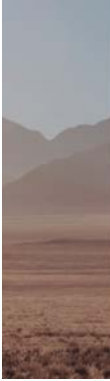


Daniel 9:1-3: In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans— 2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years. 3 Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.



Engaging God's word should bring conviction of sin, gospel repentance and faith.



Two thoughts:


a) A humble posture of conviction over sin happens through God's word (Daniel 9:1-3).

b) **What conviction of sin looks like: invocation, confession, petition (Daniel 9:4-19)**




Daniel 9:4-19:


4 I prayed to the Lord my God and made confession, saying, (Invocation) "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, (confession) 5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. ...



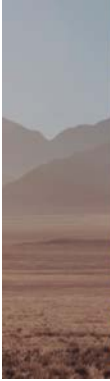
(Confession) 6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. (Invocation) 7 To you, O Lord, belongs righteousness, (Confession) but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. ...



(Confession) 8 To us, O Lord, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. (Invocation) 9 To the Lord our God belong mercy and forgiveness, (Confession) for we have rebelled against him 10 and have not obeyed the voice of the Lord our God by walking in his laws, which he set before us by his servants the prophets. 11 All Israel has transgressed your law and turned aside, refusing to obey your voice. ...



And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him (why they are in exile!). 12 He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. 13 As it is written in the Law of Moses, all this calamity has come upon us; ...




yet we have not entreated the favor of the Lord our God, turning from our iniquities and gaining insight by your truth. 14 Therefore the Lord has kept ready the calamity and has brought it upon us, for the Lord our God is righteous in all the works that he has done, and we have not obeyed his voice. 15 (Invocation) And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, (confession) as at this day, we have sinned, we have done wickedly. ...



Petition in verses 16-19:

16 "O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. 17 Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. ...



18 O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. 19 O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name."



Takeaways:

1) A pattern for prayer: invocation, confession, petition



Takeaways:

2) In Daniel's prayer, it's not a "they" but a "me and we."

"I prayed...and made confession" (v1)

"...we have sinned against you." (v5)

"...to us open shame..." (v7)




Daniel 9: What should be our heart's posture in exile?

1. A **humble** posture of conviction over sin (Daniel's prayer)
2. A **hopeful** posture that perseveres (Gabriel's response to Daniel's prayer)




Why is this important and significant?



Daniel 9:20-23:


20 While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the Lord my God for the holy hill of my God, 21 while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight **at the time of the evening sacrifice.**




22 He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. 23 At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, **for you are greatly loved.** Therefore consider the word and understand the vision.



Verses 24-27: The Seventy Weeks

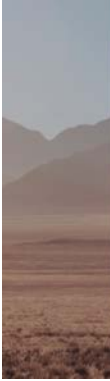


Alistair Begg: *"In what follows, I reserve the right to change my mind later this evening, and as often as necessary for the rest of my life, until I finally settle the matter. What's I'm about to now unfold for you will annoy some, disappoint others, confuse many, and perhaps encourage a few."*




Daniel 9:24-27 (read through and then go verse by verse):

24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.



25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary.




Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. 27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."




Verse by Verse:

Verse 24: "**Seventy weeks** are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.




Understanding "Seventy weeks" (Seventy 7's)

1) Is this literal or symbolic?




Why I resonate with the Symbolic:

1) **Matthew 18:21-22:** Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?" 22 Jesus said to him, "I do not say to you seven times, but seventy-seven (or, seventy times seven) times."




Why I resonate with the Symbolic:

2) **Leviticus 25:8-10:** "You shall count seven weeks of years, **seven times seven years**, so that the time of the seven weeks of years shall give you **forty-nine years**. 9 Then you shall sound the loud trumpet on the **tenth** day of the **seventh** month. On the Day of Atonement you shall sound the trumpet throughout all your land. ...



10 And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a **jubilee** for you, when each of you shall return to his property and each of you shall return to his clan.



From Meredith Kline (Cov. of the 70th week)

Jubilee = after 49 years (7 times 7 years)

Daniel 9 = 490 years (70 times 7 years).

NOTICE THIS IS 10 SETS OF JUBILEE (10X49 years = 490), which then takes us to the SUPER JUBILEE to come!!!


(Remember 7 and 10 as symbolic numbers for completion – ie 10 commandments, 10 horns)



Understanding "Seventy weeks" (Seventy 7's)

1) Is this literal or symbolic?

2) What's to happen during this period?



Verse 24: Seventy weeks are decreed about your people and your holy city, **to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.**



Understanding "Seventy weeks" (Seventy 7's)

1) Is this literal or symbolic?

2) What's to happen during this period?

3) One more thought...

The Breakdown of the 70 weeks (Dale Davis):

- a) 7 weeks: Relatively restricted time
- b) 62 weeks: Relatively extended time
- c) The last 1 week: Climactic time (after 69 weeks)

Verse 25a: Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks.

7 Weeks: Cyrus' edict to return to Ezra?

Verse 25b-26: Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off (Gen 15:10, Isaiah 53:8) and shall have nothing. ...



And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. (Matthew 24: Olivet discourse)

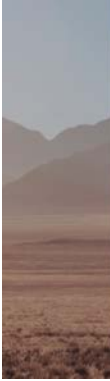




70 Weeks:

- 7 Weeks: Cyrus' edict to return to Ezra(?)

- 62 Weeks: Ezra(?) to Christ



(Last verse) Verse 27: And he shall make a strong covenant with many for **one week**, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."



This final verse is so challenging to interpret!


- 1) Understanding "1 week"
- 2) Understanding "he": negative or positive?
- 3) Understanding the "half of the week"
- 4) Understanding the last part on "abominations/desolator."



1) Understanding "1 week": not duration but "finale"


a) If duration, then this time period must be shorter than 7 weeks and 62 weeks

b) But if "finale", the last "1 week" is communicating something different; namely, that the ultimate Jubilee is near! Consider Acts 2 and Peter referencing "the last days" in his sermon at Pentecost (from Joel 2:18-22)!




2) Understanding "he": Who is this person? Positive or negative?

Verse 27: And **he** shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."



a) If "he" is negative, this is future, speaking of a final "beastly" (Daniel 7) ruler to come...

Verse 27a: And **he** shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering.



b) If "he" is positive, this is referring to Jesus.

...And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering.




3) Understanding "half the week"

And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering.



What about the the other half of the week (3.5 out of 7)?



Daniel doesn't reference this, but in the book of Revelation, the writer speaks several times of a period of time that lasts approx 3.5 years!

- Revelation 11:2-3 (1260 days = 3.5 years based on 360 Jewish calendar days);
- Revelation 12:14 (time, times, and a half = 1+2+.5 equals 3.5)
- Revelation 13:5 (42 months = 3.5 years)

The symbolic "3.5 years/half week": the time between Christ's first coming and his return.



4) Understanding the last part:

And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."



a. This could be referring to 70AD and the destruction of the temple (Matthew 24, where Jesus specifically references this part)

b. Some think this is a future "beastly ruler" to come, whom God will defeat in the end.



Remember, the main point here!

What should be our heart's posture in exile?

A hopeful posture that perseveres!



A hopeful posture that perseveres!

The following are key themes in the 70 weeks:

- 1) Exile**
- 2) Covenant**
- 3) Sabbath**
- 4) Jubilee**



A hopeful posture that perseveres!

- 1) Exile:** Jesus will bring you home.
- 2) Covenant:** Jesus will keep his word.
- 3) Sabbath:** Jesus is the Sabbath rest, and the ultimate Sabbath rest is coming.
- 4) Jubilee:** Jesus is the Jubilee who sets us free, and the SUPER Jubilee awaits us.



Daniel
LIVING IN EXILE