

From the going forth of the Commandment Daniel 9:25

Taken as a decree of the foreign King over the Jews, there are four scriptural possibilities for this date.

1. *The decree of Cyrus in the first year of His reign BC 536 Ezra. 6:14/ Isa 44:28*

Ezra 6:14 ... They finished building the temple according to the command of the God of Israel and the **decrees of Cyrus, Darius and Artaxerxes, kings of Persia.**

Is. 44:28 who says of **Cyrus**, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid." '

2. *The decree of Darius Hystapis in the second year of his reign reaffirming the decree of Cyrus BC 519 Ezra 6: 12*

Ezra 6:1 ¶ King **Darius** then issued an order, 12 May God, who has caused his Name to dwell there, overthrow any king or people who lifts a hand to change this decree or to destroy this temple in Jerusalem. ¶ **I Darius have decreed it.** Let it be carried out with diligence. ...Ezra 6:13 ¶ Then, because of **the decree King Darius had sent**, Tattenai, governor of Trans-euphrates, and Shethar-bozenai and their associates carried it out with diligence.

3. *The decree of Artaxerxes Longimanus in the seventh year of his reign BC 457 (Ezra. 7:1, 11-28)*

Ezra 7:1 ¶ After these things, during **the reign of Artaxerxes king of Persia**, Ezra son of Seraiah, the son of Azariah, the son of Hilkiah,

11 ¶ This is a **copy of the letter King Artaxerxes** To Ezra the priest, a teacher of the Law of the God of heaven: Greetings. 13 ¶ Now I decree that **any of the Israelites in my kingdom, including priests and Levites, who wish to go to Jerusalem with you, may go.**

15 Moreover, you are to **take with you the silver and gold that the king and his advisers have freely given to the God of Israel**, whose dwelling is in Jerusalem,16 together with all the silver and gold you may obtain from the province of Babylon, as well as the **freewill offerings of the people and priests for the temple** of their God in Jerusalem. 17 With this money be sure to buy bulls, rams and male lambs, together with their grain offerings and drink offerings, and sacrifice them on the altar of the temple of your God in Jerusalem. 18 ¶ You and your brother Jews may then do whatever seems best with the rest of the silver and gold, in accordance with the will of your God.

Leon Wood takes this decree. 483 years ends at AD 26 (only one year separates 1BC fm. AD 1), the generally **accepted year of Jesus' baptism**. See also Ezra 9:9. This would also mean that the temple was built and city walls built by 409 BC

4. *The decree of Artaxerxes Longimanus in the 20th year of his reign; his second edict BC 445 (Neh. 2:1,7)*

Neh. 2:1 ¶ In the month of Nisan in the **twentieth year of King Artaxerxes**, when wine was brought for him, ...3 but I said to the king, "May the king live forever! Why should my face not look sad when **the city where my fathers are buried lies in ruins, and its gates have been destroyed by fire?**" 4 ¶ The king said to me, "What is it you want?" ¶ Then I prayed to the God of heaven, 5 and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me **to the city in Judah where my fathers are buried so that I can rebuild it.**" 6 ¶ Then the king, with the queen sitting beside him, asked me, "How long will your journey take, and when will you get back?" It pleased the king to send me; so I set a time. 7 ¶ I also said to him, "If it pleases the king, **may I have letters to the governors of Trans-euphrates**, so that they will provide me safe-conduct until I arrive in Judah?"

Seventy Sevens of Daniel 9
The Millennium Bible pp. 216-225 esp. pp. 218, 221
 Plus Robert Anderson's interpretation of Africanus (d. c.250AD)

Here's what the calendar math looks like according to
 Julius Africanus-/ interpreted and refined by Sir Robert Anderson

Taking *the decree of Artaxerxes Longimanus in the 20th year of his reign; his second edict BC 445 (Neh. 2:1,7) as a starting point*
 In our years, BC 444 to AD 32 is **476 years** (173740 days for a 365 day year)

Days added for leap years = 116 day (though 476/4=119 days)

Anderson says the exact day of the **Edict was Mar. 14, BC 445**

And the exact **day of the crucifixion was April 6 AD 32**→ 24 extra days
 173740 days + 116 days + 24 days = 173,880 days
 173,880 days = **483** times 360 days/ prophetic year (a prophetic year/lunar yrs of 30 days to the month see Rev. 11:2,3;12:6;13:5 where 42 months = 1260 days) **483 is 69 weeks (sevens) of years**

Dan. 9:24 ¶ “**Seventy ‘sevens’ are decreed for your people** and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.

Dan. 9:25 ¶ “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be **seven ‘sevens,’ and sixty-two ‘sevens.’** It will be rebuilt with streets and a trench, but in times of trouble.

Dan. 9:26 **After the sixty-two ‘sevens,’ the Anointed One will be cut off** and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Dan. 9:27 He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

24 ¶ “Seventy ‘sevens’ – (שבעים שבועים seven and week are the same in Hebrew) are decreed for your people and your holy city:

נְחִתָּהּ עַל-עֲמֻדָּהּ וְעַל-עִיר קְדֻשָּׁהּ

- to (1) finish transgression, [לְכַלֵּא הַפְּשָׁעַ] וְלִחְתֹּם [וְ] [לְ] [הַ] [חַטָּאוֹת] [חַטָּאוֹת] [חַטָּאוֹת]
- to (2) put an end to sin, [וְלִכְפֹּר עוֹן] וְלִחְבִּיא זְדָק עֲלָמִים
- to (3) atone for wickedness, [וְלִחְתֹּם חֲזוֹן וְנְבִיא] וְלִמְשַׁח קִדְשֵׁי קְדֻשָּׁהּ
- to (4) bring in everlasting righteousness, [וְלִחְתֹּם חֲזוֹן וְנְבִיא]
- to (5) seal up vision and prophecy and [וְלִמְשַׁח קִדְשֵׁי קְדֻשָּׁהּ]
- to (6) anoint the most holy.

25 ¶ “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ [=69 sevens] It will be rebuilt with streets and a trench, but in times of trouble. Dan. 9:26 **After the sixty-two ‘sevens,’ the Anointed One will be cut off** and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. Dan. 9:27 He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

Daniel: Scripture, Prayer, and Eschatological Understanding

In our first class we were made aware of the condition of John when he received Revelation: he was in the Spirit. He was on the isle of Patmos as a result of his witness to Jesus Christ his Lord and to those he was sent to either because he was arrested for his ministry elsewhere, or because he journeyed there in his own obedience to the Lord in bringing the Gospel to those on that island.

Dan. 9:1 In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom— **2** in the first year of his reign, **I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years. 3 So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.**

In a previous historical place and time, Daniel was connecting with what Scripture had to say to him, (birthed in Scripture) about the God he served, and to his people Israel, so he prayed a deep prayer (his response of prayer as a result of what he knew from Scripture, a prayer of a man interacting with his God) the intensity of his prayer is shown in (prayer and petition, in fasting, and in sackcloth and ashes.) his recognition of God: what He is like and Who He is in relation to His people, Israel, and where His people were as a result of their disobedience. ... This led to confession of sin: his sin and the sin of his people. The end result was an eschatological revelation to his chosen messenger about the coming eschatological events for Israel.

Summary—Prayer, deep prayer with fasting, sack cloth and ashes—(non-comfortable clothes, and ashes communicating humility under judgment) , birthed in Scripture, is the occasion of eschatological revelation coming to Daniel, God’s chosen and gifted prophet to kings of the nations for the sake of God’s OT people, Israel.

Dan. 9:4 I prayed to the **LORD my God** and confessed:

“O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands,

5 we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws. **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. **7**

“**Lord, you are righteous**, but this day we are covered with shame—the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you. **8 O LORD**, we and our kings, our princes and our fathers are covered with shame because we have sinned against you. **9 The Lord our God is merciful and forgiving**, even though we have rebelled against him; **10** we have not obeyed the **LORD our God** or kept the laws he gave us through his servants the prophets. **11** All Israel has transgressed your law and turned away, refusing to obey you.

“Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you.

12 You have fulfilled the words spoken against us and against our rulers by bringing upon us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem. **13** Just as it **is written in the Law of Moses**, all this disaster has come upon us, yet we have not sought the favor of the **LORD** our God by turning from our sins and giving attention to your truth. **14** The **LORD** did not hesitate to bring the disaster upon us, for the **LORD our God is righteous in everything he does**; yet we have not obeyed him.

15 “Now, **O Lord our God, who brought your people out of Egypt** with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. **16 O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem**, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us. **17**

“Now, **our God**, hear the prayers and petitions of your servant. For your sake, **O Lord**, look with favor on your desolate sanctuary. **18** Give ear, **O God**, and hear; open your eyes and see the desolation of the city that bears **your Name**. We do not make requests of you because we are righteous, but because of your great mercy. **19 O Lord**, listen! **O Lord**, forgive! **O Lord**, hear and act! For your sake, **O my God**, do not delay, because your city and **your people bear your Name.**”

Dan. 9:20 While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill— **21** while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. **22** He instructed me and said to me, “Daniel, I have now come to give you insight and understanding. **23** As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:

Daniel’s prayer is filled with words expressing his comprehension of the God he serves. He is LORD—YHWH- the eternal, self existent God, (built on the verb “to be” in its indicative, and causative forms)

He is God—the term used for deity worshipped.

He is Lord – adoni, Daniel’s Master, the Sovereign one in authority

The LORD is righteous, righteous in everything He does, merciful and forgiving

Daniel is related to this God both individually -- “I prayed to the **LORD my God**”, **19** ...**O my God**, and corporately, **9** The **Lord our God**, **10** we have not obeyed the **LORD our God**, **17** “Now, **our God**

He is their covenant God (they are in the Mosaic Covenant), God having brought them out of Egypt, having given them the Law

O Lord our God, who brought your people out of Egypt

13 Just as it is written in the Law of Moses, all this disaster has come upon us,

He relates to God with a desire for an accurate dissemination of His Name, His character before all the peoples of the earth, for Jerusalem was the city where God had chosen for His Name to dwell, and the Temple as His Chosen Place to reveal His way of righteousness and forgiveness (through the temporary animal sacrifices and Holy Days like the Passover, Day of Atonement) At the time Daniel prays Jerusalem is reduced to rubble and the Temple was destroyed.

If that is the way that God gave his apocalyptic Revelation to Daniel and to the Apostle John, it would make sense that God would also give us *understanding* of this revelation-- if we, as saints under the New Covenant would relate to God and His people in like fashion.

So we ought relate to God as He is described in both the OT and especially in the NT.

Write a New Covenant parallel to how and why Daniel prayed:
