III. DANIEL SEEING.

**Daniel 9:20—27**

“And **he informed me, and talked with me, and** said, 0 Daniel, I am now come forth to give thee **skill and understanding.”**

(22)

Daniel understood by the writings of Jeremiah concerning the seventy years of their captivity. Daniel was taken captive when he was a young man, and he is in his eighties.

Daniel spent almost his whole life in captivity and we don’t have in the Scriptures any evidence that he ever returned to Jerusalem.

Now Daniel enters into an understanding of the end of time for the Gentile governments and what will come upon the people of Israel.

**A. The time of the understanding. Daniel 9:20—21**

“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.”**

**1. It was while Daniel was praying that he understood.**

**May we soon learn that is through the Book and prayer that we come to an understanding of God’s will and purpose for our own lives.**

**2. It was while Daniel was confessing his sin**

**and the sin of the people that God gave him**

-144-

an answer.

Sin is an hindrance in our understanding God’s will for our lives. It is when we settle the sin problem by confessing it unto the Lord, that we began to come to an understanding of divine truth and purpose.

3. It **was while Daniel was presenting his supplication unto the Lord.**

Daniel’s supplication didn’t change the mind of the Lord nor His will, but it was the bringing of Daniel’s heart to the place where God could easily reveal to him divine truth.

This ought to help us to see how that we too must be men and women of the Book and of prayer to understand the things of God.

Note also it was at the time of the evening

oblation. (21)

The “evening oblation” is the time of the evening sacrifice.

This is very interesting and very

important to each believer:

While the temple stood, the evening oblation was for sacrifice, but here in Daniel’s life it was a time of prayer.

It was around the 9th hour or three o’clock in the afternoon. Remember that their day ended at 6 p.m.

Although the temple was gone, and Daniel was in a foreign land, the principals of divine worship was written on the heart of Daniel and he remained faithful to these principals more so than to a place.

God is spirit and we must worship Him in spirit and truth and not by or through material things.

John 4:24

When there is true worship in our

-145--

hearts toward God, this worship will be rendered unto Him no matter what or where, and no matter what the circumstances might be.

B. The person of the understanding. Daniel 9:21

“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.”

This understanding came to Daniel concerning the seventy weeks of years and not the seventy years.

The seventy years were a period that consisted of seventy years of captivity. Daniel himself had lived in this period of time, being taken in captivity himself as a young person.

The seventy weeks of years is speaking of a time at the end of the Gentile governments and is speaking of a time of great trouble on the face of the earth among all nations, and bring to a climax the period of Gentile government and the establishing of the Kingdom of the Lord.

The seventy weeks is weeks of years, adding to a total of 490 years.

C. The time when this understanding came. Daniel 9:20—21

“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.”

1. It was while Daniel was praying.

“Whiles I was speaking, and praying, and confessing —“

—146—

“Yea, whiles I was speaking in prayer, —“

Before Daniel had risen from his knees the understanding had come from the Lord.

a. While he was praying.

This teaches us the value of prayer in understanding the will and words of God.

b. While he was confessing his sin and the sin of Israel.

This teaches us that we are to always have the sin problem settled for God to make know His will and words to us.

c. While he was making supplications.

This teaches us that we are to make intercession on behalf of the work of God.

Daniel was making supplication before the Lord his God, and presenting it to him as an intercessor for Israel. This prayer Daniel was greatly concerned about the holy mountain of God, Jerusalem.

Notice that Daniel was interceding on behalf of that which was very dear to the heart of God.

2. It was at the evening oblation.

Three things stands out in this chapter as

being very important:

The Word of God: (2)

Prayer: (3)

Sacrifices: worship: (21)

To know the will of God for our lives and to know what the Word of God teaches, we must be people of the Book, of prayer, and of Divine worship.

a. Daniel was speaking, but yet listening.

-147—

(2 1—22)

How often do we talk, but take very little time in listening.

b. Daniel was worshipping.

(2 1—22)

At the time of the Evening Obligation is a time of worship. It is when they set before God their incense (prayer) and the lifting up of their hands.

“Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.”

Psalm 141:2

c. Daniel was waiting.

(2 1—23)

Daniel was praying and at the beginning of his praying, God had sent forth the answer.

There is no greater joy than to know that God had heard and has already sent the answer.

3. It was when Daniel first begun to pray.

There are three important truths to be seen in these verses about prayer;

It is important to pray:

It is important to continue in prayer:

It is important to pray correctly..

a. Daniel’s prayer was heard by the Lord.

(23)

God is not obligated to hear and to answer every prayer, only those that are prayed within His Divine Will.

b. Daniel was a man who complimented his praying.

(23)

—148—

He was a man greatly beloved. The kind of praying that was done by Daniel, was because Daniel was that kind of man.

When our praying and our daily walk are not in agreement, then our prayers fall on deaf ears.

**C.** Daniel’s prayer brought to him an understanding.

(23)

Our understanding of spiritual truths does not come from our wisdom. We learn as we are taught of God.

James said:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

James 1:5

D. The messenger that brought the understanding. Daniel 9:21—23

Gabriel means the mighty one of God. He is the messenger of the Lord, bringing to the servants of God special and very important messages.

It was Gabriel who spoke to Zacharias about the coming of John the Baptist.

It was Gabriel who spoke to Mary about the birth of Jesus Christ.

1. Gabriel was an angel sent from God.

(21)

This same Gabriel made Daniel understand in chapter 8;16.

2. Gabriel was commissioned at the beginning of Daniel’s prayer to bring to him an

understanding.

(23)

-149-

Daniel prayed and never stopped praying until Gabriel spoke to him, and we should never stop praying until the answer comes.

3. Gabriel was sent to Daniel with the understanding that Daniel needed.

(23)

What good would it have been, if Gabriel had come and Daniel could not have understood?

What a lesson is here for us, that is, we are messengers of the Lord, with the message of the Lord, so that the people can understand.

What good is our ministry if our

people don’t understand?

E. The message was delivered in haste.

(21)

Again, so many practical lessons are taught for us in these chapters, it is with haste that we are to deliver the message of our Lord.

Three great truths are shown to us here;

Make sure that you have received a message from the Lord:

Make sure that you know to whom it is to be delivered:

Make sure that you take it to them in haste.

1. This shows the importance of the message.

(21)

All messages of the Lord are of great importance and should be delivered at once.

2. Note the work of the messenger.

(2 1—23)

The work of the messenger was done

immediately and swiftly, without hesitation.

—150—

(a) He touched him.

(21)

Always remember, that staying in touch with God is always twofold -

Speaking with God:

Listening to God.

(b) He talked with him.

(22)

God is not a silent listener, He also speaks, may God help us to have a listening ear.

**(C)** He assured him.

(22)

He touched Daniel, not to destroy the spirit of his prayer, but to give him the assurance that he was being heard and the answer was coming.

(d) He praised him.

(23)

He spoke to Daniel as being a greatly beloved servant of God.

What a joy it would be to our souls if we could hear God say, that we are His beloved!

(e) He taught him.

(23)

He gave him an understanding that he did not have nor could have gotten on his own.

The message of the messenger will be covered in the conclusion for it deals with the seventy weeks of prophecy in the latter days.

We have seen Daniel and his manner of worshipping God and how he received an answer from God, now we will see the prophecy that he received and understood.

—151—

THE CONCLUSION:

The whole chapter seems to be geared toward the understanding of what is to take place at the end of time.

He received an understanding of the Gentile

Governments in chapter two, seven and eight.

And as we know, this will cover a period of

about 2600 years.

The last of the Gentile Kings upset

the heart of Daniel very much (8:27).

This is the coming of the Antichrist, and in Daniel 9:24-27 Daniel understands how this man will come into power and how his power will be totally destroyed.

Note carefully in your daily news that this seems to be coming into focus more and more with the peace that they are working toward in the Middle East.

Study this lesson carefully please with the chart of Daniel’s Seventy Weeks. You will be able to see how these Scriptures relate to the whole period of time and how that they will come into focus once again after the rapture of the church.

**\* Note the seventy weeks.**

The number seven has been stamped on Israel from the beginning.

They had a Sabbath of days, setting

apart the seventh day for honoring God.

(Ex. 23:12)

They also had a Sabbath of years, they were to let the land lie fallow on the seventh year and give it rest.

(Lev. 25:1—7)

Because they broke this law, they went into captivity, one year for each sabbatical year they failed to obey God.

(II Chron.. 36:21)

(Lev. 26:33—34)

**—152—**

(Remember that Israel wandered in the wilderness for one year to every day the spies spent looking over the land. 40 days - 40 years.)

They also had a “Sabbath of Sabbaths, with every 50th year set apart as the Year of Jubilee.

(Lev. 25:8—17)

Now Daniel is being introduced to a new series of Sabbaths — seventy weeks. That is, seven—year periods, making a total of 490 years of prophetic time for the Jews.

The word “weeks” in verse 24 is used to express a period of seven years.

Remember that Jacob worked for his wife’s week, which was a period of seven years.

(Genesis 29:20, 27)

Note carefully that this prophecy deals with the people of Daniel, -

“thy people”

“thy holy city”, thus, this prophecy is Jewish in nature. This is why it is so important to understand the Jewish prophetic calendar in order to understand where the rapture of the church is placed in prophecy.

**\* Note what will take place in this period of seventy weeks.**

**The purpose of this time period is six­fold** -

“ **—to finish the transgression,”**

“ **—to make an end of sins,”**

“ **-to make reconciliation for iniquity,”**

“ **-and to bring in everlasting righteousness,”**

“ **—to seal up the vision and prophecy,”** “ **-and to anoint the most Holy.”**

These seventy weeks will finish prophecy as far as the Jew is concern, for they will be established in their kingdom with their Messiah never to roam again.

—153—

**\*** Note the scope of these seventy weeks.

1. The scope of these seventy weeks cover from the time that permission was given to rebuild the walls of Jerusalem to the coming of the Messiah as King.

Ezra 1:6—7

History tells us there were four different decrees relating to

Jerusalem: Cyrus, Darius, and Artaxerxes all made decrees concerning the rebuilding of the temple, and Artaxerxes decreed that Nehemiah could return to rebuild the city.

Nehemiah 2

This was in 445 B.C. and this is the decree that Daniel is making reference to in Daniel 9:25.

A Bible student should stop here and make a study of the Books of Ezra and Nehemiah.

2. Note the outline of these seventy weeks.

From the time that the commandment went forth to rebuild the wall of Jerusalem, and to the time that it was finished In Nehemiah’s days was a period of 49 years.

7 x 7 = 49 years.

From the time that the walls of Jerusalem were finished unto the death of Jesus Christ, the Messiah, was a period of 434 years.

7 x 62 = 434 years.

Adding these two together

you have a total of 483 years.

49 **+** 434 = 483 years.

But note carefully that the text deals with seventy weeks, which is 7 x 70 = 490 years.

—154—

Thus, we have —49 years from the commandment

to the rebuilding of the walls;

434 years from the rebuilding of the walls to the death of the Messiah;

This makes a total of 483 years, and 490 — 483 = 7 years of Daniel’s seventy weeks that has not yet been fulfilled.

3. Note that there is an interval between the 69th **week (483** years) and the 70th week, and this period is known as the age of grace, the church age or the age of the Holy Spirit. Thus far, it has covered a time period of almost two thousand years.

It is after this dispensation that the Antichrist will arise to power and bring to the conclusion the Gentile Governments that had started with the Babylonian Empire in Daniel’s days.

Note the following outline of the last events:

(a) “And after threescore and two weeks shall Messiah be cut of f, but not for himself:”

This speaks of the death of

Christ, for **He** was rejected

and crucified but not for

Himself, He died for others.

(b) “and the people of the prince that shall come shall destroy the city and the sanctuary;”

This was partially fulfilled in A.D. 70 by Titus a Roman General. Jesus spoke of this in His teachings.

(C) “and the end thereof shall be with a flood, and unto the end **of** the war desolations are determined.”

This speaks of destruction, and not a flood of water. The land shall be flooded with

—155—

iniquity and destruction as the Antichrist shall be Mr. Iniquity himself.

(d) “And he shall confirm the covenant with many for one week:”

This speaks of the Antichrist coming into power and in favor with the people of Israel for he is able to make a covenant with them.

It is interesting to note that a covenant was given to the Jews at the beginning of these seventy weeks and one at the closing of these seventy weeks.

(What a mighty spiritual lesson is taught here, there is no way that the people of God can make a covenant with the world and be blessed.)

(e) “and in the midst of the week be 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.”

In the midst of the week speaks of that in the midst of the 70th week, or in the midst of the last seven years, the Antichrist will break his covenant with the Jews.

Seven years are 2580 days, and the Antichrist will be permitted to defile the temple for 1290 days or 3 1/2 years.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there

-156-

shall be a thousand two hundred and ninety days.”

Daniel 12:11

We can see the whole scope of Gentile government from its beginning to its destruction and the coming of the Messiah.

What a joy it is to know that in

this period that is called the

Dispensation of Grace, or the

Dispensation of the Church, that

God has permitted blindness to

Israel that you and I might see.

Note carefully that this blindness is to the Nation of Israel as a whole, it doesn’t mean that individual Jews can’t be saved, for they can and many have.

Read and study carefully

Romans chapter 11.

Also with the above understanding you can now read the Book of Revelation and understand the awfulness of iniquity during the period of the Antichrist.

—157-

PRACTICAL LESSONS

There are some practical things that we see in this chapter that would be a blessing to us as we look at them from a practical view point in order to apply them to our own heart and life.

We need to be very careful or we will study the Books of the bible as being historical or prophetical without any personal applications. All of the Books of the Bible are God’s Words and they are binding upon our lives.

Paul teaches us that all things were written for

our admonition:

Romans 15:4

I Corinthians 10:6, 11

This lesson teaches us the ABSOLUTENESS OF GOD’S SOVEREIGNTY in the affairs of man.

Daniel 9:24

All things are directly under the control of God. There is nothing at all that God is not in charge of and will bring all things to His glory and honor.

This lesson teaches us the ABSOLUTENESS OF FAITHFULNESS on the part of God’s people.

Daniel 9:2

God’s people are to be found faithful unto Him in all circumstances.

Daniel teaches us that we must be found

faithful in Bible study.

(9:2)

Daniel teaches us that we must be found

faithful in Prayer.

(9:2—3)

Daniel teaches us that we must be found

faithful in Worship.

(9:21)

This lesson teaches us the ABSOLUTENESS OF GOD’S PEOPLE FACING THE REALITY OF SIN AND THE HOLINESS OF

GOD.

Daniel 9:4—5

—158—

Sin must be confessed and placed under the blood of Jesus Christ, for there is no other way to deal with sin.

The more that One sees the holiness of God, the more that One will see the sinfulness of self.

This lesson teaches us the ABSOLUTENESS OF GOD’S PEOPLE LISTENING TO GOD.

Daniel 9:22—23

It is necessary that the people of God study the Word of God, Pray to God, and Worship Him, but also, equally so, it is important for God’s people to stop and be still and listen to what God has to say.

This lesson teaches us the ABSOLUTENESS OF GOD’S WORD.

Daniel 9:11

The quicker that God’s people learn that God will keep His word and will not let any of it go by the wayside, the better off that they would be.

God has placed His Word above His name, and at the name of Jesus every knee will bow and every tongue will confess, how much more before His Word!

If you will stop and take your time, you will find many other practical truths that are clearly taught in this chapter.

It is very important that a believer sees and understands these important practical truths that are clearly taught in this chapter;

They ought to help us to see that our lives are open books before Him.

They ought to help us to see that we are to flee from sin, for it brings death.

They ought to help us to see that God will not permit any wickedness go unpunished.

They ought to help us to see that God will keep His word, every thought of it.

—159—