Coming of God’s Monarch, Daniel 9 pt. 1

By Charles Feinberg

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This fifth study in the prophetic book of Daniel. Entitled The coming of God's monarch. The coming of God's monarch. In Chapter 9. Chapters 1 and 2. You remember were on the course of world monarchies. Chapter 3 to 6 the conduct of world monarchs. Chapter 7 the climax of God’s monarchy. Chapter 8. The change in world monarchies. Now this message on Chapter 9 the fifth in the series the coming of God's monarch. We come now to one of the most important chapters not only in the Book of Daniel or of the Old Testament but the entire Bible. It was Sir Edward Denney a noted prophetic student of the nineteenth century who called this prophecy especially in the last verses of the chapter verses 24 to 27. He called the backbone of prophecy. Unless it's understood friends then the great prophetic discourse of our Lord Jesus Christ found in the [inaudible] discourse in Matthew 24 and 25 Mark 13 and Luke 21 and the greater portion of the Book of Revelation will be misunderstood.

The chapter has a very simple and clear threefold division they be divided into first the study of Jeremiah by Daniel. Secondly the prayer of Daniel and thirdly the answer of God to the prayer. In chapter 9 verse 1 we read of the first year of Darius. This king is syke Sari’s the second who preceded Cyrus and carried the title of King. He immediately followed Belshazzar and was the first of the foreign kings to rule over Babylon. Since he came before Cyrus who gave the order to rebuild the temple in Jerusalem as [inaudible] the time now is before the end of the 70
years of Babylonian captivity. He's called the son of [inaudible] or the son of [inaudible] it was common for kings of the East to have more than one name and while one writer referred to them under one name another used another name. The median Darius of the Darius from Mede, Medea ruled over Babylon by conquest. Following Belshazzar and immediately preceding Cyrus the Persian. The decree to rebuild the Temple came in the first year of the rule of Cyrus about five thirty-six B.C. So the events of this chapter cannot long have prose preceded that royal order. In chapter 9 verse 2 Daniel had been studying the sacred scrolls called here books and especially he had been scrutinizing studying deeply the prophecies of the great Jeremiah. In that prophet’s writings has been foretold.

It had been foretold exactly how long Jerusalem would be captive in Babylon. Here at Jeremiah 25 11 and 12 and this whole land shall be a desolation and in astonishment and these nations shall serve the King of Babylon seventy years. And it will come to pass when 70 years are accomplished that I will punish the king of Babylon and that nation saith the Lord for their iniquity. The same prophet Jeremiah. Chapter 29 Verse 10 for thus saith the Lord that after seventy years be accomplished at Babylon I will visit you and perform my good work toward you in causing you to return to this place. So it's clear that the time of the desolation and captivity was fixed. Daniel was only seeking to find out when it would close when it would terminate in view of the exact year when the exile began. Why was there any question as to the precise time of the exile? Because more than one event could be interpreted as the beginning of the captivity. Daniel was correct in his conclusions because just when he expected it the decree came from Cyrus to rebuild the temple in Jerusalem. The concern of Daniel in the matter can be explained by the fact that he had no way of knowing that Darius would favor the return of the
Jews to their homeland and even less could he know this Cyrus who was soon to come to the throne.

It was these conditions which induced the godly prophet to turn to fervent prayer that God would bring about that which he had purposed. God can turn the heart of a king as he turns the waters in their course as Scripture tells us. And prayer is God's appointed way for us to enter cooperatively into the blessing. In verse 3 We read that he set his face. I set my face. That could imply that he directed his prayer toward Jerusalem as he had done earlier in this book. Chapter 6. My fervent prayer he trusted that God would fulfill his announced purposes his prayers were joined with fasting. In view of the desolations of Jerusalem and the temple the calamities of the people and the need of his own heart. The matters at issue were of vast importance and the prophet was seeking to be prepared properly through the means of fasting. Sackcloth. Was a coarse type of cloth used in making Sacks and bags as even today in those days it was the recognized sign of mourning and humiliation worn around the loins.

It was also the custom to cast ashes on the head in time of sorrow probably to allow the outward appearance to resemble that of the mind and heart within. If this passage tells us anything it reveals that prophecy should bring us to our knees as it did Daniel. True prayer always seeks to learn what the purpose of God is at the time and then to pray in conformity with that plan and program. In verse four we read that Daniel made confession. This is one of the remarkable statements of the book. Daniel. Is one of the purest characters in the Bible. Yet he places himself in the same position as his people. He feels responsible for the corporate need of his people hear it as a member of the body of Christ now. Do we each one of us at all have a concern for other members of the church the body of Christ the great need in any day before the blessing of God can be free to descend. Is that his people recognize and confess their sins?
Any attempt to vindicate ourselves or justify our actions blocks the way for God's blessing. He addresses God as the great and dreadful God. This doesn't mean that God is stern that he is severe in his character but that he inspires awe and reverence and God keepeth covenant. God is ever faithful to his word and his covenant. If this be not true, there's no value in prayer. If there appears to be any lack of faithfulness in covenants, it's on man's part not God's. And then he is a God not only who keeps covenant but loving kindness even when he keeps his covenant it's out of mercy and grace. In view of our sinfulness and repeated unfaithfulness. And he keeps the covenant and loving kindness to those who love him. Those who obey can expect to find his promises fulfilled. God is not committed to bless in spite of and in the midst of disobedience.

Daniel was not pleading that his people were obedient and had a claim on God somehow he was relying on the mercy of the Covenant keeping God who remembers his covenant if they his people are penitent. In verse 5 Daniel made his confession in the name of the nation in general as though he was associating himself with their failings and feeling the burden of their sins as his very own. He's speaking of course of a long series of sins which preceded and brought about the captivity the different types of expressions for sins are meant to convey the intensity of feeling that move the heart of the prophet in his prayer to God departure from the laws and ways of the Lord had characterized the nation and led them into the national disaster. Verse 6. The importance of the Ministry of the prophets is recognized here. They were the voice of God to call Israel back to their place of blessing in obedience to the word of God. But Israel would not hear nor obey the prophets who warned of coming judgment for stubbornness. The prophet speaking for the Lord and in his name had no respective persons in their ministry. They faithfully proclaim
the message of rebuke to the King as well as to the common people. In verse 7, none of the consequences that followed could be laid to injustice in the Lord.

Daniel is very clear on that. He's altogether permeated, God is, by justice and righteousness. He's been right in every dealing all the blame and all the shame belonged to Daniel and his people. God's judgments and decisions can be depended upon. He does all things well and righteously every stroke has been well-deserved. To those near and that are far off. The verse tells us whether in Babylon or in Assyria or in other countries where the two dispersions has scattered them. In Verse 8. it's clear that all had been involved in the guilt and all have borne the results of their sins. But with God always as verse nine tells us there are mercies and forgiveness not only is God righteous in every detail in every particular free from any blame in their calamities. But if there are to be mercy and forgiveness they can only come through the Lord himself. Their only hope. Was in the Mercy and forgiving grace of God for in themselves they deserved only unrelieved condemnation as we've been saying they have grievously forfeited the favor and blessing of God. Verse ten.

He recurs to the same theme of the disobedience which left them entirely without excuse in the action of the Lord against them. Verse 11 tells us that though the nation had been divided for so many years. They were united strictly united in their responsibility before the Lord. All had sinned and transgressed against the lord. The curse that came upon them was exactly that predicted by Moses in that long recital in Deuteronomy chapter 28. Verses 15-68. The nation alone was to blame for they had received the very condemnation which the law of Moses had foretold on disobedience. They had been forewarned. They should have been for armed. And then verse twelve tells us concerning the confirming. And he hath confirmed his words by bringing upon the people all God had threatened for the disobedience God ever delights to make
good his promises a blessing. In answer to obedience but at the same time in his righteousness he must also fulfill all his warnings of punishment on disobedience.

Now that's a solemn. It's a sobering thought. It should be for all who are unsaved. God is never unmindful or forgetful. Of his warnings. And then we read as well on the judges, against our judges that judged us. These were the magistrates and Jerusalem. As well the magistrates and rulers and then upon Jerusalem this is a comprehensive statement showing the slaughter complete desolation which were visited upon the people of God. It's a sure scriptural principle that the greater the light and responsibility the greater the privilege, the greater responsibility to perform the will of God. The city had been destroyed. The temple was in ruins. The people were slain or taken into captivity and it was all as it is written in the law of Moses verse 13. According to the exact letter of the word of God had the results been. as a nation. They had failed and sinned yet in spite of it all they had not turned to the Lord with beseeching in confession of sin and petition for the pardoning mercy of God and the removal of his wrath. It's as though they did not care to such petition.

They would have come to discern the righteous will of God and to walk. In his ways. In Verse 14 by strong comparison with human conduct. The Prophet indicates that God had not been unmindful or inattentive to their condition and ways nor to his threatening. These had been brought to pass in due time. Again we have a truth here of vital significance to sinners. God has His ever watchful eye upon the conduct of the sinner. God is righteous says Daniel. This is the position and attitude of the godly who see in every circumstance an act of God whatever it may be that he is righteous and he is to be vindicated. The heart of Daniel was in proper relationship with God as he feels this way about the dealings of the Lord. It's clearly brought up. That the reason for their suffering and calamity was their sin. In Verse 15 the remembrance of God's past
blessings to Israel shows beyond a doubt that the Lord has had respect to his covenant with Abraham. He didn't abridge anything that he promised he didn't cut any corners as we say today.

It gives assurance that God can and will grant future mercies the best reasons in prayer are those which are gleaned from the fact that God has in the past showered his blessings upon his people. Daniel's prayer is that God has as much reason to intervene on their behalf now as he had when he brought them out of Egypt. He has not lost any of his power to do so. And God had gotten himself renown. God's deliverance of his people in time passed has caused his name to be spread abroad in the earth and has caused him to be regarded as the faithful and covenant keeping God that he is. All of it was visible. And verifiable has at this day says Daniel. God's name and praise had come down through the centuries because of such intervention. The final statement of their sinfulness and wickedness brings out strongly the contrast between the Lord's goodness to them and their lack of gratitude and devoted obedience instead of loving them more instead of loving their God. All the more for his benefits they sin grievously against him. How true this is though each one of us who has tasted so fully of the wonderful grace of God in the Lord Jesus Christ.

And he repeats verse 16 thy righteousness that reference is not to the strict justice of God but rather to the constant faithfulness of the Lord to his unworthy people. It's solely upon the character of God that Daniel makes his pressing plea. For help for Israel. In that same 16th verse. Notice we read. That he prays. May God's anger and wrath be turned away from thy city Jerusalem. Yes, he's praying for them unworthy as they are and as long as the city lay in ruins it manifested the outpoured wrath of God. If the Lord would of restore the city and his people, this would be a turning away of the evidence of his former displeasure. Again the prophet insists that all the calamities they have experienced are because of their own sins. God is not to be charged
with any fault. Any remissness. There's not so much as a hint of complaining. That God has dealt unjustly or severely with Israel since God's name is upon his people when they are in reproach and shame before the nations the nations often reason wrongly concerning the dealings of God. Verse 17 he says, hear the prayer.

His argument is based on the confession of sin as someone has said on the character of God on the condition of the city and temple on the former divine positions in behalf of the people and by all these considerations he pleads with God to have mercy upon his people and land. He wants God's face to shine to look with favor and blessing the bright sun as an emblem of the favor and grace of God. The clouded Sun is a symbol of his wrath and it's all to be done for the Lord's sake for God's own glory. This is the highest purpose in prayer. We want God to be glorified. His glory outweighs every other conceivable argument or benefit that might accrue to mortal man. Prayer can never rise higher than this in verse 18 in strong figurative language and earnest pleading. Daniel beseeches got to give his attention and his favor. After all the city of Jerusalem did bear the name of the Lord and His glory was inseparably connected with it as we said there is a disclaiming of any merit or worthiness in any individual in the nation. If God works it will have to be on the ground of his own mercies. Verse 19. The short staccato hammer like petitions indicate the great intensity and fervor in the soul and heart of the great prophet Daniel as he prays for God to act.

There's no intimation of irreverence or disrespect but there is deepest earnestness. In Verse twenty if we know God at all by spiritual experience. It's eminently obvious that God could not fail to answer the heartfelt cry of Daniel. Both this verse, verse 20 and the next state that the answer to prayer came while Daniel was yet praying. God had said before they call I will answer them. Read those marvelous promises in Isaiah Chapter 30 Verse 19 Isaiah 65 Verse 24.
God delights to be treated. Verse 21. The repetition is emphatic as to the time of the answer of his petition. Who was it that came? The man Gabriel. he's so spoken of because he had the appearance of a man. And he is the one in verse 21 that we read whom I have seen in the vision at the beginning. That's the one scene at the river Ulai. In Chapter 8. Verse 1 and 16 he was caused to fly swiftly the flight of angels is implied in Isaiah chapter 6 verse 2 and it's stated plainly here and he touched the prophet Daniel. He reached Daniel and it was at the time of the evening oblation the ninth hour of the day three o'clock in the afternoon when the temple stood. This time was devoted to sacrifice.

Now it was employed for prayer. Daniel, through all the years of the entire captivity almost a century the greater part of a century. Daniel never forgot God's temple worship though it was no longer in operation the godly prophet remembers it as those still in use. It was at the time of the evening oblation. And verse 22. What's the purpose of Gabriel's coming? He instructed Daniel. Gabriel came to illuminate the mind of the Prophet on the things in the prophecy of Jeremiah which he had been studying. And may I stop long enough here to say that the reason so many are at sea. And lacking of knowledge lacking in the knowledge of so many passages. Because they haven't given themselves an effort an endeavor to study those passages diligently praying to God to open the truth. Daniel had prayed he had studied. And now Gabriel gives him the illumination from God. There was much additional formation of importance to give to Daniel. Verse 23, God is never behind in answering our prayers as soon as the prophet began to pray. We read that God sent Gabriel on the errand of making known to Daniel what was to come to pass in the days ahead. The speed of the angel far exceeded that of light. And he addresses Daniel as the one greatly beloved. He was a man of God's desire and delight. Daniel was to exercise both consideration and understanding the remainder of this chapter. Shows in a
remarkable way that God not only answers prayer but so often goes beyond what has been asked. True.

His petition with reference to his people the city of Jerusalem and the sanctuary was answered but we're short sighted indeed if we do not discern clearly than in the last four verses of this chapter we have before us a great unveiling a disclosure of the entire future of God's people Israel from Daniel's day at the end of the Babylonian exile hear it to the time when Israel's history will be fulfilled in the end of their age. Of course not every single detail but notice the sweep of it. Israel's history fulfilled in the end of their age a day when the nation will make a disastrous covenant when the land will be invaded by confederacy of hostile forces and when the blessed and divine deliverance of Daniel's people will be realized. We cannot overemphasize the importance of this prophecy for the Book of Daniel or for that matter friends for the Bible itself. Now dear. Friend. Unless you are crystal clear here and it's possible be. You will be at sea on the rest of God's prophetic program elsewhere in the word of God. If this be so. Just how much is foretold here. Gabriel predicts the restoration of the Jews to their own land from Babylonian captivity. The rebuilding of their city.

Notice how many details the great distress and opposition to attend that rebuilding of the city. The walls of it, the coming of the Messiah and his humiliation in the form of man his violent death the destruction of the temple in Jerusalem after the death of the Messiah. This desolation to be accomplished by the Romans the unstable conditions to follow in the desolations and wars they were to undergo the disastrous Covenant made with the Roman imperial power. The cessation of the sacrifices in the time of Israel's Latter Days and God's final stroke. On the perpetrator the desolater. Surely no one will controvert or deny the statement that here is a prophecy of more than usual significance. Now let's consider carefully and minutely each detail
please. In Verse 24 we're told that 70 weeks are decreed upon thy people and upon thy holy city
to finish transgression to make an end of sins and to make reconciliation for iniquity and to bring
an Everlasting Righteousness and to see a vision and prophecy and to anoint the most holy. 70
weeks.

You'll remember Daniel had been engrossed in the study of the 70 years of Babylonian
exile. Gabriel now directs his mind to yet another segment of time called 70 weeks. Now the first
tendency for us in our western culture is to equate week with a period of seven days because this
is common reckoning with us in western lands but not so in Israel. They did have a period of
seven days making a week but they also had a period of 7 years called a week or a Heptat. Just
compare with our use dozen. After we say a dozen we've got to specify a dozen of what. Where
is the authority to take a week as a period of seven years not seven
days? This doesn't mean that
every reference in the Bible to week means a period of seven years. Every reference must be
decided on its own context or setting. That is to say on the trend of the passage. But where is the
principle. Of Year weeks. It's found in numbers 14 verse 34. After the manner of the
days in
which you spied out the land even forty days for every day a year shall you bare your iniquities.
Even forty years and you shall know my alienation. Look at Leviticus 26:34 then shall the land
enjoy its Sabbath. As long as it lies desolate.

And you are in your enemies’ land even then shall the land rest and enjoy its Sabbath.
The sabbatical year which was the seventh year. Again in Genesis 29:27 said Laban to Jacob
fulfil the week of this one meaning Rachel the one he was supposed to get at the beginning fulfill
a week of this one and we'll give thee the other also for the service which thou shalt serve with
me not just seven days but that thou would serve with me yet seven other years. Finally, in
Ezekiel 4:6. And again when thou hast accomplished these God says to the prophet Ezekiel thou
shall lie on thy right side and shall bear the iniquity of the House of Judah forty days each day for a year. Have I appointed it unto thee? So these seventy blocks or heptats of years in Daniel 70 70 times seven add up to four hundred and ninety years. Now what about these years. The scripture says they are decreed. This word occurs nowhere else in the scriptures. It means basically to cut off to decide. To appoint to determine. And in a sense to set apart for certain purpose the thought is that this special segment of time is cut off set aside as I said for a definite and particular purpose or purposes. And it's upon thy people and upon my holy city oh friends. This is so important. There's so much error on this important prophecy and all because there is a lack of attention to the precise wording of thy people Daniel's people.

Thy holy city Daniel's holy city. These are some of the important words of the prophecy. A failure to pay attention to them has led many astray in the interpretation of the passage and prophecy. The prediction here is clearly and solely connected with Daniel's people thy people the Jews not the church. That's the body of Christ. And related also to Daniel's holy city which can only mean Jerusalem. And its future circumstances. Now the great objectives to be accomplished in that 490 years. The great objectives are listed as these. There are six of them. First to finish transgression secondly to make an end of sins. Third to make reconciliation for inequity four to bring an everlasting righteousness. Five to seal up vision and prophecy. 6 to anoint the most holy. [End]