

DANIEL CHAPTER 9

Chapter 9

9:1 In the first year of Darius [B.C. 538] the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

9:2 In the first year of his reign I Daniel understood by books [Jeremiah's writings Jer 25:12; 29:10] the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years [70 weeks/years] in the desolations of Jerusalem. [Daniel was a contemporary of Jeremiah for a time]

9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

9:6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

9:7 O Lord, righteousness [belongeth] unto thee, but unto us confusion of faces, 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.

9:8 O Lord, to us [belongeth] confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9:9 To the Lord our God [belong] mercies and forgivenesses, though we have rebelled against him;

9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse [curse - Lev 26] is poured upon us, and the oath that [is] written in the law of Moses the servant of God, because we have sinned against him.

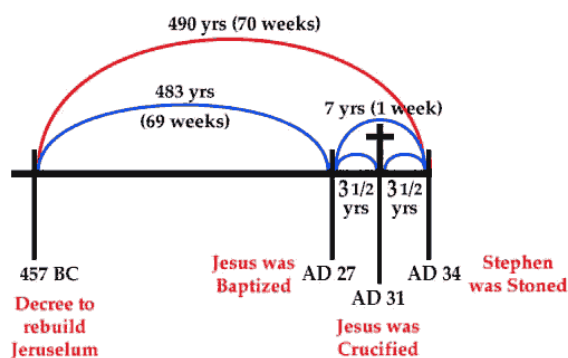
9:12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

The Seventy Weeks

A few months have elapsed between the vision of the 8th chapter and the events which the first part of the 9th chapter records.

The vision recorded in the preceding chapter was given in the 3rd year of Belshazzar, B.C. 538. In the same year, which was also the first of Darius, the events narrated in this chapter occurred.

Commencing the seventy years B.C. 606, Daniel understood that they were now drawing to their termination: and God had even commenced the fulfilment by overthrowing the kingdom of Babylon.



The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. **His life is given us as a bright example of what man may become, even in this life, if he will make God his strength and wisely improve the opportunities and privileges within his reach.** Daniel was an intellectual giant; yet he was continually seeking for greater knowledge, for higher attainments. Other young men had the same advantages; but they did not, like him, bend all their energies to seek wisdom—the knowledge of God as revealed in His word and in His works. Although Daniel was one of the world's great men, he was not proud nor self-sufficient. He felt the need of refreshing his soul with **prayer**, and each day found him in earnest supplication before God. He would not be deprived of this privilege even when a den of lions was opened to receive him if he continued to pray. {4T 569.1}

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9:13 As [it is] written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

9:14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God [is] righteous in all his works which he doeth: for we obeyed not his voice.

9:15 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.

9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain [**Dan 11:45; Isa 66:20; Eze 20:40; Joel 2:1; 3:17; Zech 8:3**]: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us.

9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

9:18 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.

9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. [**Num 14- Moses' prayer**]

9:20 And whiles I [was] speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

9:21 Yea, whiles I [was] speaking in prayer, even the man Gabriel, whom I had seen in the vision [**the vision of Chapter 8**] at the beginning, being caused to fly swiftly [**Eze 1:14**], touched me about the time of the evening oblation.

9:22 And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding [**of the vision of Dan Chapter 8; "understanding", see Dan 10:1**].

9:23 At the beginning of thy supplications the commandment came forth, and I am come to show [thee]; for thou [art] greatly beloved [**This is one of the highest pinnacles of glory to which mortals can attain; Acts 10:34; Rev 3:20**]: therefore understand the matter, and consider the vision.

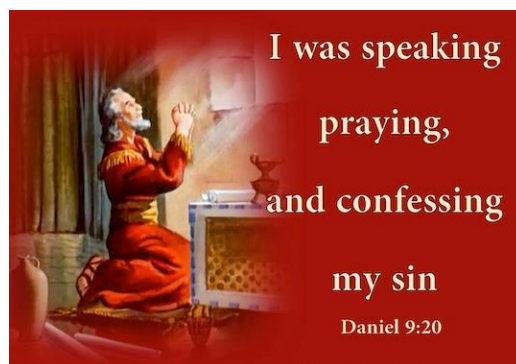
9:24 Seventy weeks [**70 years**] are determined [**to "cut off"**] upon thy people [**literal Israel- see Dan 10:14 & 11:14**] and

VERSE 14

Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. His retributions will surely overtake the transgressor, against whom they are threatened, without deviation and without fail. He will watch upon the evil, and in His own good time will bring it to pass.



Stand like Daniel, that faithful statesman, a man whom no temptation could corrupt. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, "Without Me ye can do nothing." John 15:5. Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy and honoring your Redeemer. {COL 332.2}



VERSE 20-21

Daniel understood the seventy years of captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him in chapter 8 as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected when the angel came to give him further instruction in answer to his prayer.

VERSE 24

To "cut off" from the 2300 days (years). So the first 490 years of this 2300 year prophecy is specifically for the (literal) nation of Israel.

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upon thy holy city, to finish the transgression, and to make an end of sins [Lev 16:29-33 Atonement, Dan 7:13], and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision [vision of Dan 8:16. Daniel did not understand the "time" portion of the period of the 2300 days and thus why the angel commences with the words, "Seventy weeks are...."] and prophecy, and to anoint the most Holy.

9:25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem [457 B.C.- Ezra 7:9; 6:14] unto the Messiah the Prince [shall be] seven weeks [7 weeks/ 49 years], and threescore and two weeks [62 weeks/ 434 years]: the street shall be built again, and the wall, even in troublous times. [7 weeks + 62 weeks = 69 weeks + 1 week (vs 27) = 70 weeks/ 490 years] [Symbolic time: Eze 4:6; Num 14:34]

9:26 And after threescore and two weeks [62 weeks/ 434 years] shall Messiah [Jesus] be cut off [crucified], 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.

9:27 And he shall confirm the covenant [Jesus' baptism in 27 A.D.- Luke 3:21, 22; Mark 1:14, 15] with many for one week [7 years; 27 A.D.- 34 A.D.]: and in the midst of the week [A.D. 31; the midst of the 70th week] he shall cause the sacrifice and the oblation to cease [Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and they did virtually come to an end], and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

"SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE"
490 YEARS

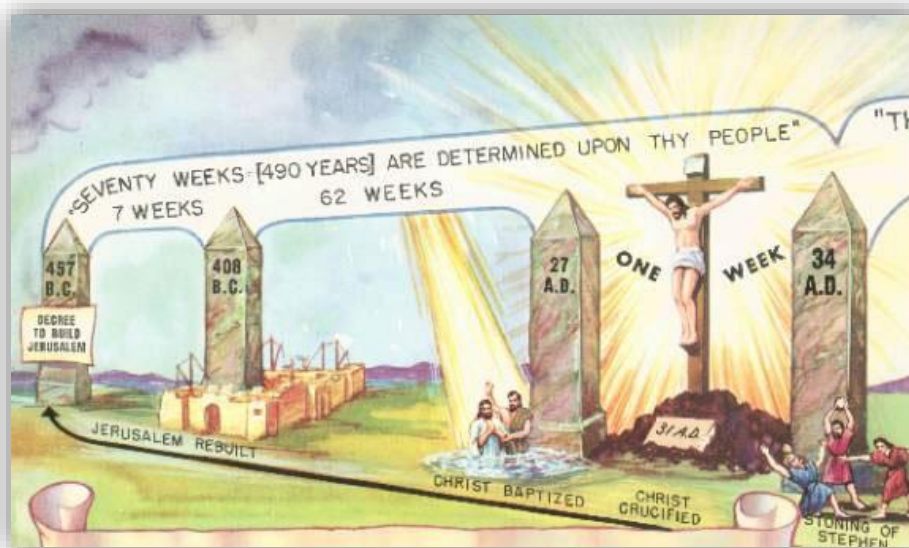
The Most Incredible Prophecy

The events which took place between 34 A.D. and 1844 A.D. are described in the next vision, which was given to Daniel, four or five years later than the vision of the 9th chapter. SNH SDP 153

SOUNDING OF THE 7TH ANGEL/ TRUMPET:

To the careful attention of every student of prophecy we commend the subject of the sanctuary. In the sanctuary is seen the ark of God's testament, containing his holy law; and this suggests a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel. Rev.11:15,19. The work performed therein is the foundation of the third message of Revelation 14, - the last message of mercy to a perishing world. {1897 UrS, DAR 236.2}

The Advent Shield, No.1, p.75, says: "And the last event of the seventy weeks, as enumerated in verse 24, was the anointing of the 'most holy.' or 'the holy of holies.' or the 'sanctum sanctorum;' not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle in heaven what Moses and Aaron did in its pattern, (See Hebrews, chapters 6, 7, 8, and 9; Ex.30:22-30; Lev.8:10-15.)" {1897 UrS, DAR 237.2}

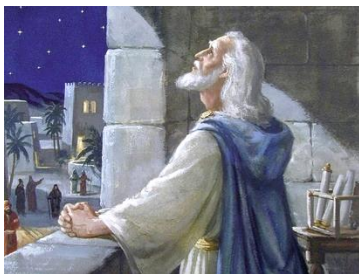


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1 IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Daniel understood from the writings of Jeremiah that the seventy years of captivity of his people were about to end. Jeremiah 25:12; 29:10. The seventy years of captivity must not be confused with the seventy weeks of years, the 490-year prophecy, as these are two distinctly different time frames and cover different events. Dating the period of the seventy years of captivity from BC 606, Daniel understood the time was now nearing its close. God had already begun the fulfillment of the seventy years of captivity prophecy by overthrowing the kingdom of Babylon by the Medo-Persians.



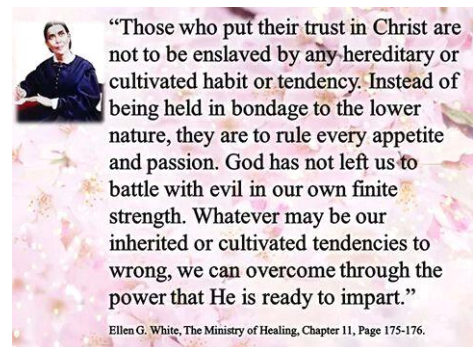
3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

As the time drew near for the fulfillment of the prophecy, Daniel set himself to seek the Lord with all his heart. This was probably the year when Daniel was cast into the lions' den. Daniel prayed this prayer three times a day with his windows open toward Jerusalem.

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

The opening of Daniel's wonderful prayer is an expression of deep humiliation and contrition of heart. He begins by acknowledging the faithfulness of God, who never fails in any of His engagements with His followers. It was not from any lack on God's part in defending and upholding them that the Jews were in captivity, but only on account of their own sins.

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 6 Neither have we hearkened unto thy servants the prophets, which 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 faces, 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



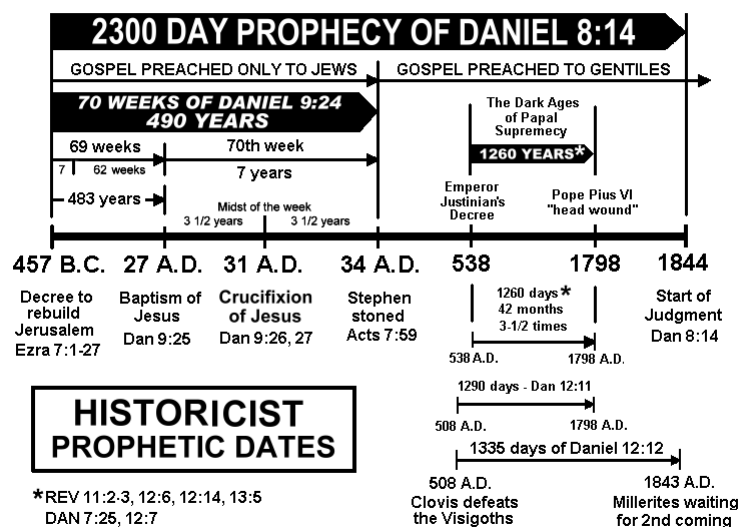
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us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10 Neither have we obeyed the voice of the LORD 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 by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because 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 made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

Daniel's prayer is one of making a full and heartbroken confession of his sins and the sins of his people. He acknowledges that they have caused their calamities; just as God had warned them would happen by the prophet Moses. He does not pray for his own favor, there is no self-righteousness in his prayer. He brings no accusations against anyone, pleads no sympathy for himself as a victim of others' wrongs, but classes himself with the rest, saying "we have sinned", and unto us belongs confusion of face (embarrassment). He acknowledges that they had not heeded the lessons God designed to teach them by their afflictions.

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, I beseech thee, let thine anger and thy fury 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 about us. 17 Now therefore, O our God, hear the prayer of thy servant, and 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. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

DANIEL'S LONGEST MOST AMAZING PROPHECY



His pleading for the restoration of the sanctuary is evidence that he did not yet fully understand the important vision given him in Daniel 8. In particular, the 2,300-year prophecy, mentioned in Daniel eight, was not explained. Daniel thought the 2,300-year prophecy might expire at the same time the seventy years of captivity would expire. At which time, the sanctuary would be restored. This misapplication of prophecy was at once corrected when the angel came to give him further instruction.

20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 21 Yea, whiles I was

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speaking in prayer, even 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.

He is suddenly interrupted by a heavenly messenger. The angel Gabriel, appearing again as he had before in the form of a man, whom Daniel had seen in the vision at the beginning, touched him. The instruction which the angel now gives to Daniel, as we shall see from the following verses, completes what was lacking in Daniel chapter 8.

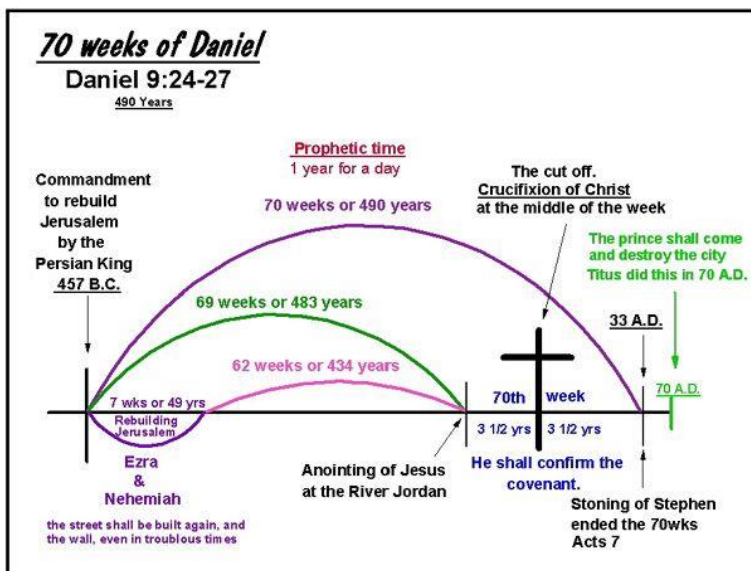


22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

The manner in which Gabriel introduces himself on this occasion shows that he has come to complete some unfinished mission; which was to make this man “understand the vision”, as we saw in Daniel 8. He says, “I am now come forth to give thee skill and understanding”. He had explained to Daniel in chapter 8 all that he could then bear, and Daniel did not fully understand the vision. Gabriel now resumes his work and is about to complete his mission.

“Understand the matter,” he says to Daniel. The burden of his petition was in respect to the repairing of the desolations of the Jewish sanctuary, which lay in ruins. He had drawn the conclusion that when the seventy years' captivity ended, the 2,300-years also ended and that's when the Jewish sanctuary would be cleansed. Now he must be set right.

Daniel was acting upon a misunderstanding. He must not be suffered longer to remain ignorant of the true importance of the former vision. “I am now come forth to give thee skill and understanding”, said the angel. Thus the connection between the former visit of the angel, in chapter eight, and this one in chapter nine is shown by the heavenly messenger's words.



24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The symbols of the ram, the he-goat, and the little horn were explained in chapter 8 and Daniel understood them. But the other parts of the vision were of no avail while the period of time, 2,300 years, was not understood. This then is where the angel began.

“Seventy weeks,” said the angel, “are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy”, Dan. 9:24. In prophecy a day stands for a year; so seventy weeks, being 490 days, are then 490 literal years. The starting point for this period of time is given in Daniel 9:25.

Seventy weeks were set aside as a special segment of time allotted to the Jewish Nation, within the 2,300-year prophecy. By the events noted in the prophecy of the 490 years, it can be tested and we are thus assured of the accuracy of the vision.

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Read SNH SDP pages 142-153



25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 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. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

"Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" sixty-nine weeks, or 483 years, verse 25. This beginning date for the seventy-week prophecy is also the beginning date for the 2,300-year prophecy, from which 490 years was to be a special segment ("cut off").

The commandment to restore and build Jerusalem, by the decree of Artaxerxes Longimanus went into effect in the autumn of BC 457. From this time, 483 years extend to the autumn of 27 AD when Christ was baptized and also anointed by the Holy Spirit, and soon afterward began His ministry. This is what Jesus referred to when He proclaimed, "The time is fulfilled", Mark 1:14-15. This is the only prophetic period that terminated at that time; the sixty-nine weeks of the prophecy of Daniel which extended to Messiah the Prince and specified when He was to begin His ministry and His anointing by the Holy Spirit.

Then, said the angel, "He shall confirm the covenant with many for one week", seven years. During this seven year period the Savior would enter upon His ministry and preach especially to the Jews for three and a half years and afterward the apostles would preach, especially to the Jews, for three and a half years. "In the midst of the week He shall cause the sacrifice and the oblation to cease", Daniel 9:27.

In the spring of 31 AD, Christ the true sacrifice was offered on Calvary. It was then that the veil of the temple was torn, showing that the sacredness and significance of the sacrificial service had ended. The time had come for the earthly sacrifice and oblation (a thing presented or offered to God) to cease.

The complete period of time, one week (seven years from 27 AD) would then end in 34 AD. With the stoning of Stephen in that year, the Jews finally sealed their rejection of the gospel. The disciples were scattered abroad by persecution

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and “went everywhere preaching the word”, Acts 8:4. Shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.

God’s patience and mercy is astounding. Even after the Jews murdered His Son, He still counted them as His chosen vessel, His special people. For three and half more years He continued to do everything He could to help them repent, to turn from their evil ways. God stood ready to forgive them even for the death of His Son! But alas, when they stoned Stephen, their cup of iniquity was finally full. The door of mercy at last was forever shut to them as a Nation. God had done all that He could to reach them, to extend mercy, but mercy has its limits. Individually, as it has always been, any man can find salvation, but as system of worship, as a chosen people, as Gods special people, it was removed from them when Stephen expired.



Jesus
Is Love

We live in a hard, unfeeling, uncharitable world. Satan and his confederacy is plying his every art to seduce the souls for whom Christ has given His precious life. Every one who loves God in sincerity and truth will love the souls for whom Christ has died. If we wish to do good to souls, our success with these souls will be in proportion to their belief of our belief and appreciation of them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become is a help we cannot ourselves fully appreciate. We have need of the rich grace of God every hour, then we will have a rich practical experience, for God is love. He that dwelleth in love, dwelleth in God. Give love to them that need it most, the most unfortunate, those who have the most disagreeable temperaments need our love, our tenderness, our compassion; those who try our patience most need love. We pass through the world only once; any good thing we can do, we should do most earnestly, untiringly, with the same spirit as is stated of Christ in His work. He will not fail nor be discouraged. The rough, stubborn, sullen dispositions are the ones who need help the most. How can they be helped? Only by that love practiced in dealing with them as Christ revealed to fallen man. Treat them, you say, as they deserve. What if Christ had treated us thus. He the undeserving was treated as we deserve. Still we are treated by Christ with grace and love as we did not deserve, but as He deserved. Treat some characters as they, you think, richly deserve, and you will cut off from them the last thread of hope, spoil your influence, and ruin the soul. Will it pay? Now I say, No, a hundred times no. Bind these souls who need all the help it is possible for you to give them close to a loving, sympathizing, pitying heart over-flowing with Christlike love, and you will save a soul from death and hide a multitude of sins. Had we not better try the love process? {Lt50-1893.12}



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70 Weeks of Daniel

This is an amazing prophecy that provides us with a number of important truths. The 70 weeks prophecy of Daniel gives us an important starting date for the 2300 day (years) prophecy of Daniel 8. It also gives us a definitive time frame that God gave to the Jews as a nation to turn to Him and accept Jesus. And most important of all it confirms Jesus Christ as the Messiah. In this amazing study we will find out exactly what happened to the Jewish nation when this time prophecy was fulfilled and came to an end.

It is interesting that the non-Messianic Jews who this 70 weeks of Daniel partly concerns, actually leave it well alone, because they believe it to be accursed. The tragic thing is, that if they really studied and heeded what it said, then they would have realized exactly who Jesus was. This is one reason why Bible prophecy is so important for us to study and find out the truth, because through it, God reveals vital information for us.

Unfortunately, these days we have so many different interpretations of end times Bible prophecy. Why is that? Well, one of the reasons is that TRUE Bible prophecy points to the [Roman Catholic Church as the Bible antichrist](#), and therefore, as a counter to the well known Christian reformation which exposed the Papal Church of Rome as antichrist, they commissioned Jesuit priests to think of different interpretations and to flood the world with those interpretations, so that the Roman Catholic Church no longer stood as antichrist (according to the new false Jesuit interpretations). How did they do this? By cutting off 7 years from this 70 weeks of Daniel and putting it in the future, where a future (different) antichrist would put an end to the sacrifices in a rebuilt temple in Israel, and sadly the majority of Christians have fallen for this false teaching of Rome.

How do you know that you will find the truth here? Because we only use the Word of God and historical facts to reveal the truth.

Many Christians, as said above, cut off the last 7 years from this 70 weeks prophecy of Daniel and place them in the future, but there is not a single line of scripture that tells us to do this. So let me start by saying that **the seventy weeks of Daniel are seventy CONTINUOUS weeks of prophetic time**. This is so important to grasp. There are no gaps in between this prophecy, but a continuous unbroken time line. There is no scriptural support for the theory that the last week of this 70 weeks prophecy is cut off and placed in the future, like so many people like to believe. So how long is the 70 'prophetic' weeks? We will find out below. Let's now delve into this fascinating Bible prophecy from Daniel, the great prophet and servant of God.

Daniel 9:2 ...'In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.' ... Daniel was a student of Jeremiah's prophecies, and understood that the 70 years of captivity for the Israelites had come to an end *Jeremiah 25:11-12 ...'And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.'* ... The seventy years that Jeremiah had prophesied about had now come to an end with the fall of Babylon.

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Daniel now comes before God in prayer. Take a good look at how Daniel approaches our Heavenly Father ... *Daniel 9:3-4 ... 'And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.'* ... How does the majority of the Christian world come to God? We seem to think these days that a quick prayer without even a bowed head will do. There is very little reverence for God these days, so we need to learn a lesson from Daniel. He came to God in prayer, **WITH FASTING, SACKCLOTH AND ASHES!!** Does that mean we need to be covered in sackcloth and ashes? No, but we need to take the lesson of reverence and humility from Daniel. And how does he address God? 'the great and dreadful God'. He has complete reverence for our Almighty Creator. I really believe that God would move in a more greater and glorious way if the church would learn how to come before Him.

So why does Daniel come before God in prayer? ... *Daniel 9:5-6 ... 'We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.'* ... The Israelites kept falling into sin and disobeying God, and if you study through the Old Testament you will find that they kept falling into apostasy over and over again and that is why they were taken into captivity, because of their many sins, and constant turning from the LORD. So Daniel comes before God to confess their sins and ask for forgiveness. So this is a good lesson for us in that we should be asking for forgiveness for others we know, not just for ourselves. Daniel doesn't just pray for himself, he prays for ALL Israel.

Daniel 9:20-22 ... 'And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even 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. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.' ... Daniel was given a vision in chapter 8, and now during his prayer, the angel Gabriel was commanded by God to go and give Daniel understanding about the vision. Now we know that this was concerning the vision in chapter 8, because there is no other vision given to Daniel between that time and his prayer in chapter 9. The vision is concerning the 2300 days (from chapter 8), where at the end of the vision, if you read it, you will find that Daniel fainted and was sick and couldn't understand the vision (Daniel 8:27). Gabriel had come now to give Daniel 'skill and understanding' about the vision. We now delve into the actual 70 weeks prophecy of Daniel.

Daniel 9:24 ... 'Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.' ... As mentioned at the start of this page, this prophecy of the 70 weeks were given to the Jews to put an end to their sins. God chose the nation of Israel to be a light to the World, to take God's Word to the world and bring glory to Him. But, the Israelites failed because of their constant sin and apostasy. So now God through Daniel gives them 70 weeks to put an end once and for all to their falling away, otherwise He would take away from them their special status of being the chosen nation and give it to someone else. Jesus confirmed this Himself when He said in *Matthew 21:43 ... 'Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'* ... Why did Jesus

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say this? Because the nation of Israel had failed. They didn't end their sin and rebellion against God's law, and they didn't accept Jesus as their Saviour. So the kingdom of God was taken from them and given to the Gentiles (anyone who accepts Christ Jesus). Did this mean that the Jews were lost? No, it just means that they no longer enjoyed special status as God's only chosen people.

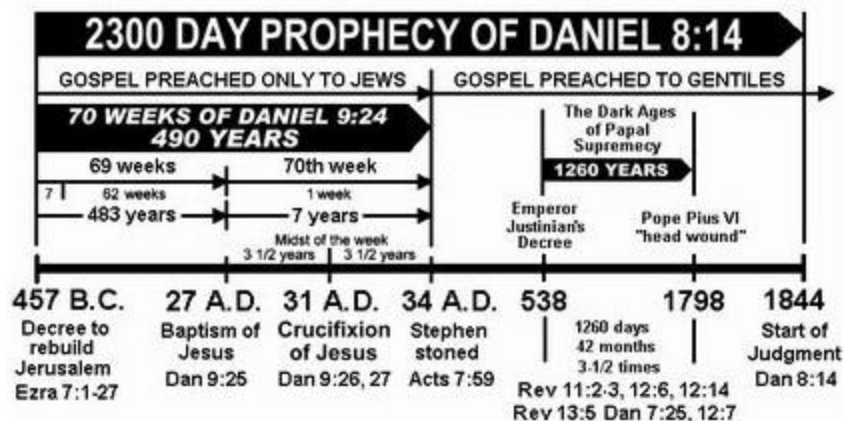
"The Kingdom of God shall be taken from you (Jews) and given to another nation (Gentiles)"

Are the 70 weeks of Daniel literal weeks? No, you see [in bible prophecy a day equals a year](#). Note the following two scriptures:

*Ezekiel 4:6 ...'And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: **I have appointed thee each day for a year.**'*

*Numbers 14:34 ...'After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.'*

So one day in bible prophecy is one literal year. So let's calculate the 70 weeks. $70 \times 7 = 490$. So the 70 weeks = 490 prophetic days, but taking into account that a day = a year in bible prophecy, then this 70 weeks is actually 490 years. Most bible scholars are in agreement that this time period is actually **490 years**, not days. So to remain as God's special chosen nation, Israel had 490 years to put a complete end to their sins. But when did this 490 years start?



[SEE THIS LINK](#) to learn the truth about the 2300 day time prophecy of Daniel.

Starting Point for 70 Weeks

Daniel 9:25 ...'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem.' ... So as we do here, we need to use the Word of God and actual historical facts. Now the seventy weeks prophecy of Daniel would start, as said in the verse above, at the command to rebuild Jerusalem. When was this? ... Ezra 7:13,20 ...'I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.'

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Artaxerxes issued the above decree in 457 BC. This is where some people disagree, because the command to rebuild Jerusalem had already been given by Cyrus, and the rebuilding had already started. We find this decree in *Ezra 1:3* ... *'Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.'* ... This decree was given in 539 BC. But the Israelites were forced to stop rebuilding the city by Artaxerxes ... *Ezra 4:21,23* ... *'Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.'* ... But notice that they were to only stop UNTIL they were given another command by Artaxerxes to continue. So it is at this second command that the 490 year (70 weeks) prophecy begins.

Is there any way we can be sure that we have chosen the right command? Yes! There is a very sure way of knowing that we have chosen the right one, because within this 70 weeks (490 years) prophecy, Christ is revealed as the Messiah ... *Daniel 9:25* ... *'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.'* ... Did you notice there, from the command until **MESSIAH THE PRINCE**? This is none other than Christ Jesus. So, we need to do some easy straightforward calculating to work this out. The seven weeks and threescore and two weeks in the above verse is 69 weeks, which amounts to 483 days. Now as we know a day in bible prophecy = a year. So this 483 days is actually 483 years. So in 483 years AFTER the command (second command from Artaxerxes) to rebuild Jerusalem, Jesus would be revealed as the Messiah. This is the important bit as to know which command to choose:

If you choose the first command by Cyrus in 539 BC and take away 483 years, we come to 56 BC.

If you choose the second command by Artaxerxes in 457 BC and take away the 483 years, we come to
27 AD.

What happened in 56 BC? Nothing that concerned Jesus.

What happened in 27 AD? Jesus' Baptism! He is revealed as Messiah.

For more information on the evidence for this date, see [HERE](#). You can also read [THIS DOCUMENT](#) giving much more detail and evidence.

So now you can see why the **SECOND** command by Artaxerxes HAS to be used. Not that we need any more confirmation that we are using the right starting point with the second command, but God's amazing truth gives us even more confirmation. You see, in Daniel 9:25, the angel Gabriel gives two time periods. One period of '7 weeks' and the other period of 'threescore and two weeks'. A little bit more calculating to do! Seven weeks = 49 years (don't forget the day to year rule). From 457 BC (the second command), 49 years would take us to 408 BC. Is this date significant? Yes it is!! It is the date that the restoration of the city finished! Then we have the threescore and two weeks which equates to 434 years. Now if we take 434 from 408 BC (when rebuilding the city had finished), we come to 27 AD, Jesus' baptism! Friend, that is the amazing truth of God right there! Praise God!!

Notice from this next scripture that Jesus Himself confirms that this time period from Daniels 70 weeks prophecy had been fulfilled by Himself.

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Mark 1:9-15 ...'And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' ... The time of the 7 weeks and the threescore and two weeks had been fulfilled. The voice from Heaven was heard and Jesus Christ was revealed as the Messiah.

So we still have one week left to account for in this 70 week prophecy. This is where a lot of Christians now cut off the last week of this prophecy and place it future to us at the very end times. But as we confirmed earlier, this prophecy is a continuous one. There is no scripture to say we need to cut off the last week and place it somewhere in the future. Again, this was done by the Jesuits to take the focus off the Roman Catholic Church as antichrist. So let's see where this last week fits in:

Daniel 9:26-27 ...'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. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.'

So after the baptism of Jesus (after the threescore and two weeks, which ended in 27 AD), it says that Messiah shall be 'cut off'. Now those words, cut off means to be killed. This can only point to the sacrifice of Jesus on the cross. Notice in the verse it also says that it was NOT FOR HIMSELF that he was cut off (killed). As we know, Jesus died for us to bare our sins. Now if you take this last week of this 70 week prophecy and put it in the future, then you are denying that it is pointing to the cross of our Saviour, which it clearly is. So this last week of the 70 weeks prophecy starts at the baptism of Jesus, and in the middle of the week, He would cause the sacrifice and oblation to cease. At the cross, Jesus put an end to the priestly service, which included the sacrifice and offerings of animals for sins. The middle of 7 years is 3.5 years. If you add 3.5 years to 27 AD, you come to 31 AD. This is the exact year of Jesus sacrifice on the cross of Calvary. The great veil of the temple ripped in two, which symbolized the end of the sacrifice and oblation (offerings). In no way is this a future antichrist which the Jesuit false teaching proclaims.

There is 3.5 years left of this 70 weeks of Daniel. After they killed Jesus on the cross, the Jews were given another 3.5 years to end their sin and accept Jesus as their Saviour. What an awesome God we have, who is full of grace! Now it said in the 70 week prophecy that the covenant would be confirmed for 1 week, which is 7 'prophetic' days, which equates to 7 literal years. Christ confirmed the covenant for the first 3.5 years, and after His death and resurrection, it was now the job of the apostles to continue preaching the gospel message to the Jews for the last 3.5 years.

Luke 24:46-47 ...'And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.'

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So beginning at Jerusalem, the apostles were to confirm the new covenant. So when did the Jews finally reject the gospel message of Christ and when did this 3.5 years come to an end? ... *Acts 7:57-58 ... 'Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.'*

Stephen had just given a speech about the gospel to the Jewish leaders, and notice above what they did, 'they stopped their ears' and stoned Stephen. So they finally rejected the new covenant message and thus rejected Jesus and this fulfilled the 70 weeks prophecy of Daniel and that special status of being God's chosen nation was taken from them. By the way, the stoning of Stephen happened exactly 3.5 years after the cross, thus perfectly fulfilling the time prophecy of 70 weeks (490 years). Paul himself, after becoming a follower of Christ, confirmed this ... *Acts 13:46 ... 'Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.'*

This 70 weeks prophecy of Daniel 9 doesn't end there though. Something else was prophesied that would happen ... *Daniel 9:26 ... '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.'* ... This is the part where the Jesuits 'made up' a different interpretation, so as to point to a future antichrist. Many Christians go along with this and believe this 'prince' to be the future antichrist. But this part of the prophecy has also already been fulfilled. The Roman army in 70 AD, came and destroyed the city of Jerusalem:

"In AD66, when Cestius came against the city, but withdrew, the Christians discerned in this the sign foretold by Christ and fled, while 1,100,000 Jews are said to have been killed in the terrible siege in AD70." Eusebius, Church History, Book 3, Chapter 5

This was a tragic consequence of the Jews rejection of Christ. The city of Jerusalem was completely leveled by the Romans, which also was foretold by Christ ... *Mark 13:2 ... 'And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.'*

The house of the Jews was left desolate!

So in this prophecy of the 70 weeks of Daniel, God forgave the Jews 70 x 7. Jesus confirmed this Himself when He said to Peter in *Matthew 18:21-22 ... 'Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.'* ... How amazing is the Word of God?!! So the Jewish nation were given 70 x 7 (70 weeks or 490 years) to end their sin and turn to God. This they did not do and as a result, the Kingdom of God was taken from them and given to the Gentiles. The Jewish nation were no longer the chosen nation. This is something that many prophecy teachers and students miss. You will see many end times bible prophecy websites that focus on the nation of [Israel in end times prophecy](#), still thinking that they are God's chosen people, but this 70 weeks prophecy of Daniel proves that they are no longer that chosen nation. They can still turn to Jesus and be converted to Christianity, but they are no longer the one chosen nation, because now all who turn to Jesus, whether Jew or Gentile are TRUE Israel, as the following verses confirm:

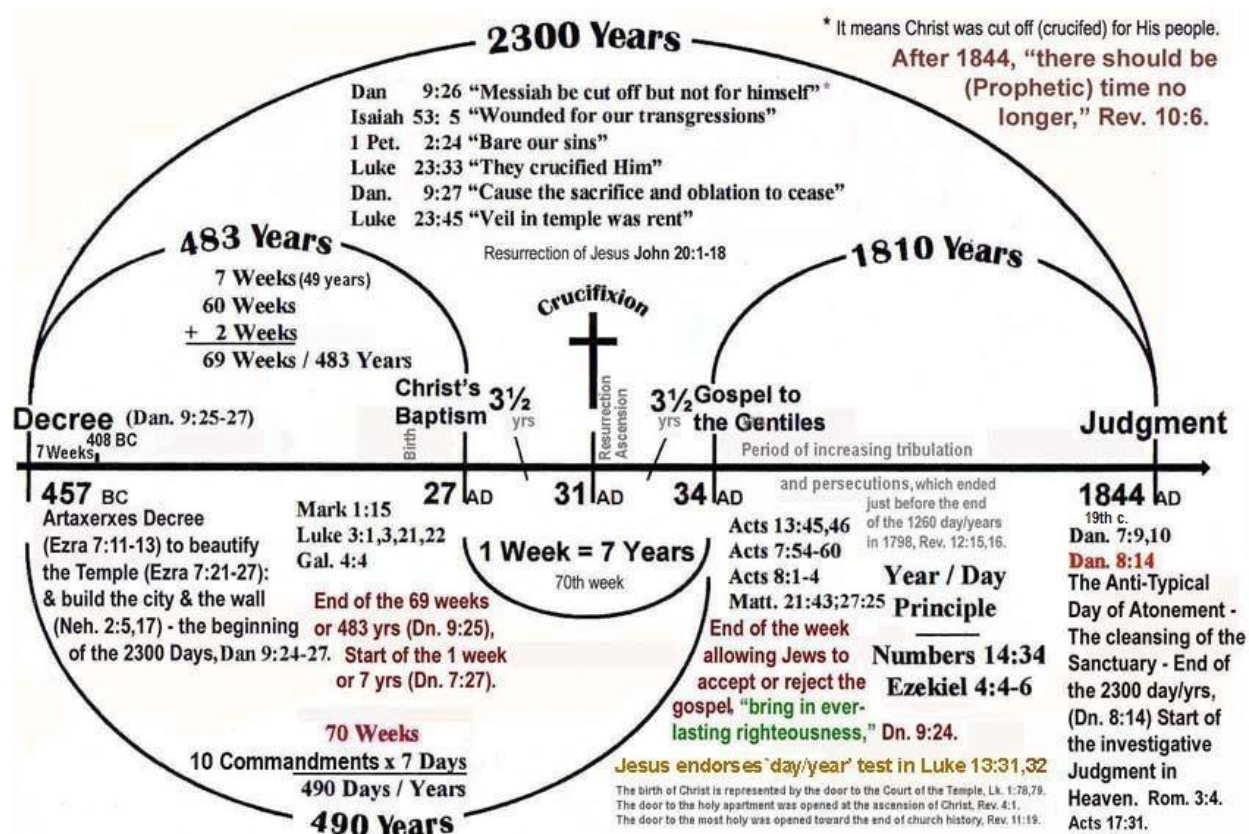
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Romans 2:28-29 ...'For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.'

Galatians 3:28-29 ...'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

Ephesians 3:6 'That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel.'

A true Jew, a true chosen child of God, is anyone who turns to Him, accepts Jesus as their Saviour, and worship God in spirit and in truth. Jesus said Himself in *Matthew 23:38 ... 'Behold, your house is left unto you desolate.'* ... The house of the Jews, and the special chosen status became desolate, destroyed, because of their complete rejection of the gospel message. So this amazing 70 weeks of Daniel confirms Jesus Christ as the Messiah, and at the same time confirms that Israel in the flesh is no longer God's chosen nation. Yes, I'm sure that Israel will have a part to play in the end times, as will all other nations, but don't focus your attention on them, as many other prophecy students do. Focus on following Jesus and obeying and keeping God's Commandments ... *Revelation 14:12 ... 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'* ... These are God's TRUE end time people.



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The 2520 Explained

popes capture by Napoleon's atheistic France. In 1844 God "set his hand the second time" to gather His people. He raised up a group in the "glorious land," the United States to carry the 3 angel's messages to the world. The 46 year gap corresponds to when the Jews told Jesus that it took 46 years to build the temple in Jeru-salem.

So, God was "building the Temple" of His Remnant Church from 1798 to 1844. Literal Israel (old cove-nant) was replaced by the true Spirit-ual Israel (the world-wide new covenant Sabbath-keeping Church), and a new prophet was provided.

The Two Longest Time Prophecies:

The Scattering and the Gathering We know that the Bible, although made up of many books written at different times is really one Book and the Author is really the Holy Spirit who inspired the prophets and apostles to write things down that God's people would especially need

in the last days.

We have been looking at the prophecies especially in Daniel and Revelation, however there are many prophecies in other parts of the Bible and some of them tie in very strongly to give more informa-

tion on those in Daniel and Revela-tion.

We are now going to look at a very amazing time prophecy that was given by God to Moses and Moses showed it clearly to the Children of Israel. It was a prophecy well known to the prophets of old, but in modern times it has been lost sight of until just re-

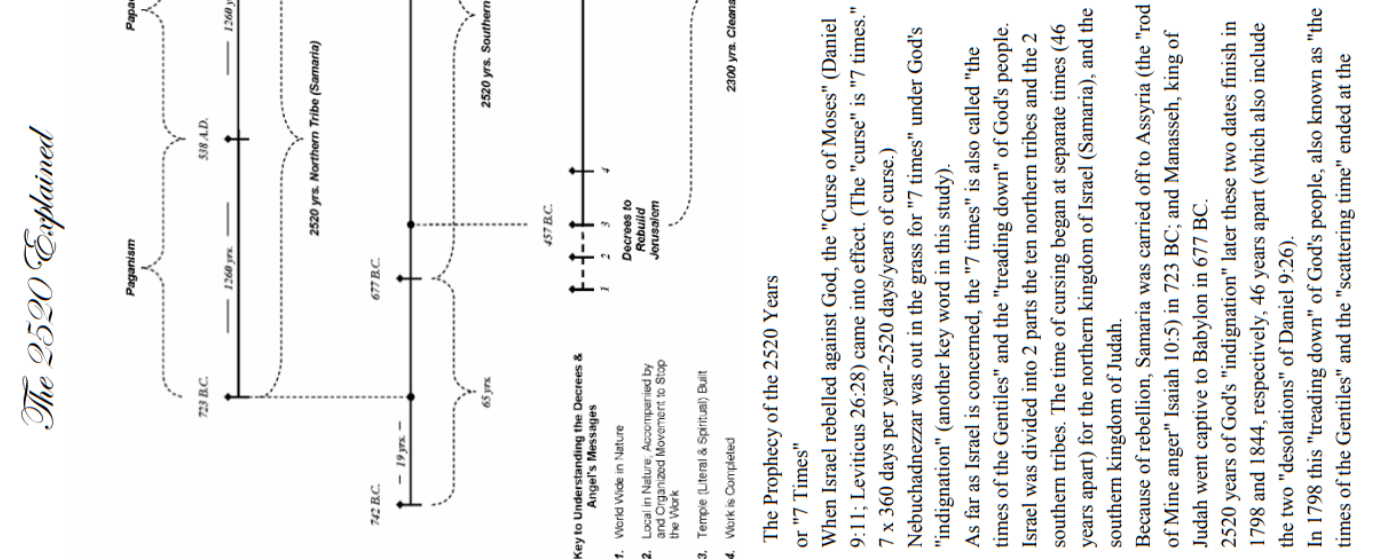
cently when people began studying out the prophecies and looking at the writings of the Millerite period and shortly afterward rediscovered it. We can't show everything about this prophecy in this short chapter but we will give you the basics.

When God brought out the Children of Israel from Egypt and took them into the wilderness there to make a special 'covenant' with them He told them that if they would agree to keep His Com-mandments and statutes then they would be His people and He would be their God. The people said: "All that the LORD hath said will we do, and be obedient." Exodus 24:7, Exodus 19:8. God gave Moses a wonderful set of Covenant Blessings which He would do for His people if they remained faithful to Him and kept His Commandments. You can read them in Leviticus 26:1-13 and again in Deuteronomy 28:1-14.

He also gave Moses an amazing set of Curses that would come upon the people if they turned away from His Commandments and statutes and followed the ways of the heathen. This is called the 'Curse of Moses'. They are found in the same chapters right after the Blessings. But in Leviticus 26 we also see a phrase men-tioned a total of four times: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." Leviticus 26:18. It is also found in verses 21; 24; and 28.

It is not always considered that these 'Seven Times' are actually a time prophecy. A 'Time' in prophecy is a prophetic year and Seven Times would be Seven Prophetic Years. A Biblical year is 360 days, so seven times 360 equals 2520 days. With a day for a year of literal time this Seven Times comes to 2520 years.

God made it very clear that to be 'His People' and be blessed



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by Him, and enter into the 'covenant' with Him, they had to keep His laws and statutes. Why was this? The Ten Commandment Law is actually a transcript put into human words of God's very character. To be His people back then or at anytime since, and to receive His special care and blessings—His Laws must be cherished and kept. Jesus said: "If ye love me, keep my commandments." John 14:15. It is a family affair, to be children of the heavenly King we need to reflect His character and that character is found in His Law.

Those who willfully violate God's Commandments put themselves into a position where He cannot continue to bless them and the curses come as blessings are withheld. But in these special prophecies God warns that if all His efforts to chastise them and get them to return to obedience fail, then He will scatter them among the heathen for 2520 years. At the end of that time He will again gather out a people, teach them to obey His Commandments and enter into a special covenant with them.

Revelation shows us this end-time people: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

So when did this happen to Israel? Anyone who has read the history of Israel sees how time and again they fell into heathen worship. God sent prophets and judges and bore long with their wicked ways. Finally right after the death of King Solomon the nation was divided into two parts with two tribes remaining with

Rehoboam, Solomon's son, and ten tribes being given to Jeroboam. The ten tribes became the Northern Kingdom and the two were Judah or the Southern kingdom.

The 'Curse of Moses first fell on the Northern tribes as they went deeper and deeper into apostasy and idolatry. In the year 723 BC, King Hoshea was taken prisoner by the Assyrians (2 Kings 17:4) and the ten tribes were scattered among the heathen.

The timeline of the Northern Kingdom reaches to 1798 and can be divided into two 1260 year periods. The first Desolating Power is Paganism (perpetual or Daily Desolation) for 1260 years and then the Abomination of Desolation, Paganism takes over in 538 AD for 1260 more years ending in 1798 when the deadly wound took place. (The Times of the Gentiles)

The Southern Tribes came under their 'Curse' 46 years later in 677 BC when King Manasseh was taken captive into Babylon. (THE SECOND INDIGNATION, Isaiah 7:8,9) Their experience was that of being in and out of captivity for 2520 years which ended in 1844. At this time the Lord set His hand to gather a people to enter into His Covenant and keep His Commandments and receive His blessings.

There are 46 years between the ending of the Northern Kingdom's timeline in 1798 and the southern one in 1844.

When the decree went forth to rebuild the temple in Jerusalem in 457 BC it took 46 years to build it, so it took 46 years between 1798 to gather out and prepare a people, a new spiritual temple, in 1844 to enter again into a special covenant to keep all of God's commandments.

The 'Scattering Time' of both 2520 year periods is over and we now live in the Gathering Time when we are told: "And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive." Jeremiah 29:14.

But it is important to realize that after the cross, prophecy no longer refers to literal Israel, but to spiritual Israel as God's people. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. What promise? The covenant promise that included the keeping of God's Ten Commandment Law.

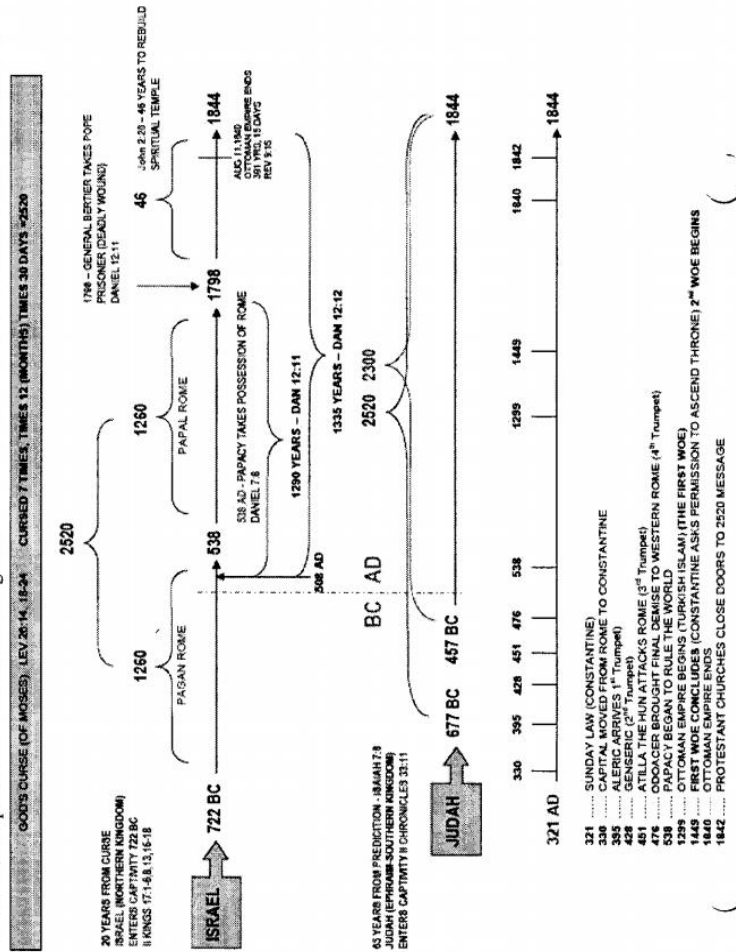
When Nebuchadnezzar came to the end of his 'seven times' he was restored to his throne and the Bible tells us: "It was established in my kingdom, and excellent majesty was added unto me." Daniel 4:36 We need to understand that we are in the time period when the excellent majesty is to be placed on God's true people. One way or another, we will have a part to play, either we will receive the Seal of God or the Mark of the Beast; either we are going to be stamped with Christ's image and character, or we are going to receive the image of the Beast and a character like the devil—either way there is a part to play. If we receive the excellent majesty we will go forth conquering and to conquer, proclaiming the glories of God to the ends of the world, OR we will stay spiritually scattered, never gathered spiritually.

We need to make a decision now, today is the day of salvation. Today if you hear His voice, harden not your hearts. Probation is about to close, we need to make the choice now.

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DANIEL CHAPTER 9

Part 1 Daniel's Dilemma; Daniel's Prayer!

Daniel 8:26 1897

Uriah Smith, Daniel and the Revelation, pg. 182

In view of the long period of oppression, and the calamities which were to come upon his people, Daniel fainted, and was sick certain days. He was astonished at the vision, but did not understand it. Why did not Gabriel at this time fully carry out His instructions, and cause Daniel to understand the vision? — Because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time.

Ellen G White, Review and Herald, March 21, 1907, par. 5

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophet was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and the thirty-first chapters of Jeremiah. {RH March 21, 1907, par. 2}

These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, three-score years and more after they were written. Daniel was familiar with the circumstances connected with Jeremiah's testimonies given very soon after the beginning of the Babylonian captivity. He well knew that the promise of the return was sure; and yet, a short time before, "in the third year of the reign of King Belshazzar," the angel of the Lord had instructed him in vision, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." {RH March 21, 1907, par. 3}

Daniel "sought for the meaning" of the vision. **He could not understand the relation sustained by the seventy years' captivity to the twenty-three hundred years that were to elapse before the cleansing of God's sanctuary.** Gabriel gave a partial interpretation; and when he declared that the vision "shall be for many days," Daniel fainted. "I Daniel fainted," the prophet writes, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision; *but none understood it.*" {RH March 21, 1907, par. 4}

In his perplexity, Daniel studied anew the prophecies of Jeremiah. They were very plain,—so plain that he "understood" by these testimonies recorded in books "the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

Daniel 8:27

Daniel 9:1 1897

Uriah Smith, Daniel and the Revelation, pg. 183

The vision recorded in the preceding chapter was given in the third year of Belshazzar, B.C. 538. In the same year, which was also the first of Darius, the events narrated in this chapter occurred. Consequently less than one year is passed over between these two chapters. Although Daniel, as prime minister of the foremost kingdom on the face of the earth, was cumbered with cares and burdens, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God as revealed to His prophets.

Stephan N Haskell, 1908, The Story of Daniel, pg. 137

During the turmoil and bustle of all the change in affairs, while Daniel's hands were filled with court duties and business cares, he yet had time for prayer and study.

Ellen G White, The Youth's Instructor, July 9, 1903

Right physical habits promote mental superiority. Intellectual power, physical stamina, and length of life depend upon immutable laws. Nature's God will not interfere to preserve men from the consequences of violating nature's requirements. He who strives for the mastery must be temperate in all things. Daniel's clearness of mind and firmness of purpose, his power in acquiring knowledge and in resisting temptation, were due in a great degree to the plainness of his diet, in connection with his life of prayer.

Daniel 9:2

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Ellen White, Review & Herald, February 8, 1881

As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was at hand when God would give his chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of Heaven in behalf of Israel.

Daniel 9:3

1897 Uriah Smith, Daniel and the Revelation, pg. 183

Because God has promised, we are not released from the responsibility of beseeching Him for the fulfilment of His word. Daniel might have reasoned in this manner: God has promised to release His people at the end of the seventy years, and He will accomplish this promise; I need not therefore concern myself at all in the matter. Daniel did not thus reason; but as the time drew near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart. And how earnestly he engaged in the work, even with fasting, and sackcloth, and ashes! This was the year, probably, in which he was cast into the lions' den; and the prayer of which we here have an account may have been the burden of that petition, which, regardless of the unrighteous human law which had been secured to the contrary, he offered before the Lord three times a day.

Daniel 9:4

Ellen G White, Testimonies to the Church, Vol. 5 pg. 636

There is great need today of just such sincere, heartfelt repentance and confession. Those who have not humbled their souls before God in acknowledging their guilt have not yet fulfilled the first condition of acceptance.

Ellen White, Testimonies to the Church, Vol. 5 pg. 636

There is explicit instruction given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is mingled with tears and sorrow, that is the outpouring of the inmost soul, finds its way to the God of infinite pity.

1897 Uriah Smith, Daniel and the Revelation, pg. 184

We here have the opening of Daniel's wonderful prayer, — a prayer expressing such humiliation and contrition of heart that one must be without feeling who can read it unmoved. He commences by acknowledging the faithfulness of God. God never fails in any of His engagements with His followers. It was not from any lack on God's part in defending and upholding them, that the Jews were then in the furnace of captivity, but only on account of their sins.

Daniel 9:5-19

Luke 18:8

Ellen G White, Manuscript 73, 1909; Sermons and Talks, Vol 2 pg. 317

We need to adopt a simple diet if we would have a clear understanding of our duty. Let us remember that we are living in review before God, that we shall have tests to bear, and that our faith in God is to be so cultivated that we can reach up to heaven in full confidence for sanctification of body, soul, and spirit.

Ellen G White, Review & Herald, March 24, 1904

We do not value as we should the power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did.

DANIEL CHAPTER 9

Part 2 God's Explanation!

Isaiah 1:18

Daniel 8:26-27; 9:3, 20, 21

1897 Uriah Smith, Daniel and the Revelation, pg. 187

Daniel understood the seventy years of captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him in chapter 8 as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected when the angel came to give him further instruction in answer to his prayer, the narration of which is next given.

Daniel 9:22

Daniel 9:23a

1897 Uriah Smith, Daniel and the Revelation, pg. 187

We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The angel Gabriel, appearing again as he had before, in the form of a man, whom Daniel had seen in the vision at the beginning, touched him.

Daniel 9:23b

Stephan N Haskell, 1908, The Story of Daniel, pg. 141

God has many favorites among the sons of men. Indeed, every man is a special favorite, and highly honored by the King of heaven, but there are very few to whom angels have spoken the word, "Thou art greatly beloved." The marginal reading of the twenty-third verse gives the Hebrew rendering as "a man of desires." That man whose desires are heavenward, who longs for spiritual food as the hart panteth after the water brook, is greatly beloved of God, for God is in search of such to fulfill His will on earth. To such Gabriel can speak.

1897 Uriah Smith, Daniel and the Revelation, pg. 190

Now the seventy years of captivity were drawing to their close, and Daniel was applying to a wrong issue the instruction he had before received from the angel. He was falling into a misunderstanding, and was acting upon it; Hence he must not be suffered longer to remain ignorant of the true import of the former vision.

Daniel 9:23b

Daniel 9:24-:27

Daniel 9:24a

Strong's Concordance

Determined = H2852 chāthak = khaw-thak'

A primitive root; properly to cut off, that is, (figuratively) to decree.

Daniel 9:24 Seventy weeks are "cut off that is, to decree" upon thy people and upon thy holy city,

1897 Uriah Smith, Daniel and the Revelation, pg. 190

How does this language show any connection with the 2300 days, or throw any light upon that period? We answer: The language cannot be intelligibly referred to anything else: for the word here rendered determined signifies "cut off;" and no period is given in the vision here referred to from which the seventy weeks could be cut off but the 2300 days

DANIEL CHAPTER 9

of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's directing him to the former vision; and he says, "Seventy weeks are cut off." Cut off from what? — The 2300 days, most assuredly.

Daniel 9:24b

Daniel 9:24c

Stephan N Haskell, 1908, The Story of Daniel, pg. 141

The entire future history of the Jews as a nation is contained in this one verse. No other history ever crowded so much into so few words.

Stephan N Haskell, 1914, The Cross and Its Shadow, pg. 193

1. "To finish the transgression," to commit the crowning act of all transgression,—take the life of the sinless Son of God.
2. "To make an end of sin." Christ partook of death, "that through death He might destroy him that had the power of death, that is, the devil," and thus forever end all sin.
3. "To make reconciliation for iniquity." Christ "made peace through the blood of His cross," and reconciled "all things unto Himself."
4. "To bring in everlasting righteousness." The death of Christ opened the way by which every son and daughter of Adam could obtain everlasting righteousness if he desired it.

1905 Alonzo T Jones, The Consecrated Way to Christian Perfection, pgs. 115 & 116

Seventy weeks or four hundred and ninety years, was the limitation set for the Jews to have this accomplished for and in themselves. To accomplish this, to that people, of all people, Christ Himself came in person to show to them the Way and to lead them in this Way. But they would not have it. Instead of seeing in Him the gracious One who would finish transgression and make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness to every soul, they saw in Him only "Beelzebub the prince of the devils"; only One instead of whom they would readily choose a murderer; only One who as King they would openly repudiate and choose a Roman Caesar as their only king; only One whom they counted as fit only to be crucified out of the world. For such a people as that and in such a people as that, could He finish transgression and make an end of sins and make reconciliation for iniquity and bring in everlasting righteousness?—Impossible. Impossible by their own persistent rebellion.

April 1, 1903 A Oh, then, in this Seventh Alonzo T. Jones, General Conference Bulletin, pg. 43 –

Oh, then, in this Adventist Church, amongst these people who stand as belonging to the church, there is need of such a cleansing of the sanctuary, such an idea of the cleansing of the sanctuary as will finish transgression in the life of every Seventh-day Adventist, will make an end of sins there, and will make reconciliation for all the sins that have ever been there, and bring in, oh, to bring in everlasting righteousness,—a righteousness that comes to stay, a righteousness that comes to abide, a righteousness that comes to rule, everlasting, and to keep us unto that everlasting inheritance, and take us to everlasting mansions!

Daniel 9:25a

Daniel 9:25b

Daniel 9:25c

1897 Uriah Smith, Daniel and the Revelation, pg. 196

Not only is the event given which was to determine the time of the commencement of this period, but those events also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy.

DANIEL CHAPTER 9

Part 3 God's Explanation Concluded!

Daniel 8:14

Daniel 9:24a

Daniel 9:24b

Daniel 9:24c

Daniel 9:25a

Daniel 9:25b

1897 Uriah Smith, Daniel and the Revelation, pg. 196

Not only is the event given which was to determine the time of the commencement of this period, but those events also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 145, 146

Jerusalem was subject to the Persian government until the days of Ezra in the reign of Artaxerxes. In the seventh year of the reign of that king, 457 B. C., was issued the third decree concerning the rebuilding of Jerusalem. This decree—

- (1) permitted all Jews who so desired to return to Jerusalem;
- (2) it allowed the taking of a free-will offering from all Babylon for the cause at Jerusalem;
- (3) it proclaimed perfect freedom to follow the commands of God in all the territory west of the Jordan;
- (4) it relieved all Levites and ministers from paying toll or tribute;
- (5) it directed that the walls of Jerusalem be rebuilt;
- (6) it arranged for the appointment of magistrates and judges in Palestine from among the Jews themselves, thus organizing a government of the people, a thing wholly foreign to the policy of an Oriental monarchy.

Romans 8:28

Ellen White, Letter 184, 1901

We may have to remain here in this world because of insubordination many more years as did the children of Israel;

Stephan N. Haskell, 1908, The Story of Daniel, pgs. 147-149

This anointing took place at the time of His baptism. The sixty-nine weeks, or four hundred and eighty-three years, reached to the baptism of Christ by John in the River Jordan. ... Israel and Judah flocked to the banks of the Jordan, and among them came Jesus of Nazareth. John recognized Him by a sign from heaven; and as He came out of the water, the heavens opened, and he saw the heavenly dove resting on His head, and heard the voice proclaiming Him the Son of God. The sixty-nine weeks had closed.

Mark 1:15

Daniel 9:26-27 1897

Uriah Smith, Daniel and the Revelation, pgs. 202, 203

No prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come; and with His own lips He announced the termination of that period which was to be marked by His manifestation.

Here, again, is indisputable harmony. But further, the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, He should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and there they did virtually come to an end, though the outward observance was kept up till the destruction of Jerusalem, A.D. 70.

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Stephan N Haskell, 1908, The Story of Daniel, pgs. 149, 150

As the baptism of Christ was one sign given by Gabriel by which the Jews might have known the Messiah, so His death was a second token. One week— seven years — remained of the allotted time for the Jewish nation. During one half of that time — three and one-half years — the Son of God walked among the people. The sick were healed; he comforted the brokenhearted, and preached the gospel to the poor. High and low, rich and poor, alike came within the circle of His influence. "In the midst of the week," said the angel to Daniel, " He shall cause the sacrifice and the oblation to cease." At the time of the Passover feast, in the spring of 31 A. D., three and one half years after His baptism, Christ was crucified by the very people He had tried to save. As His life went out, the inner veil of the temple was rent from the top to the bottom. The mercy seat, seen only by the high priest once each year, was laid open to the gaze of the multitudes. The knife fell from the hand of the priest, and the sacrificial lamb escaped. God had withdrawn His presence from the temple. The Lamb of God Himself had been slain, and sacrifice and oblation were forever done away. Those ceremonies which had shadowed forth the death of the Saviour, ceased at the cross. This was in the midst of the last week of the prophetic seventy weeks. Mercy still lingered over the Jewish people; there was yet a little time in which to repent. What was not accomplished in the person of Christ, God, sending His Holy Spirit, sought to accomplish through His disciples.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 151

The angel has given the events during the first four hundred and ninety years of the two thousand three hundred days of Daniel 8:14. Eighteen hundred and ten years remains, $2300 - 490 = 1810$. The four hundred and ninety years ended in the year 34 A. D. To this add eighteen hundred and ten years, and we have the year 1844 A. D. Daniel had been shown the events which would mark this year. It was the investigative judgment, and the giving of the message of the first angel of the fourteenth chapter of Revelation.

Zechariah 6:12-13

Hebrews 8:1-2

Malachi 3:16

How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of Heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn. {88GC 486-87}

[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://iwillstanduponmywatch.com)

*Compiled by M Harris 10/29/19; Updated 3/23/21
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