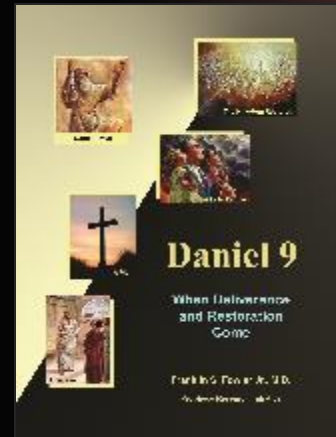


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The Story of Daniel 9



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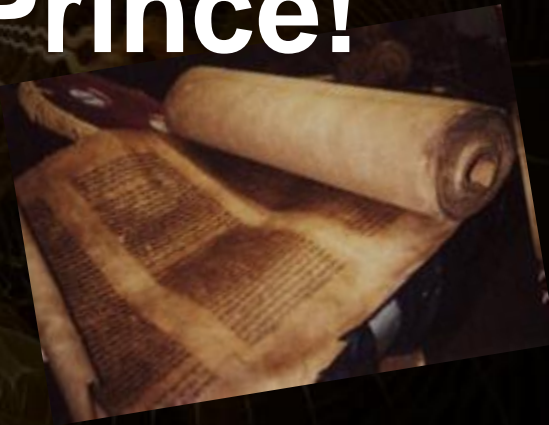
The Story of Daniel 9

Franklin S. Fowler Jr., M.D.

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Lesson Four – Daniel 9

When Jesus Becomes Messiah the Prince!



We begin our study today with a brief “review.”

“Know therefore and understand, that from the going forth of the commandment ... unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.” (Dan. 9:25)

In the last lesson we made the assumption that this period of time, or 483 years, went to the baptism or the anointing of Jesus. How can we be sure?



Let's look at the Hebrew words:

“Messiah the Prince”



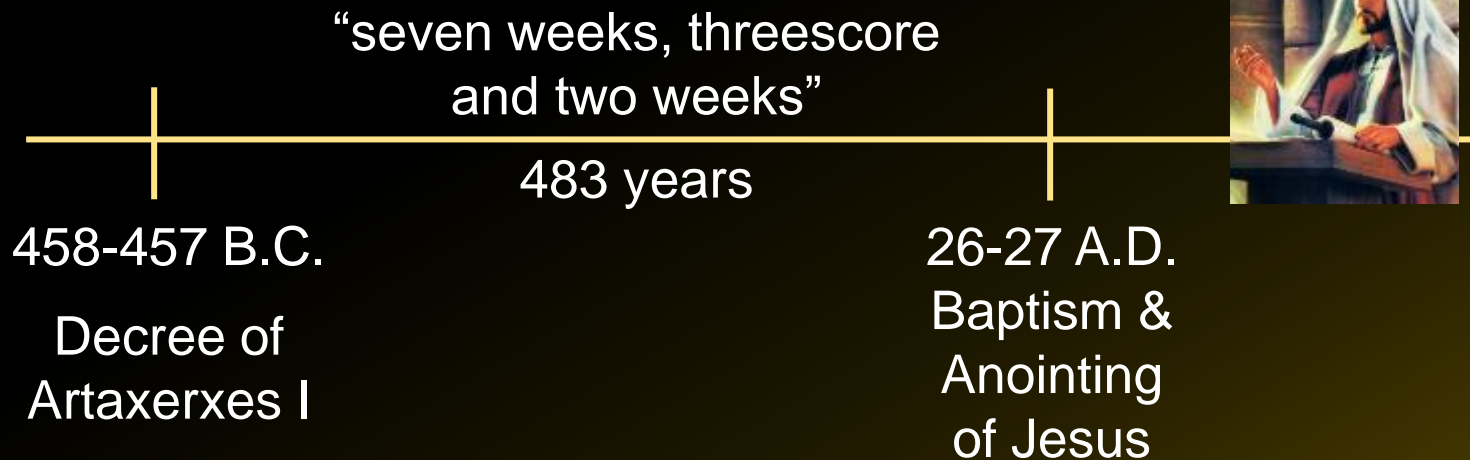
The word for “prince” is *nagiyd* and means “leader.” It can be secular or religious, good or evil. For “Messiah,” it is *mashiyach*, which means “anointed one.”



Together these words mean:

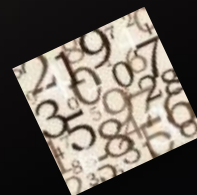
“unto the Anointed One Leader”

Virtually all scholars see this as referring to “Messiah the Prince,” Jesus Christ, at the time of His baptism.



Another important question that we must lay to rest is why the 7–62 week sequence is used.

Why begin with a “7?”



The main reason for the Babylonian captivity had its roots in Israel’s rebellion against the sacred Sabbatical year or *Shemita*. That was the last year of a seven-year period. That last year was to be a *Sabbath* when the “land rested.” It was part of 7 yearly cycles of 7!!!

Those times became a great symbol for man’s total dependence on God.

Looking at this deeper, those prophetic “times,” as we have studied, represent “weeks of years.” Therefore, that first “seven weeks” represents seven years for each “week block” of time. Since there are seven blocks of time noted, it is 7×7 or **49 years** that began this timed prophecy.

What could that mean?

On the afternoon of the 49th yearly Day of Atonement when all of its ceremonies were completed, a trumpet was blown, heralding the onset of the sacred year of the Jubilee. That was a great **50th year** of “restoration!”

The 490 years were divided into ten periods:



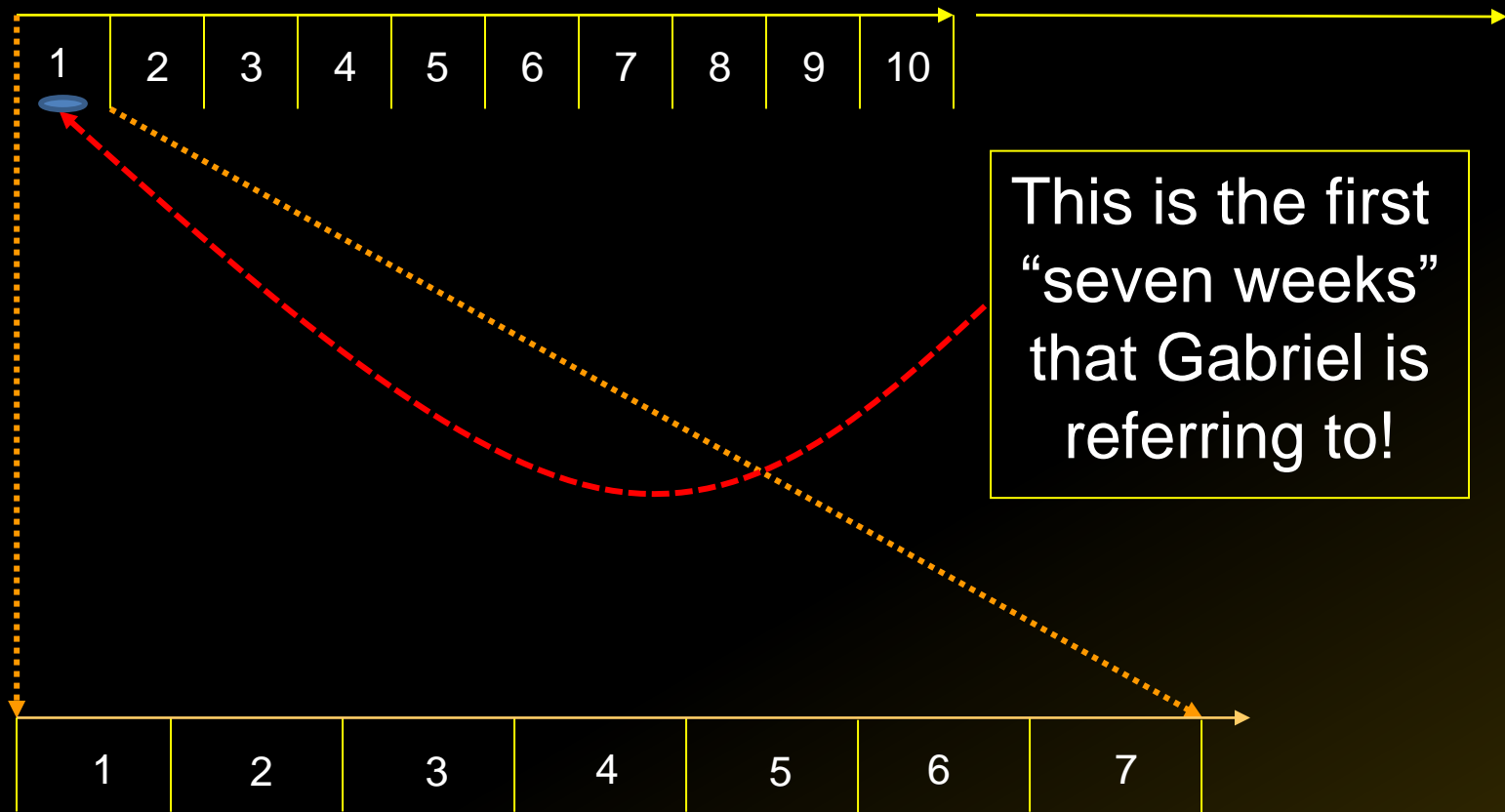
or Ten 49-year
Jubilee cycles

Each of those
periods is further
divided into:



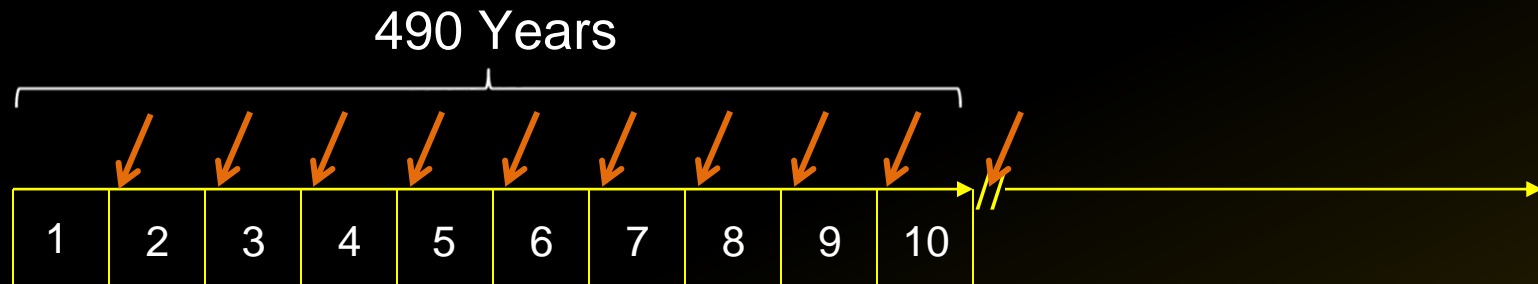
Seven seven-year cycles

These were the Sabbatical-year cycles.



*“from the going forth of the commandment ...
unto the Messiah the Prince shall be seven
weeks [49 years], and threescore and two
weeks”* (Dan. 9:25)

Again, the Jubilee year began at the end of every 49th year, which was actually the first year of the next 49-year cycle!



Ten 49-year cycles
Each 50th year is a Jubilee



The Sabbatical year was very sacred and highly symbolic to the Jewish people.

During that whole year, God's people lived in such a way as to depict what the heavenly Canaan might be like.

All debts were cancelled, fence lines were dropped, and neighbors could enjoy the orchards and gardens of others.

Then – after every seven Sabbatical cycles came the Jubilee Year. That was of elevated importance, where even land was returned to its original owner.

It was an intense time for spiritual renewal; differences between rivals ceased.

God is saying in this first “seven” – this cycle of Sabbatical years and one Jubilee is to be your probationary “model.” In the 490 years there will be ten Jubilee cycles. After that, “the end,” no more chances to change! Ten would be the number of “completeness!”

When this prophecy begins, you will be on a “Jubilee plan.”

At the end of ten Jubilee cycles, there will be total restoration! In fact, redemptive history will be finished!

That’s interesting! Didn’t God already hint this in verse 24 by saying, when sin is put away, everlasting righteousness would come in?

Prophetically, the issue of evil will then be gone! It will be time for the Second Advent.

There's something unusual that is being carefully reinforced!

All apocalyptic prophecy has to occur within that 490-year period of time. That is God's numeric plan of completion!!!

That's a dimension we must factor into all *end-time prophecy*.



What is all this really saying to Daniel's people
– actually to you and me?

That 490 years is a period of probation. It is a “legal directive” that all sin and wrongs must be corrected within that time! This is a “worldview” – a prophecy for all time!!!

That means **if** God's mercy has a “time limit” – and that is exactly what we learn from the Jubilee/Sabbatical/Day of Atonement models – this study is most solemn! There will be no other chance! Then, God's eternal sentencing.
His reward – or curse – will come.

But – you say, that was all long ago.

It can't be important to me!

We are going to find something
stunning in just a short while.



God actually stopped that
“clock” and began a “tarrying
time” at the Cross. In mercy,
He delayed the last 3½
years of this prophecy!

The clock is now about to start again!



“And after threescore and two weeks shall Messiah be cut off, but not for himself: 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 unto the end of the war desolations are determined.” (Dan. 9:26)

“And after threescore and two weeks shall Messiah be cut off” (vs 26)

“And after” (*aharay*) simply means that what now follows comes after that “threescore and two weeks” or 62 weeks.

This type of expression helps to establish the sequence of events.

Verse 25:

7 weeks + 62 weeks

Verse 26:

After the 62-week period something terrible happens to the Messiah.

It doesn't tell us, **yet**, how long that period might be. But we know the 69 weeks (483 years) must pass before it can happen! Daniel won't understand that for another four years. (10:1)

“And after threescore and two weeks shall Messiah be cut off” (vs 26)

This also means that after Christ’s baptism or anointing, this tragedy comes.

“Cut off” is karat. It can be used literally or figuratively. Its use here conveys a prophetic metaphor, meaning the Messiah will be “eliminated or killed.” (cf. Psa. 37:38)

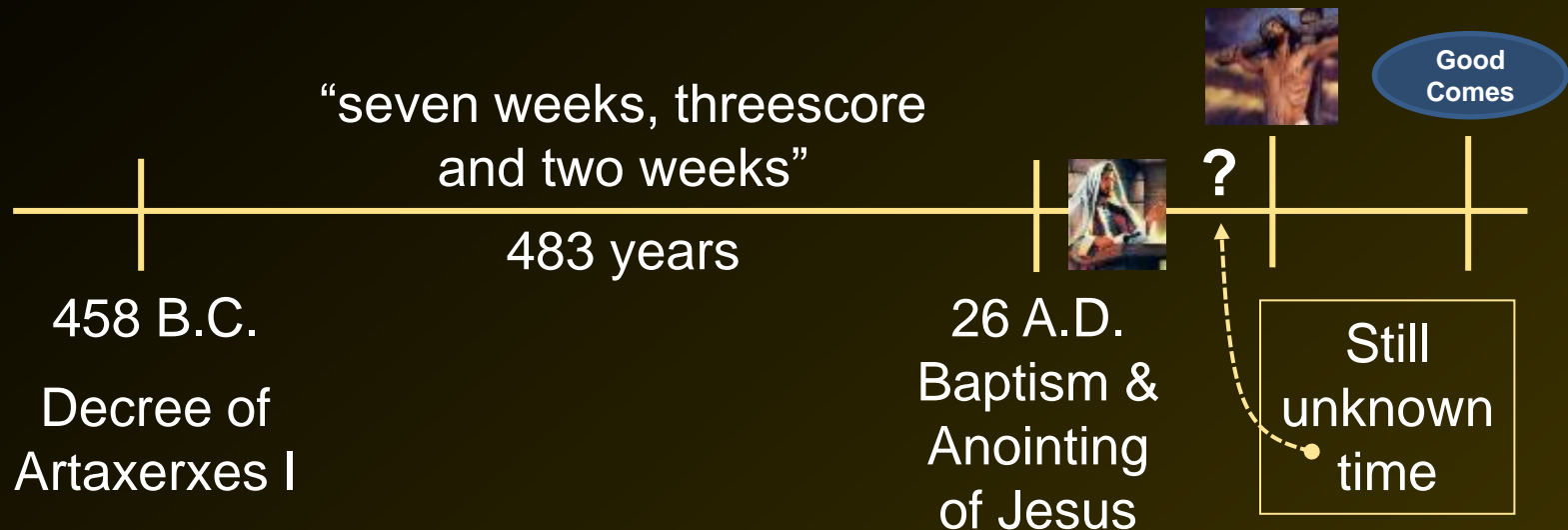
Long before the arrival of the long-hoped-for Savior, Daniel is told that He would come and die. We must recall what Gabriel previously said:

A time is coming when all sin will be gone,
Satan will be vanquished, the sanctuary will
be cleansed and holiness will be vindicated!

(Dan. 8:14, 9:24)

That's the end of God's redemptive plan!

It happens because Messiah is “cut off.”
Something good out of something bad:



Notice the
next phrase:

*“And after threescore and
two weeks shall Messiah be
cut off, but not for himself:”*

There seems to be something very special in this thought. This expression is not characterized properly in the KJV. The Hebrew idiom suggests that when Jesus died, it appeared as though His “great purpose” had failed.

Is that true?

“All His disciples forsook him.” (Matt. 26:56)

“We trusted that it had been he.” (Luke 24:21)

“He is despised and rejected of men.”

(Isa. 53:3)

Yet – He went through the experience anyway. With a faith based upon the weight of evidence, He submitted to shame and torture. What trust He had in prophecy!
What trust in just a few contacts with God!

The next part of verse 26 needs careful concentration. It IS the subject of heavy disagreement – but it doesn't need to be.

“and the people of the prince that shall come shall destroy the city and the sanctuary” (vs 26)

Recall that in verse 25 Jesus is called Messiah the Prince. “Messiah/Prince” is referred to as a “couplet.” Earlier in verse 26 the word Messiah is used, revealing one side of the “couplet.” Here, the word “prince” shows the other side.

What does this all mean? Jesus is represented as Messiah the Prince, Messiah or Prince!

“and the people of the prince that shall come shall destroy the city and the sanctuary” (vs 26)

Is that worded right? Christ's people come to destroy the “city” and “His Church?”

At first this doesn't make sense. Because of that, there are many colorful views as to what this means. Let's now carefully think:

Recall, this refers to the time of the crucifixion!



God's people (the Jewish nation), because of apostasy, bring upon themselves destruction! Remember the cry of those people just before Jesus was led to Calvary:

"His blood be on us and our children."



Jesus knew what would happen before that fateful day. In fact, their rebellion had reached an irrevocable point during His trial.

In Matthew 23 He denounces the Jewish leaders in language never before used. In seven woes He unequivocally shows that they are now cursed! Then we note this:

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matt. 21:43)

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” (Matt. 23:37-38)

The Jewish people, who had long before been chosen as God's elect, ceased to be His chosen people **prior to** the end of the 490 years.

The great purpose for the 490 years
could not yet be accomplished!
Something has to be put on hold!



God would still be looking for a “holy people.”

This is where, long before Daniel came
on the scene, God visited the prophet
Habakkuk with a message directly apropos
to what is being given in Daniel 9.

*“For the vision is yet for an appointed time, but
at the end it shall speak, and not lie: though it
tarry, wait for it; because it will surely come, it
will not tarry.” (Hab. 2:3)*

Before we explore that further, let's look at how final that Jewish rebellion was.

“Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city. How can I give thee up? How can I see thee devoted to destruction? Must I let thee go to fill up the cup of thine iniquity? One soul is of such value that, in comparison with it, worlds sink into insignificance; but here was a whole nation to be lost.” (DA 577)



“While the last rays of the setting sun were lingering on temple, tower, and pinnacle [the day of His triumphal entry], would not some good angel lead her to the Saviour's love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking herself by her impenitence in fetters of bondage,—her day of mercy was almost spent!” (DA 577-578)



The “tarrying time” concept does not mean that there is a delay in Christ’s coming. God’s clocks are set precisely on a 6000-year plan. Six millennia from the fall of Adam and Eve, the redemptive purpose – God’s divine agenda – will be complete.

The “tarrying time” IS a delay in this 490-year prophecy! Virtually the whole book of Revelation reveals how that period will be finally completed.

This is wonderful and stunning! Daniel 12 actually sets the timing framework.



We need to be very careful that the Biblical concepts of “time” are used correctly. The “posterchild” illustration is Christ’s parable presented at the end of His eschatological discourse:

“If that evil servant shall say in his heart, My Lord delayeth his coming,” He “shall cut him asunder.” (Matt. 24:48)

Jesus did add the word “if” (*ean* – G). “If” anyone says that He is delaying His coming, he IS an “evil servant.”

Please note carefully. ➡

When Jesus gave this warning parable, He had just given many timing prophecies that related directly to the very end of time. It is as though He were saying:

“After I gave you all those very specific clocks, don’t dare say I’m going to delay my coming!”

You might be saying right now – “BUT we are not to know the ‘day and the hour’ of His coming.”

Whenever I hear that, I can only react with one word: “WHAT?!?” That is totally out of context!



“The exact day and hour of His coming have not been revealed. Christ told His disciples that He Himself could not make known the day or the hour of His second appearing.” (SJ 175 – 1900)

“Besides this, our Lord does not intend to say ... that the approach of the time shall not be known, but that the exact ‘day and hour knoweth no man.’ He does say that enough shall be known by the signs of the times, to induce us to prepare for his coming, as Noah prepared the ark.” [GC88 359 – quoting Joseph Wolff (1795-1862), a Jewish Christian]

Jesus Himself told us that we would know so closely that we would know when He was even at the doors:

“When ye shall see all these things, know that it is near, even at the doors.” (Matt. 24:33)

Paul was fully aware of the
“tarrying time.”



*“For ye have need of patience,
that, after ye have done the will of God, ye
might receive the promise.... For yet a little
while, and he that shall come will come,
and will not tarry.”* (Heb. 10:36-37)

God is not a Being who relates in the realm
of the vague. He already gave detailed signs
related to when it could be declared that the
“season has arrived.”

You may be thinking: “Jesus made it very plain that we wouldn’t even know the ‘season’ when He might come.”

“It is not for you to know the times or the seasons, which the Father hath in his own power.” (Acts 1:7)
(addressing the disciples)

1. He never said His coming would be delayed
2. He never said it would be with mystical suddenness!
3. Nor did He say we would never know.
4. The parable of the fig tree says we “will know” when the season is nigh – summertime/harvest!

In fact, we know the season He will come!

The ancient Jewish Feasts were actually prophecies of (a) our walk with Christ and (b) the timing of the end of the world!

Jesus will come at the time of the *Feast of Tabernacles*, which is in the fall of the year!



Even this lady knew that – when she noted that the first advent was at the time of the Spring Feasts and the second advent would occur at the time of the Fall Feasts! (GC 399-400)

We must be so careful when we study!

God is a Being of great detail, and He wants us to study the same way!

What did Jesus allude to in Acts 1:7?

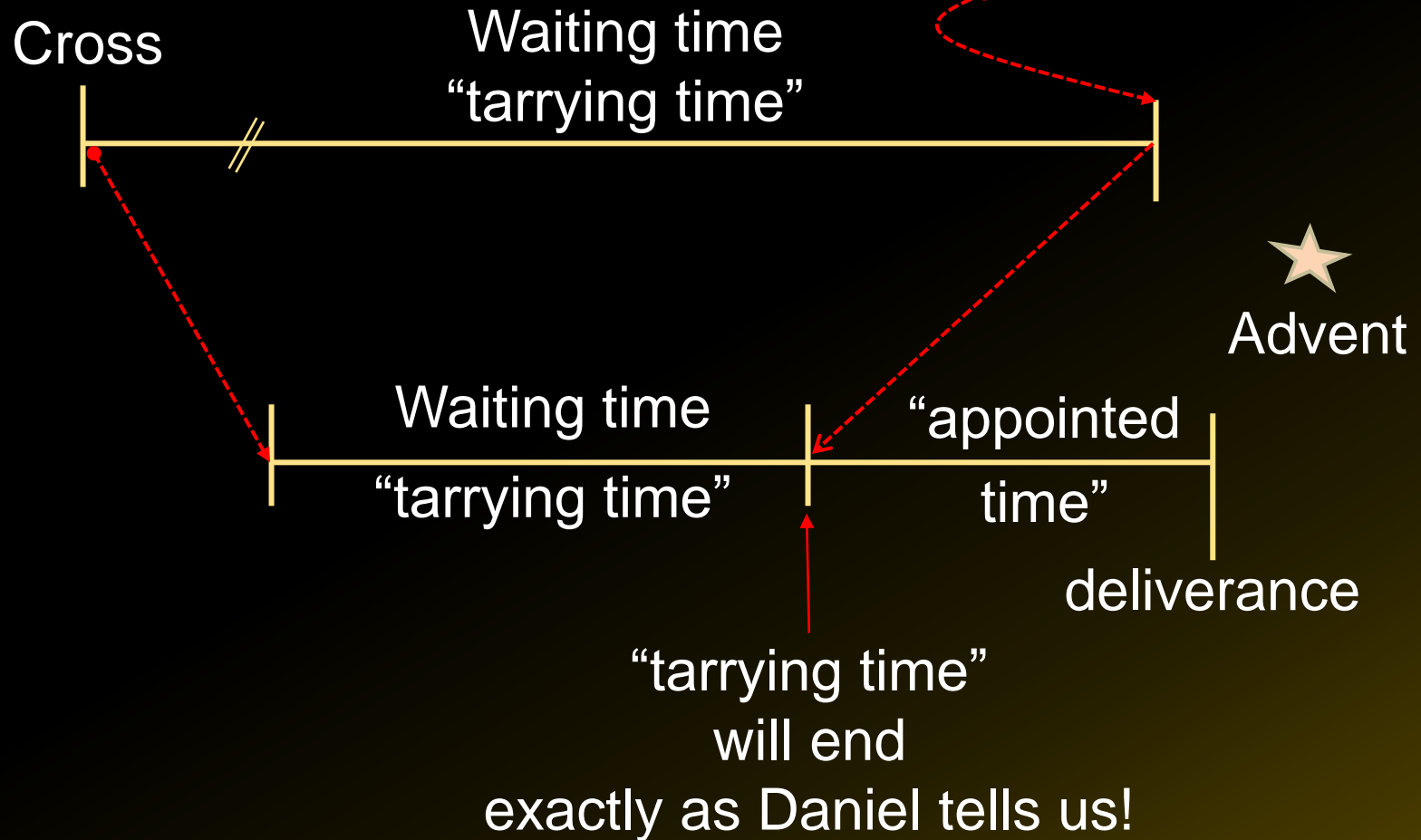
Looking forward in time, one cannot predict when the consummation of events will begin, that was in the Father's hand. BUT:

When the predicted developments begin to occur, which He specifically outlined (Matthew and Luke), it's going to happen within one generation, or 40 years. Daniel fills in the details – and there is where Jesus told us to go!



This is what we know so far:

Daniel tells us
“when” this ends!



**Let's now look at the
final phrase
of Daniel 9:26**

*“and the end thereof shall be with a flood,
and unto the end of the war desolations are
determined.”* (Dan. 9:26)

These last phrases have very
meaningful symbols.



“and the end” refers to the time when the
Jewish people, making up that ancient church,
no longer exists. They destroyed themselves.

God’s view of that tragedy?

“with a flood” – like an army overwhelming its
opponents. (cf. Dan. 11:10, 22, 26, 40)

“Looking upon the smitten Lamb of God, the Jews had cried, ‘His blood be on us, and on our children.’ That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children’s children, a perpetual curse.” (DA 739)

That is why it says: *“the people of the prince shall destroy the city and the sanctuary.”*

God’s chosen people brought to an end the meaning of who “God’s people” (symbolized by the “city”) and His church (represented by “the sanctuary”) were.

The chosen people of over 1500 years brought on themselves the demise of what God had planned to be His great ideal church.

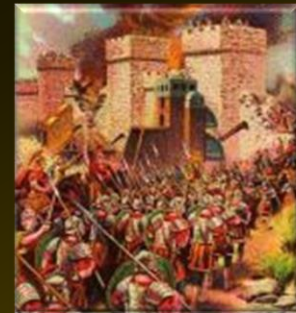
“Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for *eighteen* hundred years [two thousand now],—a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!

“Terribly will that prayer be fulfilled in the great judgment day. When Christ shall come to the earth again ... those who prayed, ‘His blood be on us, and on our children,’ will receive the answer to their prayer.” (DA 739)

There is one final phrase that we must finish in Daniel 9:26:

“and unto the end of the war desolations are determined.” (vs 26)

“Unto the end of the war” – the weight of evidence suggests that the literal meaning of this refers to the great siege on Jerusalem by Titus in 70 A.D. That is when the temple was destroyed and, for all practical purposes, the worship structure of the Jewish nation as God had directed ceased.



That means that there would be a “gap” in time before the completion of this prophecy!

This concept is crucial to understand.

Also the great redemptive purpose of this prophecy is yet to occur.

God’s sentencing of those in rebellion is also delayed to reinforce this principle!

The 490-year period is yet to be completed in time and purpose! There are “gaps” in both!



“desolations are determined.” (vs 26)

Something uniquely parallel between the Jewish people and those at the very end emerges. The conditions of remaining a favored nation were rejected. Jesus, in terrible curses before the Cross, sealed the Jewish doom.

At the end of time, rejection of God's conditions relating to His law, leads to another curse of a church, called Babylon!

Those end-time issues relate to the vast imagery of the antichrist, which unfold in Daniel 8 and morph into the “beast” of Revelation 13.

They will receive this curse:

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” (Rev. 14:10)



As with Jerusalem, so with the “church” at the end of time, called “Babylon.” Its antichrist leader, the “beast;” the final end, “desolation.”

God's terminal wrath on that rebellion means "nothing is left."



The word "desolations" is plural and suggests the dual application we have noted. Again, this refers to the fall of Jerusalem in A.D. 70 and the spiritual fall at the end of time when the "abominations lead to desolation."

The end-time "desolation" refers to the time when the Seven Trumpets begin. In the first four, God begins the de-creation of the earth, which is totally desolate when He comes.

Daniel has many references to the word “desolation.” They all refer to the same end-time setting:

“transgression of desolation” (8:13)

“desolations are determined” (9:26)

“for abominations it will be desolate” (9:27)

“abomination that maketh desolate” (11:31)

“abomination that maketh desolate” (12:11)

God originally gave to man incredible authority and responsibility:

“and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Gen. 1:26)

Man did not honor that elevated charge that God gave to him. **What He gives, at some point is taken away!** A glimpse of what God's reaction might be comes from the desolation at Noah's flood.

At the very end, the imagery from many prophetic areas shows that God starts that process by “de-creating” the earth.

When Jesus comes there will be a vast wilderness which will be the “home” for Satan for the 1000 years. (Rev. 20:2-3)

“The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.”

(GC 657)



“Concerning the condition of the earth ‘in the beginning,’ the Bible record says that it ‘was without form, and void; and darkness was upon the face of the deep [“bottomless pit” imagery]’ Genesis 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition [speaking of just before Jesus comes again].”

(GC 658-659)



“and unto the end of the war desolations are determined.” (vs 26)

“are determined” (*charats* – H) is an interesting way this verse ends. Many scholars interpret this as “decreed,” which is the implication.

But the verb is in the *niphal* or passive tense. How could this be when we have already seen a powerful God in retributive justice?

It is a fascinating summation of what happens to man, determined by his choice!

God's government is established on fixed standards and rules. Its operations are driven by love and justice.

Through the Cross, amazing mercy was extended to man. He was given opportunity to repent and time to change. This 490-year period is reflective of that amazing grace.

Two amazing legal pictures, given in Daniel 8 and 9, come to us:

For the saints:

1. The death of Christ opened the door for mercy – Jesus Christ became the Messiah.
2. Their giving up sin will bring in everlasting righteousness.
3. They will vindicate God by permitting holiness to come into the universe once again.

For the wicked:

1. Those once claiming to belong to God's kingdom will rebel against His principles.
2. Desolation will be the natural outcome.
3. They will be forever lost.

Will there be another people who will be totally His, who will give up all sin and rebellion, who will meet all the kingdom conditions for everlasting righteousness?

“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.” (Rev. 7:14-15)

Won't that be a small number?

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

"And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:10-11)



There is Jesus. I can hear Him saying right now, “Will you join me? I want you to be there. Whoever you are, I’m calling you! Please come! With all My heart – Jesus”

The End

Next Lesson:

**When the “*Mareh*” Vision of
Daniel 9 Describes
The Apocalyptic End!**



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