

Jesus the Sacrifice Daniel 9

Before we begin, let's look at the dates of chapters in the next section.

Daniel 7 First year of Belshazzar

Daniel 8 Third year of Belshazzar

Daniel 9 First year of Darius

Tonight we begin dealing with the heart of Daniel.

Now Daniel chapters 7-9 are written in a chronological order. We are going to look at them in a reverse order which is significant as it shows the expanding work of Jesus Christ: Jesus as sacrifice, Jesus as Priest, and Jesus as King.

Chapter 9 is unique. It is the only chapter that deals only with the Messiah and his people. The remainder of Daniel has a more universal look at prophecy.

Moving backwards from Daniel 9 moves from a narrow focus on Judah and the place for them in redemption, expanding to what happens to the whole world as Christ becomes king.

Jesus must be the Lamb of God before he can be the Lion of the tribe of Judah. In Jesus the Lamb and the Lion lie down together.

So while the written order narrows down to a focus on Jesus' work for his people, as it is written, so naturally reversing the chapters expands the understanding of the work and position of Jesus.

In my opinion that sets the foundation of the whole prophetic panorama. That foundation is expressed by the apostle Paul when he wrote "I have determined to know nothing among you except Christ and him crucified."

And it is upon the foundation of Jesus Christ's sacrifice in Daniel 9, that chapter 8 and the remainder of 7 is built. And this is the foundation that leads to the hope that is expressed in the ultimate end of all prophecy, the second coming of Jesus Christ.

I love this chapter because it talks about Jesus.

Prophetically **Daniel 8:14** is the heart of Daniel. But for those who are looking at for the Messiah, **Daniel 9** is the corner stone of Daniel. It is this chapter that makes the rest significant. That is because it centers in Jesus Christ, his atonement, and vicarious death on the cross. That is why I want so badly for people to understand this chapter.

And it is opened with one of the longest, most heartfelt prayers in the Bible. Daniel, one of 2 humans about which nothing negative is said, is confessing his sins and the sins of his people. He was pleading for his nation, his city, and the captive Hebrews. He was probably praying with his scrolls beside him. The ones that promised the return after 70 years of captivity.

Which is appropriate. Without prayer, there is no revelation.

Daniel 9 also has the time prophecy upon which all the other time prophecies of Daniel are pinned.

An ancient Rabbinic curse in the Talmud forbids people to read Daniel 9:24-27. What do they know?

Let's look at one of the most misinterpreted passages in prophecy.

yes, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, touched me in my severe exhaustion, about the time of the evening sacrifice.

Dan 9:22 And he enlightened me, and talked with me, and said, O Daniel, I have now come out to give you skill and understanding.

Dan 9:23 At the beginning of your prayers the commandment came out, and I have come to explain. For you are greatly beloved; therefore understand the matter, and attend to the vision:

Daniel's fervent prayer was answered. And answered by no less than one of the archangels in from the throne of God.

We will find out later that Daniel was in deep agitation over the dreams of Chapter 7 and 8. Though they were 3 and 4 years previous, they had not left his thoughts for very long. He had thought about the visions, and prayed about them. He had received a visit from Gabriel before, but he did not understand. And there was one thing that was of ultimate concern. He had been studying the scrolls of Jeremiah; reading the prophecies of the return to Jerusalem after 70 years. It is now after the fall of Babylon. The time is drawing near. He could not be sure which of the assaults on the city by Nebuchadnezzar was to begin the 70 years, but it was near. Daniel himself would have been well over 70 years himself at this time.

In chapter 8 there was a 2300 year prophecy. This increased Daniel's agitation. He had been looking for the end of 70 years, and then a 2300 year prophecy is given to him. It brought him to mental exhaustion.

Now he gets this in explanation. And keep in mind, this explanation is not something new, but an addition to the prophecy in Daniel 8.

Daniel's concern was his people, and their holy city, Jerusalem. So in this explanation he is receiving information that deals specifically with the Jews and Jerusalem, as we noted before.

Dan 9:24 Seventy weeks are decreed as to your people and as to your holy city, to finish the transgression and to make an end of sins, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

This is an important verse.

First is the time element.

It is understood by virtually every Bible scholar that the seventy weeks are prophetic weeks. As a matter of fact, some translations say weeks of days. Now we understand that in prophecy a day can stand for a year. The context can help with that understanding.

So we have Daniel looking for the end of 70 years, receiving a vision of 2300 years, and then another vision of 70 weeks or 490 years. No wondering his head was spinning.

And this part of the prophecy is not universal but deals specifically Israel.

“Seventy weeks are decreed, determined, or cut off, for your people and your holy city....”

But this period of time was for a specific purpose and about a specific people. And keep in mind for future reference that it was cut off of something. If time is cut off from time, then the piece that is cut off has to be smaller than the original piece.

And what is to happen during this time?

..... to finish the transgression and to make an end of sins, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Read through the next 6 slides

This verse is incredibly rich. Let's chart it.

- A. Finish transgression
- B. Introduce everlasting righteousness
- A'. End or seal sins
- B'. Seal vision and prophet
- A''. Atone for iniquity
- B'' Bring in everlasting righteousness.

The A's tell us that that this period of time is going take care of all kinds of sin. Transgressions, sins, and iniquity.

The B's explain how the A's will be accomplished.

Transgression will be finished by introducing everlasting righteousness.

Sins will be ended or sealed by the sealing of the prophetic message.

Iniquity will be atoned for by anointing the holy sanctuary.

Dan 9:25 Know therefore and understand, *that* from the going out of the command to restore and to build Jerusalem, to Messiah *the* Prince, shall be seven weeks, and sixty-two weeks. The street shall be built again, and the wall, even in times of affliction.

Dan 9:26 And after sixty-two weeks Messiah shall be cut off, but not *for Himself*. And the people of the ruler who shall come shall destroy the city and the sanctuary. And the end of it *shall be* with the flood, and ruins are determined, until *the end shall be* war.

Dan 9:27 And he shall confirm a covenant with many *for one week*. And in the midst of the week he shall cause the sacrifice and the offering to cease, and on a corner *of the altar* desolating abominations, even until *the end*. And that which was decreed shall be poured on the desolator.

For many years I found these verses hard to decipher. The hims and he hes created confusion in my mind. I could see that some of it dealt with Jesus, and some did not.

Now some have used this confusion to attribute to some antichrist power the work that only Jesus could perform.

But we need to ask the right questions.

Who only can finish transgression and introduce righteousness? Jesus!!

Who only can deal with our sins so effectively that they are sealed away for eternity? Jesus!!

Who only can reconcile us with the Father? Jesus!!

Who only can atone for iniquity? Jesus!!

Now can you imagine why a power that did not care for the work of Jesus might try to turn the powerful meaning of this passage?

Here is where our understanding of Hebrew literature becomes critical. We have seen how the form of the writing also conveys a message, and it is no different there. While this passage is not Hebrew poetry, it uses alternating parallels, wordplay and other literary features of the Hebrew language.

We will lay it out to make it clearer.

We will designate the first half of each of these three verse as 25A, 26A, and 27A. We will designate the second half of the three verses as 25B, 26B, and 27B.

With me so far?

Now remember as we do this, that in the original languages, there was no punctuation. And verse and chapter divisions did not come until well after Jesus.

They are generally helpful, but not always accurate.

Now, let's give each of these sections headings.

25A. *Messiah the Prince to come:*

[1.] Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince

[2]. *there shall be* seven weeks, and 62 weeks.

25b. *The city to be rebuilt:*

[1.] It shall be built again with plaza and mote.

[2.] Even in times of distress.

26A *Messiah to be cut off*

[2.] Then after 62 weeks

[1.] The Messiah will be cut off but not for himself.

26B *The desolater will destroy the city*

[1.] And the people of the prince who is to come will destroy the city and the sanctuary.

[2.] And its end will come with a flood; Even to the end there will be war. Desolations are determined.

27A *Messiah to terminate sacrifices.*

[1.] And he will make [keep] a firm covenant with many..

[2.] for one week

[2`] but in the middle of the week

[1`] he will put a stop to sacrifice and offering

27B. *The desolater prince to be destroyed*

[2.] And on the wing of abominations, one will come who makes desolate.

[1.] even until a complete destruction, which is determined (decreed) is poured out on the one who makes desolate.

Can you see how the sections under the B headings alternate and contrast with the sections under the A headings?

The A sections are about the Messiah and weeks.

The B sections are about the desolater prince who 1, destroys and 2, brings desolation.

The A sections are enhanced by a repetition of weeks.

The B sections play on the Hebrew word “cut”, which is not clear in English. But the Hebrew word for “cut” is also the same root word for “moat”, “determined”, “decreed”.

The A sections tell us that at some point during the 70 weeks the Messiah will come, will keep the covenant with many people, will be killed, and cause the sacrifices to cease.

The B sections say that the history of Jerusalem will be troubled, the rebuilding will be accomplished with distress, a desolater will destroy it again, and then the desolater will be destroyed in a predetermined destruction.

The events in section A are intimately related with the 70 weeks, as they are rooted in “time.”

The events in section B are not specifically related to the 70 weeks. They are not specifically dated.

So we have two players in these verses. Messiah the prince, who is “cut off”, who makes a covenant for one week and in the middle of the week brings an end to sacrifice and offering is one.

The other is a destroying power, who makes war, destroys Jerusalem, causes desolation, and eventually is destroyed himself.

Now one of the things I like about this passage is that it pinpoints Jesus’ baptism and crucifixion.

Let’s look at the time element.

There were to be 70 weeks or 490 years beginning at 457 B.C. cut off of something specifically for the Jews. We will look at what this period of time was cut from in the next session.

For now we will focus on the 70 weeks/490 years.

Virtually all students of this chapter agree that the principle of a day for a year applies here.

We must first determine when the 70 weeks started. The angel told Daniel that the time period would begin from the decree to restore and build Jerusalem.

There were 3 decrees that the Persians issued regarding Jerusalem.

The first decree was issued by 538/537 B.C. by Cyrus. This decree was two-fold: It ordered the reconstruction of the temple. The Persians, if you remember, did the same for many of the nations that Babylon had conquered.

The second part was to allow Jews to return home. About 50,000 had moved within a year.

The second decree was issued in 519 B.C. by Darius I Hystaspes. This decree was a reinforcement of the first decree which some said had never happened. When the complaint against the Jews reached the king, the records in all of the archives were searched and the decree was indeed found and re-enforced.

The third decree was in 457 B.C. It was written by Artaxerxes I Longimanus. We find this decree in the Bible in Ezra 7:11-26. This decree gave Ezra, as leader of the Jews, the authority to appoint government officials with full civil and religious authority, and to allow them to impose capital punishment if necessary.

That was the decree that started Judea back as a political nation again. This was the decree that restored Jerusalem as an independent power.

We know enough about ancient history to know that the fifth month of the seventh year of Artaxerxes was in the late summer of autumn of what we would designate 457 B.C.

So that is the starting of the time portion of this prophecy.

Now the time was divided into parts. The first part was 49 years (7 weeks). During this time Jerusalem was to be restored.

Then there were to be 62 weeks (434 years) until Messiah the Prince was anointed. That gives us 7 weeks and 62 weeks or 69 weeks or 483 years. That would bring us to the year 27 A.D. Jesus was anointed at his Baptism. He went into the water, the Holy Spirit descended like a dove, and God declared Jesus to be beloved.

It is easy to determine the date 27 A.D by historical records. That was when Jesus began his ministry.

Luke 3:1

Luke 3:2

10th year

Tiberius Caesar

Tiberius Caesar's reign 12-27

Then there was to be one week left for the Jewish nation. In the middle of that week the Messiah was to be cut off. And Jesus was crucified in 30 A.D. Right on time. We can trace his ministry through the gospels by the Passover dates.

This had an [exact fulfillment]. On the cross Jesus fulfilled the sacrificial system. He filled it full by displaying what the sacrificial system pointed to all along. After Jesus' death there was no more need for the sacrifices, because he, the Lamb of God was the ultimate sacrifice. As John said at Jesus' baptism, "Behold the Lamb of God that takes away the sins of the world."

Jesus fulfilled not only this prophecy right on time, but he became the fulfillment of all of the types and symbols of the Old Testament. For this reason he could cry out on the cross, "It is finished."

And it is all laid out for us here in Daniel 9. Jesus the sacrifice for our sins. Jesus Christ the sin-bearer. Jesus Christ, the Son of God.

And never forget, it is really always and forever about Jesus Christ, not the anti-Christ.

And brothers and sisters, I stake my eternal salvation on that point. How about you?

Gospel Text