachings of Dispensationists and Pre-millennialists! It is often appealed to as definite proof that the entire "Church age" is a parenthesis in the prophetic program. The "Church age" is supposed to occur between the events listed in verse 26 and the events listed in verse 27. The twenty-seventh verse of this chapter concerns the "seventieth week" which is supposed to be, according to Dispensationists, the Millennium (or the 1000 years of Revelation 20).

We have found three excellent discussions of this so-called difficult passage (*Prophecy And The Church*, by Oswald T. Allis; *The King Of Kings*, by E. V. Zollars, a Restoration Reprint from College Press; and *The Prophecy of Daniel*, by Edward J. Young) from which we shall borrow in our comments on this section.

The word translated "weeks" is literally, "sevens." It should be paraphrased, "Sevens—and in fact seventy of them are decreed . . . etc." The correct interpretation, however, in light of other key passages (Ezek. 4:6, etc.) used to form the "year-day theory" is probably, "Seventy weeks-of-years (i.e. 7 years \times 70) are decreed, etc. . . ."

Thus these 490 years express in the form of Divine revelation that a definite period of time has been decreed for the accomplishment of all that which is necessary for the "restoration of the fortunes of Judah and Jerusalem," which is a messianic term in itself. Within this definite period of time will be finished all the plan of God's redemption of man which he made known through the prophets to the fathers through divers portions and divers manners, (cf. Heb. 1:1ff).

a. Transgression would be finished: That is, the cup of iniquity of the Jewish people would be filled to the brim. They would reject the Messiah. The full height and depth of their iniquity was yet to be shown but would be shown within the 490 years. In putting the Messiah to death they reached the culmination of all their wickedness. No greater sin was possible. (Matt. 23:32; I Thess. 2:16).

b. In the death of the Messiah God will triumph over man's rebellion and give the power, judicial and experiential, to conquer sin. He will, by a sovereign decree of grace, punish all sin in His Son (II Cor. 5:17ff.), and offer to man a way (faith) to overcome his rebellion. All sin, even that done aforetime, was done away with in the death of Christ (cf. Rom. 3:21-26; Heb. 9:15-28).

c. To reconcile man to God's will and way, God took the initiative and presented His Son as an atonement. Man hardened his heart toward God's goodness and estranged himself from God. God so loved the world that He gave His only begotten Son . . . and man's heart is broken and he is drawn to God by the love of the Son. (Col. 1:20-21).

d. The work of the Messiah would also bring in everlasting righteousness. There are two aspects of this righteousness; imputed righteousness, that is, the righteousness which God declares we have which we do not merit; and practiced righteousness, which we are promoted to do by faith and love in God as He reveals to us in His Book the way of righteous living. (Rom. 1:17; I Tim. 6:18).

e. With the accomplishment of the work of the Messiah in fulfilling God's prophesied plan of redemption, prophecy was confirmed, fulfilled, validated and thus sealed up—paid in full! (Acts 3:24; I Pet. 1:10-11).

f. The anointing of the Messiah is to be accomplished during this period of time. The phrase occurs without the definite article and therefore means the anointing of a most holy "thing"—not place. Literally it should read, "the anointing of holiness of holinesses." (Acts 1:38).

Allis, in *Prophecy And The Church*, indicates that there are points of agreement and points of difference between those who interpret the prophecy of the 70 weeks traditionally and those who interpret it dispensationally. Points of agreement are: (1) the 70 weeks represent weeks-of-

years, a total of 490 years; (2) Only one period of weeks is described, as is proved by the fact that the subdivisions (7 + 62 + 1) when added together give a total of 70; (3) the "anointed one, the prince (vs. 25) and the "anointed one" (vs. 26) are the same person, the Messiah; (4) The first 69 weeks or 483 years had their terminus in the period of the first advent; their fulfillment is long past. Now the points of difference revolve around two significant questions: (1) Have the great events described in vs. 24 been fulfilled, or is their accomplishment still future?; (2) Is the 70th week past, or is it still to come?

Now the dispensationalists insist that all the events of vs. 24 are still in the future. They say, for example, "to make an end of sins" means to eliminate moral evil completely from this world. The reason the dispensationalists must insist that vs. 24 refers to the future is quite clear. If the fulfillment of the prophecy is still incomplete, and if the predictions relating to the 69 weeks had their fulfillment centuries ago, then the 70th week must be still future. Therefore, there must be an interval between the end of the 69th week and the beginning of the 70th week; and the entire Church age can be regarded as forming a "parenthesis" at this point.

So we must deal with the first difference now. Have the great events described in vs. 24 been fulfilled, or is their accomplishment in the future? In the light of plain N.T. teaching we cannot abide the idea that these events are in the future! We must resist such an idea with vigor. The N.T., especially the treatise to the Hebrews, represents all these transactions (vs. 24) as having been fulfilled at the first advent—in the great climactic event of the plan of God's redemption at Calvary. Jesus Christ was the perfect sacrifice, the one and only sacrifice, made for all time which is able to perfect for all time those who are being sanctified by it (Heb. 10:12-14). One should read the entire book of Hebrews, along with the book of Galatians, to understand that a return to Jewish law and Jewish sacrifices would be *apostasy!* Hebrews 9:28—" . . . so Christ, having been offered once to bear the sins of many, will appear a second time, *not to deal with sin* but to save those who are eagerly waiting for him." Notice that at Christ's second advent

He is *not* going "to deal with sin" for sin has already been dealt with! Certainly the N.T. teaches that Christ is the end, the fulfillment, the anti-type the confirmation of all prophecy! If Corinthians 1:20, "For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God." How more specific could it be stated that Christ is the goal of all the promises of God! "For the testimony of Jesus is the spirit of prophecy." (Rev. 19:11). "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (II Cor. 5:21).

The "traditional" and in our opinion, the scriptural view is that all these events (vs. 24) were fulfilled and completed in the birth, life, death and resurrection of Christ and the establishment of the church.

V. 25 KNOW THEREFORE . . . THAT FROM THE GOING FORTH OF THE COMMANDMENT . . . UNTO THE ANOINTED ONE . . . SHALL BE SEVEN WEEKS, AND THREESCORE AND TWO . . . We must clearly understand that the fact (based squarely upon N.T. teaching) that all the six items presented in verse 24 are Messianic *settles the terminating point* of the prophecy and the 70 weeks as well! The termination of the 70 sevens coincides then, not with the times of Antiochus, nor with the end of the present age, the second advent of Christ, but with His first advent! When Christ ascended into heaven and the Holy Spirit descended, there remained not one of the six items of Daniel 9:24 that was not fully accomplished.

Now, verse 25, we are told exactly how many years shall intervene between the return of the Jews to rebuild Jerusalem and the coming of the "anointed One," the Messiah. That expiration of time shall total 69 weeks-of-years ($69 \times 7 = 483$ years). This prophecy was fulfilled in a marvellously accurate way.

There are only four events that can be taken as answering to "the commandment to restore and to build Jerusalem." (1) The decree of Cyrus, 536 B.C., Ezra 1:2-4. This was the decree for the building of the temple but did not include the authorization in restore the Jewish commonwealth. (2) The decree of Darius, 518 B.C., a decree for the fur-

ther prosecution of the work permitted by Cyrus which seems to have been hindered. It was a repetition of the first decree, and did not authorize the re-establishment of the Jewish commonwealth. (3) The decree of Artaxerxes, 457 B.C. The seventh year of Artaxerxes was the year 457 B.C. and is confirmed by concurrent agreement of more than twenty eclipses. An exact copy of this decree is found in the seventh chapter of Ezra. It is written in Aramaic, which was spoken in Babylon at the time. The rest of the Book of Ezra is written in Hebrew. There is something very significant in the preservation of the original form of this decree, and when we see how much depends upon it, we may regard it as providential. By this decree permission was granted to Ezra to go up to Jerusalem, taking as many as he desired that were willing to go. It also was granted him unlimited treasure. It empowered him to ordain laws, set magistrates and judges who had authority to execute punishments—confiscation, banishment and even the infliction of the death penalty were included. In other words, Ezra was authorized to restore the commonwealth, and means were placed at his disposal to enable him to do so. (4) The fourth decree was given to Nehemiah 444 B.C. The purpose of Nehemiah's going was to assist in accomplishing the work undertaken by Ezra which was being retarded. He accomplished his mission in 52 days after arrived at Jerusalem (Neh. 6:15).

Now it is evident that the decree given to Ezra in 457 B.C. is the one authorizing the restoring and rebuilding of Jerusalem. Actually the three decrees (Cyrus, Darius and Artaxerxes) may really be regarded as one decree, that of Artaxerxes being the principal one in that his decree authorized the restoration of the Jewish commonwealth. It is so regarded by Ezra (cf. Ezra 6:14). Therefore, the decree of Artaxerxes must be regarded as the one referred to by the angel in the words, "from the going forth of the commanded," and fixes our date from which to reckon.

Reckoning from 457 B.C., the first 7 sevens (7×7 , or 49 weeks-of-years) we should arrive at the date of 408 B.C. for the accomplishment of the restoration of the Jewish commonwealth. The date 408 B.C. accords accurately with historic facts. This was the time the work was completed!

This restoration was accomplished in troublous times, as the Biblical record bears out (see Nehemiah, Ezra, Haggai, Zechariah, etc.).

Furthermore, if we reckon from 408 B.C., the next period of time, 62 sevens (62×7 weeks-of-years) or 434 years, we come down to the year 26 A.D. as the close of the second period. The close of this second period brings us to the Messiah ("the prince") according to the prophecy. This was the 30th year of Christ's life, since there is an error of four years in the calendar, as is well known. At this time (26 A.D.) Jesus began his public ministry (Lk. 3:23), when he was about 30 years of age. When Jesus was baptized by John in the Jordan, the Spirit of God in the form of a dove descended upon him, and a voice came from heaven, saying, "This is my beloved Son; in whom I am well pleased." Immediately Christ entered upon His work. He was now the Anointed One. Here the second period of the "70 weeks-of-years" (the 434 years) ends.

v. 26-27 AND AFTER THE THREESCORE AND TWO WEEKS SHALL THE ANOINTED ONE BE CUT OFF . . . AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE . . . TO CEASE . . . The third period of the "70 weeks-of-years" consists of but one seven (or seven years). This is the long debated 70th week. The "cutting off" of the anointed one and his causing sacrifice and oblation to cease are coincidental—therefore his cutting off is determined to be "in the midst of the week" (in the midst of the 70th week). This settles once for all that the 70th week is not waiting for Christ's second advent!

Dispensationalists are fond of the illustration of a clock. The ticking clock, they tell us, represents *Jewish* time. The mystery *parenthesis* is "time out." God only counts time in dealing with Israel, when the people are in the land, according to them. Some add to this the further specification, when "they are governed by God." Neither of these requirements is met by the interval which they find here in the prophecy of the Seventy Weeks. Consequently, the clock ceased to tick at the time of the triumphal entry. It will not tick again until that moment, still future, when God resumes His direct dealings with Israel (the Millenium).

This will be when the Jews are once more in their own land. It will follow the rapture and be marked by the appearance of the (in some interpretations) resurrected Roman prince. So those of us who live now in the so-called "Church age" exist, as far as God's time-clock is concerned, in a sort of "suspended animation," while God's time stands still.

It seems incredible that if the 69 weeks are exactly 483 consecutive years, exact to the very day, as dispensationalists admit, and if the 1 week is to be exactly 7 consecutive years, that an interval (a parenthesis) which is already more than 1900 years, nearly four times as long as the period covered by the prophecy, is to be introduced into this whole prophecy and be allowed to interrupt its fulfillment. It seems very much more plausible that since the 62 weeks are regarded as following directly on the 7, that the last week is to follow immediately on the 62.

There are two very serious objections to the "Jewish time-clock theory." (1) Israel was still in the land for nearly 40 years after the death of Christ. In other words, Israel was still in the land for nearly 40 years (to 70 A.D.) after the clock stopped ticking! (2) And, if the clock could only tick when Israel was "governed by God" can we say this condition was really fulfilled at any time during the period of the 69 weeks? The "times of the Gentiles" are regarded by Dispensationalists as beginning with Nebuchadnezzar's destruction of Jerusalem. This entire period, then, was distinctly not a period when Israel was "governed by God." If the clock represents "Jewish" time, with Israel in the land and governed by God, how then could it tick at all during the entire period from 606 B.C. to 30 A.D.? What the Dispensationalists really have is a parenthesis ("times of the Gentiles" beginning with Nebuchadnezzar) within which they have placed another parenthesis (the so-called "Church" age). On Dispensational principles the one parenthesis is no more entitled to be called Jewish time than is the other. If the clock could tick during *part* of the "times of the Gentiles", it could tick during the *whole* of it! If the clock stops ticking at 30 A.D., instead of 70 A.D., it does so quite arbitrarily. For Israel continued to be in their land and under foreign rulers during these 40 years (30-70 A.D.), quite as much as from 457 B.C. to 30 A.D.

What then of the 70th week? To sum up so far, the 70th week follows immediately upon the 69th week—there is no parenthesis. In the midst of the 70th week the anointed one is cut off. That much we know. His “cutting off” and His “causing sacrifice and oblation to cease” are one and the same thing. When Jesus was nailed to the cross, the law of Moses in its entirety was nailed to the cross with Him, for He fulfilled its penalty and its purpose (cf. Col. 2:13-15; II Cor. 3:7ff; Eph. 2:13-16, etc.). The very emphatic argument of the whole book of Hebrews is that Christ, by His death, did abolish the sacrifices of the Old Covenant. (cf. Heb. 7:11; 8:13; 9:25-26; 10:8-9).

Christ was actually crucified in the middle of the last prophetic week, (in the midst of the 70th seven) or three and one-half years after the beginning of his public ministry, thus fulfilling this part of the prophecy to the letter.

Only the last half of the 70th seven ($3\frac{1}{2}$ years) is left now to be accounted for. It is our opinion that the historic fact that for about three and one-half years after the death of Christ the gospel privileges were confined to the Jews by reason of providence, the prophecy that 490 years would be allotted to the Jews is finally fulfilled completely!

Some think the references in verses 26 and 27 to “the people of the prince that shall come and destroy the city and the sanctuary . . .” and “desolations,” and “upon the wing of abominations shall come one that maketh desolate, etc.” forces the termination of the 70th seven to be the terrible destruction of Jerusalem by the Roman Emperor Titus Vespasian in 70 A.D. While we believe the statements quoted above from verses 26 and 27 do predict this Roman desolation of Jerusalem, we do not believe that it is necessary to find the termination of the 70th week in this destruction. This destruction of the city and the sanctuary was a consequence of the Jews “cutting off” their Messiah, but its accomplishment extends to a time beyond the strict limits of the 70th week. We quote in full from *Prophecy and The Church*, by Allis, pgs. 114-115 where the difficulty with forcing the destruction of Jerusalem to be the termination of the 70th week is discussed thoroughly:

A difficulty with this interpretation is to be found in the fact that it does not clearly define the terminus of the 70th week. Unless the view is taken that "in the midst of the week" means "in the second half" of it, and even at the end of that half, the end is not definitely fixed. It seems very unlikely that if "in the midst" really meant "at the end," it would have been described in this way. On the other hand if "in the midst" is taken in its natural sense, a half-week, or three and a half years, remains to be accounted for after the crucifixion. Many interpreters regard this as referring to the period of the founding of the Church and the preaching of the gospel exclusively to the Jews, a period ending with or about the time of the martyrdom of Stephen. Others hold that the period of three and a half years was graciously extended to some 35 years, to the date of the destruction of Jerusalem by Titus, a reference to which is found in vs. 26. Both of these explanations may be regarded as possible.

With regard to the claim that the prophecy extends to the date of the destruction of Jerusalem in A.D. 70 it is to be noted that while the language of vs. 26 may seem to favor this, it does not require it. Vs. 26 speaks of events which will come "after the threescore and two weeks." Of these events it mentions first the cutting off of Messiah, which vs. 27 describes as taking place in the midst of the week. Then it speaks of the destruction of the city and sanctuary and finally of an "end" or an "end of war," which is a very indefinite expression. Vs. 27 declares that a covenant is to be made firm for "one week," that "in the midst of the week" someone will cause sacrifice and oblation to cease. Then it goes on to speak of the coming of a "desolator" and of a "full end." None of the predictions of desolation and vengeance contained in these verses can be regarded as so definitely included in the program outlined in vs. 24 that we can assert with confidence that they must be regarded as ful-

filled within the compass of the 70 weeks. They are consequences of the cutting off; they may be regarded as involved in it, but their accomplishment may extend, and if this interpretation is correct, clearly does extend beyond the strict limits of the 70 weeks, since the destruction of Jerusalem was much more than three and a half years after the crucifixion. But, in either case, the great climactic event of the last week was the crucifixion which took place "in the midst" of that week. So interpreted there can be no interval between the 69th and the 70th weeks.

There is no doubt that Jesus was predicting the destruction of Jerusalem by Titus in 70 A.D. when He quoted Daniel's "abomination of desolation" in Matthew 24:15-28. This desolation was to pour forth upon this city and its devastation would continue until God determined it was ended. For a graphic account of the destruction of Jerusalem in 70 A.D. read the *Antiquities* of Josephus. Josephus himself interprets the event as a fulfillment of the prophecy of Daniel.

But what is "the firm covenant with many" to be made for one week by the anointed one? It means that during the brief period of His earthly ministry and the infancy of the church (while the gospel was just beginning to be preached to the Jews) Jesus fulfilled the terms of the ancient covenant made with the seed of Abraham (cf. Rom. 15:8), that He secured its benefits to "many," (even the pouring out of the Spirit as prophesied by Joel), for the period up to the stoning of Stephen (or, if you prefer, perhaps in mercy until the time of the destruction of Jerusalem—at which time the "new covenant" which was in fact only the full unfolding of the old covenant and made no distinction between Jew and Gentile, went fully into effect through the destruction of the temple and of Jewish national existence). (Heb. 8:13; 9:15).

Edward J. Young's interpretation of the 70th seven is that the termination of the last week is indefinite. We quote from *The Prophecy of Daniel*, by Edward J. Young, pp. 220-221.

SPECIAL STUDY THREE

ABOMINATION OF DESOLATION

"In response to his prayer, Gabriel announces to Daniel that a period of seventy sevens—the exact length of the seven is not stated—in fact, seventy of them, has been decreed for the purpose of accomplishing the Messianic work. This Messianic work is described both in negative and positive terms; negative—restraining the transgression, completing in and covering iniquity; positive—bringing in everlasting righteousness, sealing vision and prophet and anointing of holy of holies.

Daniel therefore is to know and understand that from going forth of a word to restore and build Jerusalem unto an anointed one, who is also a prince (i.e., a royal priest), is seven sevens, and sixty and two sevens. We are not told when this word went forth from the Lord but the effects of its issuance first appear in the return from bondage during the first year of Cyrus. This period is divided into two. The first period of seven sevens is evidently intended to include the time from the first year of Cyrus to the completion of the work of Ezra and Nehemiah, and the second from the completion of the work of Ezra and Nehemiah unto the first advent of Christ, who alone can be described as an anointed one, a prince. During this entire period the city will be completely rebuilt, although this will be accomplished during times of distress and affliction.

After the expiration of these two periods, two events are to occur. Whether or not these two events fall within the 70th seven is not immediately stated. One of them is the death of the Messiah and the other follows as a consequent, the destruction of Jerusalem and the Temple by the Roman armies of Titus.

For the period of the 70th seven the messiah causes a covenant to prevail for many, and in the half of this seven by His death He causes the Jewish sacrifices and oblation to cease. His death is thus seen to belong within the 70th seven. Consequent upon this causing the sacrifices and oblation to cease is the appearance of a desolator over the pinnacle of the Temple, which has now become an abomina-

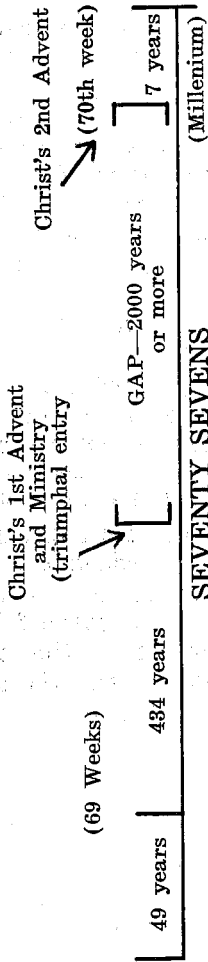
tion. Upon the ruins a determined full end pours out. This event, the destruction of the city, does not, therefore, take place within the 70 sevens, but follows as a consequent upon the cutting off of the Messiah in the 70th seven.

The question naturally arises, what marks the termination of the 70 sevens? In answer it should be noted that the text does not say a word about the termination. The *terminus ad quem* of the 69 sevens is clearly stated, namely, an anointed one, a prince. No such *terminus ad quem*, however, is given for the 70 sevens themselves. It would seem, therefore, that the *terminus ad quem* was not regarded as possessing particular importance or significance. No important event is singled out as marking the termination. All schools of interpretation, therefore, are faced with the difficulty of determining what marked the close of the 70 sevens. And all schools discover this event upon the basis of considerations other than those presented in the text. The text says nothing upon the subject. Therefore, we may safely follow the text. When the 70 sevens come to a conclusion, we do not know.

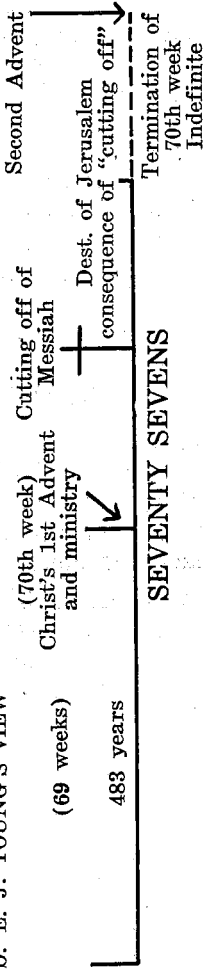
For that matter, the text is somewhat vague about the *terminus a quo* of the 70 sevens. It speaks merely of the going forth of a word. It appears that the principal emphasis is not upon the beginning and ending of this remarkable period but upon the mighty events which were to transpire therein, events which have wrought our peace with God. The passage is Messianic through and through. Well will it be for us, if we too, in our study of this supremely important prophecy, place our emphasis, not upon dates and mathematical calculations, but upon that central Figure who was both anointed and a prince, who by being cut off has made reconciliation for iniquity and brought in the only righteousness that is acceptable with God, even His own eternal righteousness."

To clarify a lengthy discussion of this passage concerning the Seventy Weeks, we have chosen to express the three major interpretations of this period alluded to in chart form. The first chart will represent in general, the view of the dispensationalists; the second chart will represent, in general, the view expressed by Edward J. Young; and the third chart will represent, in general, the author's view (which is also that view expressed by E. V. Zollars and Oswald T. Allis, whose works have been referred to in this section).

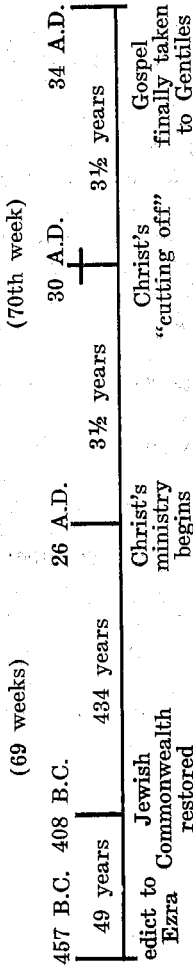
a. DISPENSATIONAL VIEW



b. E. J. YOUNG'S VIEW



c. AUTHOR'S VIEW



SERMON NUMBER NINE

THE PRAYER, THE PRINCE,
AND POSTERITY

Text: Daniel 9

INTRODUCTION

I. WHEN DID THIS PRAYER AND VISION TAKE PLACE?

A. In the first year of Darius the son of Ahasureus.

1. Already discussed the identity of Darius (ch. 5); he is the Gubaru of the Nabonidus Chronicle. No cuneiform text is known to us today that mentions the name of Gubaru's father, but silence is no evidence that his father could not have been named Ahasuerus.

2. Gubaru (Darius) was appointed king of Chaldea and Babylon in the same year that Cyrus conquered it, 539-538 B.C.

B. This was an era of many developments which would have far-reaching consequences.

1. Many of the pagan religions were being founded in this time; Buddhism, Taoism, Janism—these were to hold millions in fear and superstition.

2. Greek democracy was beginning to reach its peak along with Greek science and philosophy.

3. But the most important event of the time concerned a nation which had spent more than half a century in captivity, a nation which had lost its structure but not its identity

4. The Jewish nation was about to be released to return and rebuild its structure in preparation for the Messiah; it had learned one lesson well—idols are not gods.

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II. HOW DID THE VISION COME ABOUT?

A. Daniel was studying the scroll of Jeremiah.

1. "Books" does not mean the entire O.T. canon (for that had not yet been written).
2. Several "books" might be written on one scroll in those days. Jesus makes a quotation from "Jeremiah" in Mt. 27:9ff which contains some phrases from Zechariah. This probably indicates that more than one prophet's work was recorded on a single scroll.

B. Daniel was studying the "books" and specifically the scroll of Jeremiah.

1. The passage that caught his attention was: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy-years." (Jer. 25:9-11)
2. The desolation began with the captivity of Daniel in 606 B.C. and the first devastation of Jerusalem by Nebuchadnezzar. So, in the first year of Darius (538 B.C.), the 70 years (to end in 536 B.C.) would be almost completed.
3. Some regard the destruction of Jerusalem in 587 as the point from which the 70 years are to be reckoned. But Daniel would hardly feel that in 538 B.C. the 70 years were very soon coming to completion and be in fervent prayer about it if the 70 years started in 587; for then the completion of the 70-year period would have yet been 20 years in the future from 538 (Darius' first year).

III. WHAT DID DANIEL DO?

A. Exactly what you would expect such a man of God to do—he prayer.

1. And what a prayer!
2. This could be a model prayer for any man.

B. Daniel's prayer was answered.

1. And what an answer!
2. Perhaps not like he expected; maybe not understood by Daniel but certainly meaningful to us, on this side of its completion!

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DISCUSSION

I. REPENTANCE, 9:3-14

A. The highest form of prayer or communication with God is that where man pours out a soul of sincere repentance.

1. Repentance means "change of mind, change of heart."
2. There are two realizations man must arrive at before God can shower His blessings upon man:
 - a. Realize his own impotent condition—sinful, rebellious, lost.
 - b. Realize that God and His way is the way of power and victory.
3. The prayer of penitence is the expression of such realization.

B. Rebellion confessed, 3-6.

1. Daniel knows for certain that cause for captivity is stubborn, deliberate rebellion of the people.
2. He sees that time for captivity is about complete.
3. He knows majority of people still have not turned to God. His main concern is not to know the precise meaning of the number 70 (to come later) BUT TO IMPLORE GOD FOR THE COMPLETE, FULL AND MERCIFUL CLEANSING FOR THEIR SIN.
4. Important to understand Daniel's desire in order to understand the answer Daniel is given. (THE ANSWER HE IS GIVEN EMPHASIZES THE FACT THAT COMPLETE FORGIVENESS IS IN THE FUTURE IN THE WORK THAT THE "PRINCE" SHALL ACCOMPLISH.)
5. Daniel is in earnest; he fasts and humbles himself in sackcloth and ashes—to subdue the flesh in order to concentrate on the spiritual.
6. Daniel uses four synonyms for sin in order to emphasize the stubborn deliberateness of it. Jer. 6:16ff. represents the stubbornness of the people: "Thus says the Lord: stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, We will not walk in it . . . they said, We will not give heed . . ." So

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God said He would bring evil upon them . . . "the fruit of their devices, because they have not given heed to my words . . ." Ezekiel also hears God call the people "stubborn, rebellious, hard-hearted, stone-faced, etc." (Ezek. 2 and 3). THEIR SIN WAS NOT ONE OF IGNORANCE . . . BUT ONE OF DELIBERATION . . . THEY LOVED TO HAVE IT SO.

7. Those who have no love for the truth but take pleasure in unrighteousness will have what they want. God will allow them to have deluded minds, if they so desire. This impudent, arrogant, wicked people would not listen to the true prophets who predicted punishment — they listened to false prophets who cried, "Peace, peace, when there was no peace."

C. Rejection, 7:11.

1. It is evident from Daniel's prayer that he thought the captivity was about to be prolonged on account of the sins of the people so he prayed for the mercy of God.
2. The word confession in Gr. is *homologeō*, which means "to say the same as . . ." So Daniel, in his confession, is saying the same as God says about rebellion against God's will.
3. Daniel admits that God is just in bringing upon the people this captivity because God pre-warned them of consequences of rebellion in giving the law (Deut. 28-30).

D. Refusal, 12-14.

1. Daniel expresses fear for his people; in spite of the chastening of the captivity, they have not, for the most part, "entreated" the favor of God.
2. They have refused to appease God by humbling themselves and offering their hearts to Him.
3. They had not "sweetened their faces toward God by turning from their sinful ways which would have sweetened the face of God toward them."
4. God confirmed His Word as truly inviolable with the captivities of Israel and Judah. WHAT GOD PROMISES AND WARNS WILL SURELY COME TO PASS!

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5. The downfall of the covenant people involved an amount of cruelty and suffering that no other case in history could claim! Even to eating the flesh of their own children (II Kings 6:25-31; Jer. 19:9). GOD MEANS WHAT HE SAYS, AND MAN'S PROPER PRAYER APPROACH IS REPENTANCE AND CONFESSION . . . AGREEING WITH GOD . . . CHANGING THE MIND TO CONFORM TO HIS WILL!

II. REQUEST, 9:15-19.

A. Release, 15-16.

1. Daniel refers to the Lord's mighty supernatural deliverance of Israel from the great Egyptian empire centuries ago.
2. The appeal of Daniel is to the very name or nature of God to have mercy.
3. Daniel's prayer is that for himself and a God-fearing remnant who wish Gods' name to be honored, God will preserve His Holy Name by withdrawing His wrath upon this people and their homeland.
4. They have become a byword among the nations—this, of course, is the arrogant ridicule of the heathen who have no respect for Jehovah—so Daniel prays that first and foremost, God's name will be vindicated by His merciful and mighty deliverance of this holy remnant.

B. Restore, 17.

1. Daniel prays that the Lord's gracious face will shine upon His sanctuary and remove its desolation.
2. Nebuchadnezzar had done such a thorough job that weeds grew up in the courts—it was torn down and burned and left in ruins.
3. Daniel is not interested that the people and their temple be restored in order that their wounded pride be avenged, or that they may enjoy physical comfort and ease.
4. His concern is that God's holiness and faithfulness be vindicated.

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C. Redound, 18-19.

1. There is an emphatic repetition throughout this passage insisting that God's glory be vindicated in everything He does.
2. Sinning man deserves only judgment. If the Jews are delivered at all it will be entirely due to the very nature of God—His mercifulness.
3. This is the whole point of prayer—God seeks contrition and penitence in prayer in order that He may do for man what He has made up His mind to do for man all along!
4. It is not the eloquence of man's prayers, nor the quantity of them that move God to action—if this were so, answers would be merited. IT IS THE ATTITUDE. PRAYER DOES NOT CHANGE THINGS, MEN ARE CHANGED—THEY ARE SO CHANGED THAT THEY ARE DRIVEN TO THEIR KNEES IN DEEP CONTRITION AND DEPENDENCE, AND GOD CAN THEN ACT AS HE HAS SAID HE WOULD ACT AND WANTS TO ACT FROM THE BEGINNING OF THE WORLD!
5. God cannot act to bless any man if that man does not pray, believing, trusting, repenting. It is not God who changes—it is man who changes. MAN CHANGES—GOD ACTS! GOD ALSO ACTS WHEN MAN DOES NOT CHANGE TO CONFORM TO HIS WILL. BUT AGAIN IT IS IN ACCORDANCE WITH WHAT GOD HAS SAID HE WOULD DO CONDITIONED UPON MAN'S WISHES!
6. Daniel's prayer that God will act in the interest of His Own Perfect Will is as God wishes. GOD ONLY WANTS US TO BE BETTER THAN WE ARE. BUT HE KNOWS THAT THIS CAN ONLY COME AS A RESULT OF MAN'S SEEKING TO GLORIFY HIS CREATOR AND REDEEMER. GOD ACTS TO GLORIFY HIS NAME NOT OUT OF SELFISH EGOTISM, BUT IN ORDER TO BLESS HIS CREATION. Read such passages as Ezek. 20:9, 14, 22, 44, and Isa. 48:9-11 AND SEE THAT THE INEVITABLE RESULT OF GOD ACTING TO GLORIFY HIS OWN NAME IS THAT THE MAN WHO ACCEPTS AND ACTS IN ACCORDANCE WITH THIS IS THEREBY MADE A PARTAKER OF GOD'S GLORY (II Pet. 1:3-3). And

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this is the way Jesus taught us to pray, “. . . Hallowed, be thy name . . . Thy will be done . . . etc.”

III. REVELATION, 9:20-27.

A. Seraphim, 20-23.

1. Right in the middle of his praying, Daniel is approached by the angel, Gabriel, in human form, to deliver God's answer to his prayer.
2. God knows what His beloved need before they even ask and is able to answer before they get through praying.
3. God also knows that our greatest need is TO ASK!
4. As long as a man is self-confident and self-dependent he is in no position morally, intellectually or spiritually to receive. He only demands and spends whatever may come his way in goodness to confirm himself in his egotism.
5. Repetitious prayers, like the heathens', are vain and useless, simply because they are used by men to support their own vanity and are attempts to earn the blessings of God by meritorius praying and self-righteousness.
6. THEREFORE, BE ASSURED THAT THE “THINGS” YOU PRAY FOR ARE NO PROBLEM TO GOD. HE CAN GIVE YOU EXCEEDING ABUNDANTLY ABOVE ALL YOU CAN POSSIBLY ASK OR THINK, IF YOU UTTERLY, TOTALLY, UNRESERVEDLY TRUST HIM! THE PROBLEM IS NOT WHAT YOU NEED . . . THE PROBLEM IS YOU, RESTING ON THE EVERLASTING ARMS!

B. Seventy, 24-26.

1. Difficult to exaggerate the significance of this passage in teachings of dispensationalists. Often appealed to as definite proof that the entire “Church age” is a parenthesis in the prophetic program.
2. The “church age” is supposed to occur between the events listed in verse 26 and verse 27. Verse 27 concerns the “70th week” which is supposed to be, according to dispensationalists, the Millenium or the 1000 years of Rev. 20.

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3. The word translated "weeks" is literally, "sevens." Could be paraphrased, "Sevens — and in fact seventy of them are decreed . . . etc." In light of other key passages (Ezek. 4:6; etc.) we have the "year-day" theory which would make this "Seventy weeks-of-years, that is, 7 years \times 70 are decreed, etc." Thus 490 years express in Divine revelation that a definite period of time has been decreed for the accomplishment of all that which is necessary for answering Daniel's prayer.
4. A list of things to be accomplished during these 490 years are given: (a) finish the transgression—the Jews to reach the height of their transgression, crucifixion of the Messiah (b) put an end to sin—in the death of the Messiah God would conquer sin and offer man by faith a way to overcome sin (c) atone for iniquity—reconcile man to God, thus breaking man's heart (d) bring in everlasting righteousness—imputed righteousness and practiced righteousness (e) seal both vision and prophet—God's prophecies and types are confirmed by being fulfilled in Christ (f) anointing a most holy thing (the phrase is without the definite article and refers to a thing, not a place) literally it would read, "anointing of holiness of holiness." Dispensationalists insist that all these events are still in the future.

Of course, if the fulfillment of verse 24 is still future, and if the events of the 69 weeks are already fulfilled, then the 70th week must still be future. Therefore, they think, there must be an interval between the end of the 69th week and the beginning of the 70th week; and the entire Church age can be regarded as a parenthesis.

5. But have these events (v. 25) been fulfilled or not? IN THE LIGHT OF PLAIN N.T. TEACHING IT SEEMS INCREDIBLE THAT ANYONE COULD INSIST THAT THESE THINGS ARE FUTURE! The book of Hebrews represents all these transactions as hav-

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ing been fulfilled at Calvary! When Jesus comes the second time He comes NOT to deal with sin (Heb. 9:28).

6. If all items in vs. 24 are Messianic that settles the terminating point of the 70 weeks.
 7. In vs. 25 we are told exactly how many years intervene between the return of the Jews to rebuild Jerusalem and the coming of the Messiah—69 weeks-of-years (483 years). This prophecy was fulfilled in a marvelously accurate way.
 8. The 7th year of Artaxerxes (457 B.C.) was the first official decree for the Jews to rebuild their commonwealth (earlier just the temple). Read it in Ezra 7. Reckoning from 457 B.C., counting the first 7, 49 years, we should arrive at 408 B.C. for the restoration of the Jewish commonwealth . . . and this date accords in perfect accuracy with the facts of history. Reckoning from 408 B.C., counting the next 62 (434 years) we come down to the year 26 A.D. as the close of the second period. This is when Christ was baptized (anointed).
- C. Seventieth, 27.
1. After the second 62, the Messiah is to be cut off, that is during the 70th week . . . in the midst of it. **THIS SHOULD SETTLE ONCE FOR ALL THAT THE 70TH WEEK IS NOT WAITING FOR CHRIST'S SECOND COMING!**
 2. Dispensationalists are fond of the illustration of a clock. The ticking clock, they say, represents Jewish time. The mystery parenthesis is "time out." God only counts time in dealing with Israel, when the people are in the land. Some add, only when they are governed by God. They say the clock ceased to tick at the triumphal entry and it will not tick again until that moment, still future, when God resumes His direct dealings with Israel (the Millenium).
 3. If the 69 weeks are exactly 483 consecutive years, as even dispensationalists admit, and if the 1 week

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is to be exactly 7 consecutive years, IT IS INCREDIBLE THAT AN INTERVAL WHICH IS ALREADY MORE THAN 1900 YEARS IS TO BE INTRODUCED INTO THIS WHOLE PROPHECY. There are also very serious difficulties with the "Jewish time-clock theory"

- (a) Israel was in the land 40 years after Christ died (2) How could the clock tick anytime during the 483 years Israel was in its land, since Israel "governed by God" was not true of all that time.
4. The 70th week follows immediately upon the 69th week. In the midst of the 70th the anointed one is cut off. His cutting off and causing offering and oblation to cease are one and the same.
 5. Christ was actually crucified in the middle of the last prophetic week or $3\frac{1}{2}$ years after the beginning of His public ministry
 6. Only the last $3\frac{1}{2}$ years of the last week is left to be accounted for. The historic fact is that for about $3\frac{1}{2}$ years after the death of Christ the gospel privileges were confined to the Jews by reason of providence—the prophecy that 490 years would be allotted to the Jews is finally fulfilled completely—for after that $3\frac{1}{2}$ years Paul took the gospel to the Gentiles
 7. The statements in vs. 26-27 concerning the people of the prince who shall make desolate refer to the Romans who destroyed the temple and the Jewish commonwealth—it is not necessary, however, to find the termination of the 70th week in this destruction. THIS DESTRUCTION WAS A CONSEQUENCE OF THEIR COMPLETE REJECTION OF THE MESSIAH BUT THE CONSEQUENCE WAS NOT ACCOMPLISHED UNTIL AFTER THE END OF THE 70TH WEEK WAS OVER!
 8. During the brief period of Jesus' earthly ministry and the infancy of the church, Jesus fulfilled the terms of the ancient covenant to "many," even in the pouring out of the Holy Spirit upon all flesh prophesied by Joel, and this is the terminating point of the 70th week.

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CONCLUSION

I. WHAT DO WE LEARN FROM THIS?

- A. When man repents and prays in dependence upon God, when man's primary concern is that God's glory be magnified and His name be exalted, HE PUTS HIMSELF IN A POSITION FOR GOD TO ACT ON HIS BEHALF AS GOD WANTS TO DO.
- B. God wants to bless us by spiritual renewal, not by materialistic affluence.

Billy Graham wrote in *Decision*

"Eric Sevareid, the commentator, remarked after the first moon landing: 'There is aftel all another side, a dark side, to the human spirit also. Men have hardly begun to explore these regions, and it is going to be a very great pity if we advance upon the bright side of the moon with the dark side of ourselves; if the cargo in the first rockets to reach there consists of fear and suspicion. Surely we ought to have our credentials in order, our hands very clean, and perhaps a prayer of forgiveness on our lips as we prepare to open the ancient vault of the shining moon.'

"What if we as a people would exert the same effort, the same energy, the same dedication and sacrifice, in setting our individual spiritual houses in order, that the NASA people have done in planning the moon flights? What if each of us would sincerely examine his heart and say with David, 'Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting' (Psalm 139:23-24)? What if we were to pray that prayer and mean it? What if we would exercise the care in our spiritual lives that NASA exercises in keeping a space rocket 'without spot or blemish.'

"Are we assuming by our slipshod faith, our sins, our fears, our failures, that a human soul is less valuable than a rocket made of steel, wire and bat-

teries? Any thinking person should realize that the space hardware will become rusted and corroded by the ravages of time, but our immortal souls will go on living forever.

"No matter how many planets we visit, no matter how advanced our scientific achievements, if we fail to deal with what Mr. Sevareid called "the dark side" of the human spirit, if we fail to conquer "inner space," then the conquest of outer space will have no meaning. The solving of such social problems as inflation, pollution, crime, and a thousand others, will carry little meaning unless we can solve the problems of the human spirit.

"Dr. Wernher von Braun has said: 'The materialists of the nineteenth century and the Marxist heirs of the twentieth tried to tell us that as science yields more knowledge about the creation, it makes us able to live without faith in a Creator. Yet so far, with every new answer we have discovered new questions. The better we understand the intricacies of the atomic structure, the nature of life and the master plan for the galaxies, the more reason we have found to marvel at the wonder of God's creation. But our need for God is not based on awe alone. Man needs faith just as he needs food, water or air. With all the science in the world we need faith in God.'

"To listen to some of our political leaders we might think that all of our problems can be solved without God's help, that all we need is more money. But the Bible teaches that God and man are partners. God created man both for fellowship and as a co-laborer. And man is helpless without God. When Jesus came to do his work in the world, he called 12 men to help him in his ministry. When he left he placed the burden of the work of his Kingdom upon their shoulders, and he said, "Without me ye can do nothing" (John 15:5).

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“We Americans have felt that we can build a better world without God. This is what the Communists are trying to do. And wherever they have extended their form of life they have made a mess of it, from Cuba to Czechoslovakia. Their people have a standard of living far below that of the rest of the Western world, and they are robbed of basic freedoms, such as the freedom of the press, freedom of speech and freedom of religion.

“We are in danger of copying the Communists by trying to achieve our goals without reference to God. We are trying to build a perfect society on the cracked foundation of human nature. For example, we are trying to wipe out crime without dealing with the corrupt heart of the criminal. The problem of crime is not just poverty, poor law enforcement and an antiquated judiciary system. It is all of this, but it is more. It is corrupt human nature that needs to be regenerated. This is why Jesus said, “Ye must be born again” (John 3:7).

“When we examine the problems that confront us in our world today, we find that every one of them resolves into a problem of “inner space,” a problem of the dark side of the human spirit. We are infected by the disease of sin. The Bible says, “There is none righteous, no, not one” (Romans 3:10). The Bible says, “All have sinned, and come short of the glory of God” (Romans 3:23).

“The Bible gives only one answer, and that is the answer given by Jesus Christ long ago. He said, “Ye shall know the truth, and the truth shall make you free” (John 8:32). We are never going to be free from the binding problems of alienation, loneliness, crime, alcoholism, lust and greed until we know the freedom to be found in a personal relationship with Christ. He said, “I am the way, the truth, and the life: no man cometh unto the Father”—no man will find life’s fulfilment—“but by me” (John 14:6).

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EXAMINATION NINE

REFUTATIONS

(Answer the following by giving the argument which will correct the statement)

1. Daniel could not have been reading the "books" of the O.T. since the O.T. canon was not complete in his day. Refute!
2. The revelation of the angel to Daniel in the latter part of chapter 9 has nothing to do with Daniel's prayer in the first part of chapter 9. Refute!
3. The seventy weeks are the millenium. Refute!

ASSOCIATIONS

(Associate the persons or events of column one with the correct person or event of column two)

1	2
Jeremiah	angel
seventy weeks	millenium
wing of abominations	Armageddon
anoointed one	prophet
Darius	king of Babylon
Ahasuerus	Gubaru
Gabriel	father of Darius
oblation	Messiah
covenant	temple
seventy years	time of Jewish captivity
	meal offering
	the gospel
	time of Jewish history

MEMORIZATIONS

(Fill in the blanks:)

_____ weeks are decreed upon thy people and upon thy holy _____, to finish _____ and to make an end of _____, and to make _____ for iniquity, and to

bring in everlasting _____, and to seal up _____
and _____, and to anoint the _____.

EXPLANATIONS

1. Explain why Daniel prayed such a prayer of emphatic repentance.
2. Explain why Daniel was studying the "books" to understand the number of years of the Jewish captivity.
3. Explain why the "seventy" weeks are descriptive of the era of Jewish history from Perian release from captivity until the coming of the Messiah.
4. Explain what we know of the "70th week"—its beginning and ending.

CHAPTER TEN

IV. ANGELIC ASSISTANCE—10:1-21

a. ANGELIC APPEARANCE

TEXT: 10:1-9

- 1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare; and he understood the thing, and had understanding of the vision.
- 2 In those days I, Daniel, was mourning three whole weeks.
- 3 I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.
- 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel,
- 5 I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz:
- 6 his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude.