

# Fulfilled Prophecies

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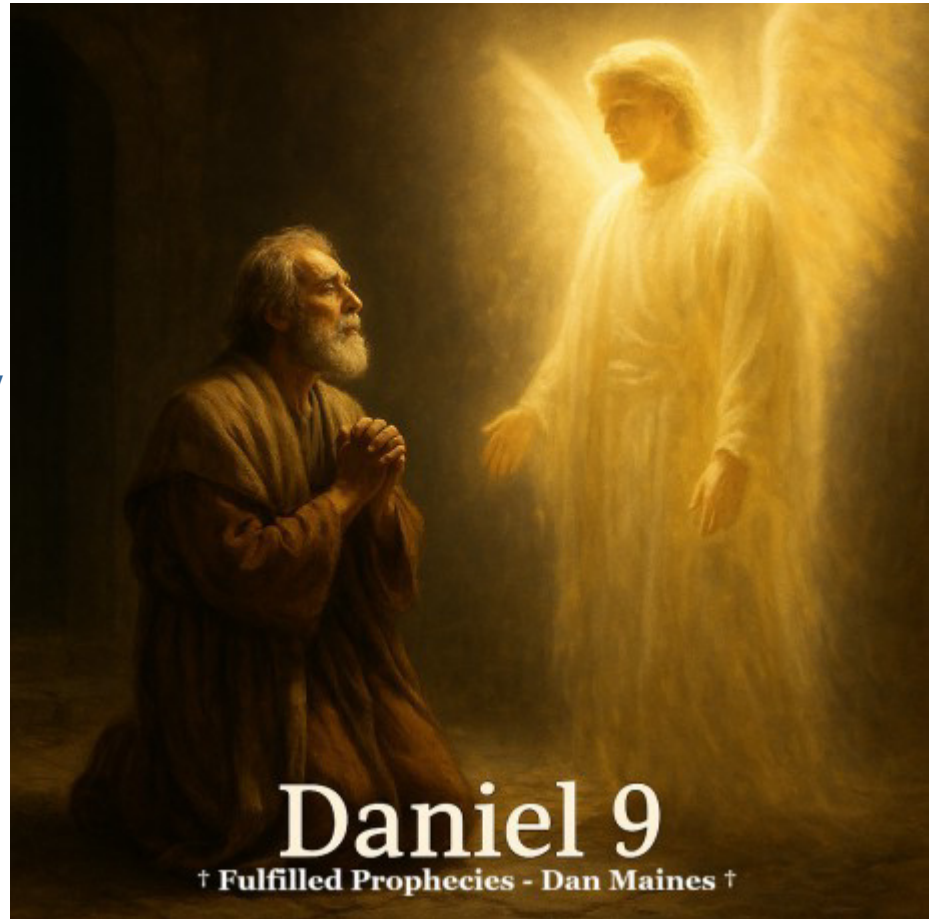
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**Daniel 9** This study has not been posted on facebook yet



By Dan Maines

## **Daniel 9**

### **Daniel 9:1-2**

In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans, in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.

† Daniel studied Jeremiah's prophecy, showing faith in written revelation.

† Historically, Jeremiah foretold seventy years of captivity from 606 to 536 BC.

† Prophetically, the seventy years pointed to restoration through divine mercy.

† Jerome emphasized Daniel's devotion to scripture as the model for understanding prophecy.

† In the fulfilled kingdom, all prophecy finds its completion in Christ's redemption.

### **Daniel 9:3-4**

So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes. I prayed to the Lord my God and confessed and said, "Alas, O Lord, the great and awesome God, who keeps His covenant and loving kindness for those who love Him and keep His commandments."

† Daniel's humility displays true repentance on behalf of his nation.

† Historically, fasting and sackcloth symbolized grief and sincerity before God.

† Prophetically, this prayer foreshadows the new covenant established through Christ's faithfulness.

† Clement said Daniel's prayer reveals the intercessor's heart that pleads for others.

† In the fulfilled kingdom, repentance remains the path to restoration and peace.

### **Daniel 9:5-6**

We have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.

† Daniel confesses the nation's rebellion without excuses.

† Historically, Israel's disobedience led to captivity and loss of their land.

† Prophetically, this repentance prefigures Israel's final call to turn to Christ.

† Eusebius noted that Daniel's confession represented the true remnant faithful to God.

† In the fulfilled kingdom, the faithful acknowledge that all have sinned, yet Christ redeems.

### **Daniel 9:7-9**

Righteousness belongs to You, O Lord, but to us open shame, as it is this day, to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You. To the Lord our God belong compassion and forgiveness, for we have rebelled against Him.

† Daniel contrasts God's righteousness with human failure.

† Historically, dispersion fulfilled the covenant curses in Deuteronomy 28.

† Prophetically, God's compassion anticipated Christ's atonement for all nations.

† Jerome wrote that God's mercy endures beyond Israel's rejection.

† In the fulfilled kingdom, shame is replaced with forgiveness through the finished work of Christ.

### **Daniel 9:10-11**

Nor have we obeyed the voice of the Lord our God, to walk in His teachings which He set before us through His servants the prophets. Indeed, all Israel has transgressed Your law and turned aside, not obeying Your voice, so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him.

- † Daniel acknowledges the justice of divine punishment.
- † Historically, the law of Moses warned of exile for rebellion.
- † Prophetically, this highlights that covenant judgment precedes covenant renewal.
- † Hippolytus said Daniel's recognition of the curse prepared the way for the everlasting covenant.
- † In the fulfilled kingdom, the curse is lifted through Christ who bore it in our place.

### **Daniel 9:12-14**

Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity, for under the whole heaven there has not been done anything like what was done to Jerusalem. As it is written in the law of Moses, all this calamity has come on us, yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth.

- † Daniel recognizes that the destruction of Jerusalem fulfilled Moses' warnings.
- † Historically, this confirmed that God's word never fails.
- † Prophetically, the same pattern reappears in AD 70 as the old covenant ended.
- † Eusebius drew direct connection between Daniel's lament and Christ's prophecy of Jerusalem's fall.
- † In the fulfilled kingdom, all judgment brings forth truth and new creation.

### **Daniel 9:15-16**

And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day, we have sinned, we have been wicked. O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain, for because of our sins and the iniquities of our fathers, Jerusalem and Your people have

become a reproach to all those around us.

† Daniel recalls the Exodus as proof of God's redemptive power.

† Historically, deliverance from Egypt prefigured spiritual redemption through Christ.

† Prophetically, Daniel's plea anticipates the removal of wrath through the cross.

† Jerome said Daniel's prayer demonstrates that true restoration depends on grace, not merit.

† In the fulfilled kingdom, wrath has ceased, and peace reigns forever.

### **Daniel 9:17-19**

"So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. O my God, incline Your ear and hear, open Your eyes and see our desolations and the city which is called by Your name, for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name."

† Daniel appeals to God's mercy alone, not human worthiness.

† Historically, this prayer was offered as exile neared its end.

† Prophetically, this plea reflects Christ's intercession for His people.

† Clement said that Daniel's cry "O Lord, forgive" echoes the heart of every redeemed soul.

† In the fulfilled kingdom, intercession has become reality through Christ's eternal mediation.

### **Daniel 9:20-23**

Now while 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 in behalf of the holy mountain of my God, while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. He gave me instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding. At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed, so give heed to the message and gain understanding of the vision."

† Gabriel returns to deliver one of the most crucial revelations in scripture.

† Historically, this message concerns the exact timing of the Messiah.

† Prophetically, God's response came instantly, showing His readiness to redeem.

† Hippolytus taught that Daniel's esteem before God reflects the honor of the faithful remnant.

† In the fulfilled kingdom, divine answers arrive through Christ who completes every prophecy.

### **Daniel 9:24-27**

"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war, desolations are determined. And He will confirm a covenant with the many for one week, but in the middle of the week He will put a stop to

sacrifice and grain offering, and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

† The seventy weeks symbolize 490 years from the decree to the coming of Christ.

† Historically, this timeline reaches fulfillment in Christ's death during the seventieth week.

† Prophetically, "He will confirm a covenant" refers to Christ confirming the new covenant through His blood.

† Jerome and Eusebius both affirmed that vision and prophecy ceased after Christ's sacrifice.

† In the fulfilled kingdom, every promise has been sealed, and atonement is complete forever.

## **How it applies to us today**

† Daniel 9 shows God's perfect timeline leading to Christ's redemptive work.

† The seventy weeks are not future but fulfilled in the Messiah's first coming.

† The covenant confirmed was His death and resurrection, not a future treaty.

† Prophecy and vision ceased because the work was completed.

† We live now in the age of everlasting righteousness, the fulfilled kingdom of God.

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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## **Source Index**

† The Holy Bible, NASB

† Josephus, Antiquities of the Jews, Book 10

† Eusebius, Ecclesiastical History, Book 9

- † Tertullian, Against Marcion, Book 4
- † Clement of Rome, 1 Clement
- † Jerome, Commentary on Daniel
- † Theodotion, Greek Version of Daniel
- † Hippolytus, Commentary on Daniel

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