



A Systematic Expository Study of the Word of God

## GOD'S PROGRAM FOR HIS PEOPLE THROUGH THE MESSIAH Daniel 9:20-27

***“And whiles I was speaking, and praying; Yea, whiles I was speaking in prayer, Gabriel, being caused to fly swiftly, touched me, informed me, and talked with me”*** (Daniel 9:20-22). The promise of God in Isaiah 65:24 was fulfilled, God responding swiftly and promptly to Daniel's prayer. He prayed for that which God had promised; he prayed according to God's will and the immediate answer shows that He is faithful that promised. Indeed, the angel said, ***“At the beginning of thy supplications the commandment came forth, and I am come to shew thee”*** (Daniel 9:23). The Lord was so well pleased with Daniel that at the very beginning of his prayer (before much pleading) an angel was sent with haste to deliver the answer. Angels serve in obedience to divine commands and in dependence upon divine strength. They excel in power and wisdom and are eternally committed to doing God's pleasure (Psalm 103:20,21).

***“O Daniel, I am now come forth to give thee skill and understanding,... for thou art greatly beloved: therefore understand the matter, and consider the vision”*** (Daniel 9:22,23). Though God loves all His children, yet there are some that are more ***“greatly beloved”*** than the rest. Christ had one disciple that lay in His bosom; and that beloved disciple was he that was entrusted with the greatest, end-time prophetic vision and revelation in the New Testament, as Daniel was with dreams and vision concerning end-time prophecies in the Old Testament. ***“Therefore understand the matter, and consider the vision”*** (verse 23). Those who would understand the things of God must consider them, must apply their minds to them, prayerfully meditate on them, comparing spiritual things with spiritual (1 Corinthians 2:13). This vision requires personal consideration and constant meditation.

### ADVENT AND DISPENSATION OF MESSIAH, THE PRINCE

Daniel 9:24; John 1:41-49; Matthew 1:21; John 19:28-30; 2 Corinthians 5:18-21; Hebrews 2:14-17; 5:9; 7:25,26; Hebrews 9:12-14; Jeremiah 23:5,6.

In this revelation given the angel in answer to Daniel's intercession for the nation and for its capital city (Daniel 9:7,11,16,19) the angel gave him an outline of the future history of the Jewish nation under the figure of ***“seventy weeks”***. Each ***“week”*** in the prophecy represents seven years – a day for a year (Numbers 14:34; Ezekiel 4:6). The seventy weeks or seventy sevens equal 490 years. The seventy weeks are divided into 3 parts: 7 weeks, 62 weeks and 1 week. There is a time gap between the 62 weeks and the last one week. For illustrations of time gaps in prophecy, see Isaiah 9:6,7; 61:1,2; Zechariah 9:9,10. In the first part of Isaiah 9:6, there is a gap of at least 2000 years between ***“a son is given”*** (Christ's first advent) and ***“the government shall be upon His shoulder”*** (looking forward to the millennium). In Isaiah 61:2, ***“proclaim the acceptable year of the LORD”*** (Christ's earthly ministry) is separated from ***“and the day of vengeance of our God”*** (referring to the period of the Great Tribulation). It is very important to note that when Jesus read this passage during His earthly ministry He ended the reading in the middle of the verse, for ***“the day of vengeance”*** was not the purpose of His first coming (Luke 4:17-21). The same time gap is clearly seen in Zechariah 9:9,10. Verse 9 is a clear reference to the triumphal entry of our Lord, but verse 10 looks forward to the millennium. The time gap in each case is the period of the Church Age. ***“Seventy weeks are determined upon thy people (Israel) and upon thy holy city”*** (Jerusalem). The seventy weeks, seventy sevens or 490 years, span from Artaxerxes' decree to rebuild Jerusalem, at 445 B.C. (Nehemiah 2:1-8) to the time of Messiah's kingdom. At the end of 7 weeks and 62 weeks, that is, at the end of 69 weeks or 483 years from Nehemiah's time the ***“Messiah is cut off”***, crucified. The final one week, the seventieth week, that is, the final seven years is the time of the Antichrist, ***“the prince that shall come”***. The time gap between 9:26a and 9:26b is the period of the Church Age, or ***“the times of the Gentiles”*** (Luke 21:24). ***“The Messiah, which is, being interpreted, the Christ”*** in His First Coming, came to save His people from their sins, to turn away everyone from his iniquities, to make reconciliation between God and men and make men righteous.

### ATONEMENT THROUGH THE DEATH OF MESSIAH, THE PRINCE

Daniel 9:24-26a; John 4:25,26,39-42; Isaiah 53:1-12; Matthew 26:28; 1 Corinthians 15:3,4; Romans 5:6-11; 1 Peter 2:21-24; 1 John 3:5-9.

This amazingly accurate prophecy predicts what Christ the Messiah would do at His First Coming and at His Second Coming. It predicts the time when ***“Messiah shall be cut off, but not for Himself”*** (Daniel 9:26a).

This is a clear reference to the atoning death of our Lord and Saviour, Jesus Christ. The words "**cut off**" find their complete fulfilment in the manner in which the Lord Jesus was put to death. The Jews looked for a Messiah that could deliver them from the Roman yoke and give them freedom, power and prosperity whereas the angel described clearly what the mission of the Messiah would be. Christ was to come to "**finish the transgression**" and to "**make an end of sins**". For this purpose Christ was manifested, to take away our sins, to blot out all our transgressions. "**He was wounded for our transgressions**". "**For the transgression of my people was He stricken**" (Isaiah 53:5,8). "**Thou shalt make His soul an offering for sin**". "**And ye know that He was manifested to take away our sins; and in Him is no sin**" (Isaiah 53:10; 1 John 3:5). "**And after threescore and two weeks shall Messiah be CUT OFF, but not for Himself**" (Daniel 9:26). "**He is brought as a lamb to the slaughter, He was CUT OFF out of the land of the living: for the transgression of my people**" (Isaiah 53:7,8). By His sacrificial death was He, the Messiah, to satisfy divine justice and so make peace, bringing man to God. As the Peace-maker, He, by His substitutionary death was to "**make reconciliation for iniquity**". He is the atonement and through Him all who believe are reconciled unto God. And He does not only forgive our sins, He purges us from all sin. He came to "**bring in everlasting righteousness**" (Daniel 9:24). "**Being then made free from sin, ye became the servants of righteousness**" (Romans 6:18,22). The Jews at His First Coming rejected Christ their Messiah. At His Second Coming, "**they shall look upon Me whom they have pierced**" (Zechariah 12:10). "**And so all Israel shall be saved**" (Romans 11:26) and the Messiah's accomplishments predicted in Daniel 9:24-26a will be fulfilled "**upon thy people**" (Israel) and "**upon thy holy city**" (Jerusalem).

## **ABOMINATION OF DESOLATION BY THE MONSTER-PRINCE**

Daniel 9:26b,27; Matthew 24:15-22; Daniel 8:8-12,23-25; 11:36-45; Luke 21:20-36; Daniel 11:21-25,30,31; Matthew 23:37-39; Daniel 12:7,11; 1 Thessalonians 5:1-9; 2 Thessalonians 2:3-12.

"**And the people of the prince that shall come shall destroy the city and the sanctuary**". Who is this "**prince that shall come**"? He is the same as the "**king of fierce countenance**" that "**shall destroy many**" (Daniel 8:23-25). He is the "**mighty king** (that) **shall stand up, that shall rule with great dominion, and do according to his will**" (Daniel 11:3). He will be energized by "**the prince of this world**" (John 12:31; 14:30). This "**prince that shall come**" will be the head of the revived Roman Empire, the Antichrist who will come to power and rule during the Tribulation. "**And he** (the prince that shall come) **shall confirm the covenant with many for one week**". The Antichrist, in the latter days, at the beginning of the seventieth week, that is, at the beginning of the seven-year period of the Tribulation, will make a peace treaty with Israel. "**And in the midst of the week he shall cause the sacrifice and the oblation to cease**". In the middle of the seven-year period, the prince will turn hostile toward Israel, forbidding their worship of the true God. He, the "**man of sin**", "**the son of perdition**" will "**oppose and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God**" (2 Thessalonians 2:3,4). All this is still in the future and Jesus referred to it when He said, "**when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be**" (Matthew 24:15,21). "**Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man**" (Luke 21:36).

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