
a *Grace Notes* course

Daniel

an expositional study
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Lesson 109

Daniel Chapter 9

Daniel 109 – Chapter 9

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Daniel 9

Daniel 9:1,2

In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans

in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

Daniel nine deals with the vision of the seventy sevens. This is the third vision Daniel received from God (chapters seven and eight were the first two). Of all the prophets, only Daniel obtained God's comprehensive program for both Gentiles and Jews.

We reach the zenith of the book with this vision. We cannot understand the Olivet Discourse of Jesus Christ (Matthew 24-25) without understanding this chapter.

Verses 1-19 are a prayer by Daniel. Verses 20-27 are God's answer to Daniel's prayer. God already fulfilled the first 483 years of this prophecy. He will fulfill the last seven years in the Tribulation period.

The first three verses set forth Jeremiah's prophecy of the restoration of Jerusalem (Jeremiah 15:11-12; 29:10).

Daniel's vision dates from 538 B.C. to the first year of Darius the Mede (Cyrus; Ezra 1:1). This is the same Darius of chapter six. Belshazzar's feast (chapter five) occurred between chapters eight and nine.

As Daniel read the twenty-fifth and twenty-ninth chapters of Jeremiah the prophet, he recognized that the length of Jerusalem's desolation was seventy years (Jeremiah 36:23,28). Jeremiah revealed that Jerusalem would be desolate for seventy years and after that time God would destroy the Neo-Babylonian Empire (Jeremiah 25:11-12; 29:10-

14). Daniel interpreted the seventy years as literal years and understood this was about sixty-seven years after deportation to Babylon in 605 B.C.

Jeremiah 25:11-14. 'And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.

Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the Lord; 'and I will make it a perpetual desolation.

So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations.

(For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)'

Jeremiah 29:10-14. For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope.

Then you will call upon Me and go and pray to Me, and I will listen to you.

And you will seek Me and find Me, when you search for Me with all your heart.

I will be found by you, says the Lord, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the Lord, and I will bring you to the place from which I cause you to be carried away captive.

Jeremiah's prophecy predicted that the king of Babylon would be destroyed at the end of the

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seventy years' captivity. The judgment on Babylon and the return to the land took place twenty years before the rebuilding of the temple. This was approximately seventy years after the captivity in 605 B.C. Therefore, the desolations of Daniel covered the period 605 B.C. to 539 B.C. The date for the return to the land of Palestine then would be 538 B.C.

The significance of the word desolations is that the return to Palestine (538 B.C.) took place about seventy years after the capture of Jerusalem in 605 B.C. The restoration of the temple (515 B.C.) happened about seventy years after the destruction of the temple in 586 B.C. The two time periods (605-538 B.C. and 586-551 B.C.) are twenty years apart. The period of absence from Palestine between 605 B.C. and 538 B.C. is about sixty-seven years; the period between the destruction of the temple in August 586 B.C. and its rededication in March 515 B.C. is less than seventy-one years.

The intention of this verse is to show Daniel's realization that the time for Israel to return to the land was approaching. Once Israel was back in the land, God providentially delayed the building of the temple until seventy years after the destruction of the temple had elapsed.

The words would accomplish mean to fulfill. God assigned seventy years for Judah's captivity and Jerusalem's desolations. The burden of Daniel's prayer is that God would consider 605 B.C. as the beginning of the captivity (terminus a quo) rather than dating its beginning from 597 B.C. Note his request in verse 19 – delay not. The period from 605 B.C. (the beginning of Daniel's captivity) to the date of Judah's return (538 B.C.) is less than seventy years. God may have shorted this time by a few months.

Daniel uses the term LORD (Jehovah) for the first time in this verse and repeats it in verses 4, 10, 13, 14 and 20. This is the personal name for God.

PRINCIPLE: Prophecy should humble the believer to prayer.

APPLICATION: Daniel believed in the literal interpretation of prophecy. He appropriated the prophecy of Jeremiah to his experience. Prophecy should bring us to our knees. Effective prayer requires trust in God's Word and a right heart before God. The Word of God reveals the will of God.

We can fulfill the Word of God by prayer. We need to recognize the certainty of the sovereignty of God in tension with the need for the human agency of faith and prayer. Prayer and Bible reading go together. There is a cyclical relationship between the two. Prayer leads to the Word and the Word leads to prayer. A true Bible learner goes to prayer for understanding of God's Word.

Acts 6:4....but we will give ourselves continually to prayer and to the ministry of the word.

The name of God is at stake in what we ask of Him. Our plea in prayer rests on the promises of God. Like Daniel, we look to Scripture for spiritual sustenance. As we claim the promises and confess our sin, God enters into fellowship with us. Our plea rests on God and not on our righteousness or merit.

Daniel 9:3

Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

Daniel was purposeful in prayer – I set my face toward the Lord God to make request by prayer and supplications. He left nothing out of his prayer life. He used every utility to prayer he could. This is a stamp of effective prayer.

As Daniel saw the end of the seventy years approaching, he prayed for the restoration of the exiled Jews. Jeremiah had challenged his people to pray for that restoration (Jeremiah 29:12-14). Daniel prayed that prayer in verses 3-19. Prayer was a means whereby God accomplished His prophetic Word.

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The word prayer carries the idea of intercession, and supplications the idea of entreaty for mercy. The ideas of fasting, sackcloth and ashes also portray Daniel's attitude in prayer. His attitude was more important than his words.

PRINCIPLE: Attitude is important in prayer.

APPLICATION: Our attitude is important in prayer: God, I can only look to you for an answer to my problem. I depend on your grace for everything. This is not self-effacement or false humility but a reflection of God's provision.

A specific category of prayer--confession--is the means of getting back into fellowship with God. God does not forgive us by our feeling sorry for sin. That is to take the punishment for sin on ourselves. That also shifts the focus off what Christ did on the cross for our sins. We cannot possibly say to the Lord, Move over Jesus, I am going to mentally climb up on that cross with you to do some suffering for my sin. What you did was not quite adequate. I will do some suffering myself. That curses what Christ did on the cross.

Forgiveness comes by naming our sins and recognizing that the suffering that Jesus did on the cross was sufficient to forgive us. God already judged our sins so we do not have to suffer for them.

Daniel 9:4

And I prayed to the Lord my God, and made confession, and said, 'O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments...'

Verses 4-14 are Daniel's prayer of confession. His prayer began with confession to the transcendent God. He recognized God's faithful commitment to His people by the word covenant and His love to them by the word mercy. God's people were not loyal to God, but God was loyal to them.

Daniel addresses God by His personal name, Yahweh (LORD). Daniel uses this name for God seven times in chapter nine, but nowhere else in the book.

God is great and awesome. Great refers to God's sovereignty and immensity. An awesome person is someone to be feared or deeply respected. He is also a God of covenant and mercy. God is faithful. God is both transcendent (great) and immanent (covenant and mercy). God is faithful to His contracts and He always extends His love to His people. The word mercy carries the idea of steadfast love. Daniel had a clear understanding of the essence of God.

Those who love God and are true to His Word will benefit from God's promises. God is reliable so we can trust Him.

PRINCIPLE: We can measure the discipline in our lives by our response to the principles of the Word.

APPLICATION: We can measure the disaster in our lives by our attitude toward the Word of God. Non-compliance with the Word of God or rebellion against the principles of the Bible will put us on a deep slide.

It is impossible for God to be unfair. He is absolute and perfect veracity. God cannot change Himself but believers must adjust to the perfect character of God to fellowship with Him.

Deuteronomy 28:45-48. Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He commanded you.

And they shall be upon you for a sign and a wonder, and on your descendants forever.

Because you did not serve the Lord your God with joy and gladness of heart, for the abundance of everything,

therefore you shall serve your enemies, whom the Lord will send against you, in

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hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you.

As the Jews were custodians of God's Word, so it is our responsibility to carry the principles of the Word in our lives to shine as stars before those without Christ.

Philippians 2:15-18. ...that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,

holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.

For the same reason you also be glad and rejoice with me.

Daniel 9:5

'we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.'

Daniel's confession for himself and the nation runs from this verse to the fourteenth verse. He serves as a spokesman for the nation's confession. In the face of God's faithfulness to His people, His people were not faithful to Him.

Four parallel words for sin give the core of Daniel's confession. Sinned is to miss the mark of God's righteousness. Iniquity is a distortion of God's character. Done wickedly and rebelled is doing what we know is wrong and then transgressing that clear standard of God.

All these sins come by departing from God's Word. The reason Israel committed the preceding sins is that they departed from God's precepts and judgments. Precepts are God's authoritative standards or principles, and judgments are His wise ways of dealing with life.

PRINCIPLE: Grace is to rest in God's finished work.

APPLICATION: God gave the Jews a reminder of His grace in His system of Sabbaths. Sabbath means rest. They were to work for six days and rest on the seventh day. God rested on the seventh day. The point is not that He was tired but that He accomplished and finished His work. The believer is to rest in God's finished work, not in his own work. This is the principle of grace.

We rest in the work of God by belief or trust in what He did and does. We can do nothing for salvation or spirituality. God makes all the provision for that. He accomplished our salvation before the foundation of the world.

Every seventh year, Israel was to rest the land for fertilization purposes. They were to trust the Lord to provide for that year. During Daniel's day and for many years before, the temptation to work the land on the seventh year became too great. For seventy sabbatical years (spanning 490 years), Israel failed to rest the land, so God said, You will rest the land all at once – for seventy years.

Exodus 23:10,11. Six years you shall sow your land and gather in its produce,

but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard and your olive grove.

2 Chronicles 36:20, 21. And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia,

to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

God wants every believer to operate on the principle of grace. The life of the believer is one of resting on the provisions of God. If we do not

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learn this lesson, then God will send us into discipline.

Daniel 9:6-7

‘Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.

O Lord, righteousness belongs to You, but to us shame of face, as it is this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.’

Daniel details the sins of Israel in both overt transgression and subtle omission. Israel disregarded God’s words through the prophets (2 Chronicles 30:10). Rejection of God’s authority is the beginning of spiritual failure. Genuine repentance always comes with honesty and integrity. Daniel did not rationalize, minimize or justify the sin of his people, but honestly faced the Word of God with courage.

Daniel contrasts the righteousness of God with the failure of His people. Daniel reveals the culprits responsible for rebellion against God’s Word, and it is not God.

We normally see a person’s shame in his face. This was true in Daniel’s people driven into captivity because of their treachery and unfaithfulness.

Psalms 44:15. My dishonor is continually before me, And the shame of my face has covered me...

PRINCIPLE: Confession preempts chastening.

APPLICATION: God is in the business of disciplining those He loves. When the nation Israel got out of fellowship with God, He sent them into captivity.

Leviticus 26:14-17. ‘But if you do not obey Me, and do not observe all these commandments,

and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant,

I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.

I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you.’

When the believer steps out of fellowship with God in a protracted way, God sends discipline into his life for the purpose of correction, not punishment. God does this because He loves His children. God is fair but we are unfair to Him (God is righteous in all His works). He wants to deliver and bless us. We are the only ones standing in the way. Freedom from slavery is useless unless we have an attitude of freedom. Our attitude of freedom comes from appropriation of God’s truth to experience.

Hebrews 12:5-11 And you have forgotten the exhortation which speaks to you as to sons: ‘My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him;

For whom the Lord loves He chastens, And scourges every son whom He receives.’

If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?

For they indeed for a few days chastened us as seemed best to them, but He for our

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profit, that we may be partakers of His holiness.

Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Confession avoids disaster. It turns cursing into blessing.

Daniel 9:8

‘O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You.’

Daniel details the extent of the sin of Israel. It went even to the leadership.

PRINCIPLE: Taking personal responsibility for our sin is the first step toward spiritual maturity.

APPLICATION: We should not blame God or others for our failure. Making someone else a patsy for our problems is a fast way to put us off-track spiritually and keep us off-track. Each one of us must take responsibility for our own actions. Taking full responsibility for our failure is the first step toward spiritual maturity.

Daniel 9:9-11

‘To the Lord our God belong mercy and forgiveness, though we have rebelled against Him.

We have not obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets.

Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.’

Daniel contrasts God’s mercy and forgiveness to Israel’s rebellion against Him. He acquits God of any wrong in sending Israel into captivity.

The word laws is literally instructions. The next two verses focus on Israel’s neglect of God’s Word. God blesses those who take Him at His Word.

Israel’s discount of God’s Word brought the curse of Gentile captivity upon her (Deuteronomy 28:15-68). Israel was obstinate in her rebellion in the face of God’s judgment, so God brought a curse on her.

Deuteronomy 28:63. And it shall be, that just as the Lord rejoiced over you to do you good and multiply you, so the Lord will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess.

PRINCIPLE: We get back into God’s blessings and fellowship by confession of personal sins.

APPLICATION: How do we get back into fellowship with God once we sin? Confession. We find the principle of confession in Romans.

Romans 6:13. And do not present (yield) your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

Romans 12:1. I beseech you therefore, brethren, by the mercies of God, that you present (yield) your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

The word yield refers to allowing God to control our lives. We will not control our lives with sin. This has nothing to do with a one time yielding to God in service but to a yielding to God in principle.

Daniel 9:12-13

‘And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.

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As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth.'

Now Daniel details the divine discipline God brought upon Israel for her sin and rebellion against God's Word.

Moses warned Israel about departing from God but Israel disregarded the warning in Moses, so God brought discipline upon them. The remedy lies in the repentance of Israel.

PRINCIPLE: Non-confession of sin sends us pell-mell toward spiritual degeneration.

APPLICATION: The more we neglect fellowship with the Lord, the worse our discipline becomes. There is a degenerating process if we do not confess our sins. Knowledge and application of the principles of the Word will save us from protracted discipline. All effective Christian living rests on the principles of the Word.

Effective prayer rests on the principles of the Word. Prayer should not be hit or miss: Lord, bless the lilies and the little bunnies of the field! That is a shotgun approach to prayer or confession. True confession lies in specifying our sin.

Genuine confession involves acknowledging specific sins. It is not enough to pray, I confess my sins. We must tell God precisely how we violate Him. If we order a computer, we order a specific computer within certain specifications and price limits.

When we recognize that we are utterly unworthy in the presence of an absolute, Almighty God, we have the right attitude for confession and prayer. The more holy we are, the more conscious we are of our sin. We have a sense of our unworthiness. Justification of self will not help us to grow in the Lord. Evading and minimizing our sins will lead us further astray. Our hope lies in admitting our

unworthiness and casting ourselves on the mercy of God. Humility is the foundation for confession.

Genesis 18:27. Then Abraham answered and said, 'Indeed now, I who am but dust and ashes have taken it upon myself to speak to the Lord...'

Isaiah 6:5. So I said: 'Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The Lord of hosts.'

Confidence in the character of God is at the root of all trust in God. If God's favor falls on His people, everything else will follow in its place. A characteristic of God's glory is that He is good to His people.

Daniel 9:14

'Therefore the Lord has kept the disaster in mind, and brought it upon us; for the Lord our God is righteous in all the works which He does, though we have not obeyed His voice.'

The disaster of this verse is the seventy-year captivity of Israel. God had no other alternative but to bring judgment on the Jews even though He is a God of mercy. If we spurn God's mercy, discipline is inevitable. God was faithful to keep His Word in both blessing and cursing.

PRINCIPLE: If we spurn God's mercy, discipline is inevitable.

APPLICATION: God is in the business of disciplining those He loves. When the nation Israel got out of fellowship with God, He sent them into captivity.

Leviticus 26:14-17. But if you do not obey Me, and do not observe all these commandments,

and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant,

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I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.

I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you.

When the believer steps out of fellowship with God in a protracted way, God sends discipline into his life for the purpose of correction but not punishment. God does this because He loves His children.

Hebrews 12:5-7. And you have forgotten the exhortation which speaks to you as to sons: ‘My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him;

For whom the Lord loves He chastens, And scourges every son whom He receives.’

If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

God is fair but we are unfair to Him (God is righteous in all His works). He waits to deliver and bless us. We are the only ones standing in the way. Freedom from slavery is useless unless we have an attitude of freedom. Our attitude of freedom comes from appropriation of God’s truth to experience.

Confession avoids disaster. It turns cursing into blessing.

Daniel 9:15

‘And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly!’

Beginning with this verse, Daniel prays for the restoration of Israel to her land (9:15-19). He reminds God of when, in great power, He restored Israel from captivity in Egypt. Daniel

recites precedence. He appeals to God’s reputation in doing this.

Daniel delineates acts of God’s past grace to Israel. God made a name for Himself by His great acts of power in Moses’ day. Israel did not deserve to be liberated from Egypt but God delivered them in grace.

This is no self-serving request, for Daniel appeals to the reputation of God’s name for these things to be accomplished.

PRINCIPLE: Humility is the foundation for confession.

APPLICATION: We do not deserve to be liberated from our sin and discipline from God, but He will extend His grace to us if we confess our sins. We do not deserve this but God gives it because of the sacrifice of His Son. God is faithful to us even though we do not deserve it.

We appeal to the essence of God for grace to get back into fellowship with God. All forgiveness must line up with God’s grace provision of sacrifice for our sin. God always operates according to His character. He never responds to us according to our character. God’s love and God’s righteousness are satisfied in the cross of Christ.

As God delivered the Egyptians with a mighty hand, He will deliver us with a mighty hand. God does the work so God gets the glory.

Daniel 9:16

‘O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.’

Again, Daniel appeals to the righteousness of God. The restoration of Israel will come according to all Your righteousness. There is no tension between God’s righteousness and His mercy. Daniel confessed his sin, so he has the right to appeal to the righteousness of God. He

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appeals to the righteousness of God and to the plan of God for the Jews so that Israel will be restored to the land.

The prophet makes an appeal based on God's people, city and holy mountain. Daniel's appeal goes beyond mercy to that which brings glory to God. God will be glorified when Israel loses its reproach and returns to the land.

Daniel turns to the import of his prayer. After presenting a clear picture of who God is, Daniel makes two requests:

1. Let Your anger and Your fury be turned away from Your city Jerusalem (v.16) – This is a request for mercy.
2. Cause your face to shine on Your sanctuary (v.17) – This is a request for the grace to worship in the temple again.

Daniel uses the name Adonai for God in this verse. This shift from Jehovah to Adonai focuses on God's sovereignty. God controls all the events in the life of Israel.

PRINCIPLE: We have a right to fellowship with God because Jesus paid for all our sins.

APPLICATION: We have the right to appeal to the righteousness of God when we confess our personal sin. Christ judged our sins upon the cross, so all sin is already judged. That satisfied the Father's judgment of sin.

Confession of sin is referral back to what Christ did. God's righteousness demands that He forgive us when we confess that what Christ did on the cross forgives us completely. This is the principle of double jeopardy – we do not pay for the same sin twice. Since God judged Christ for our sins, He does not judge us for them.

How we feel about our sins is inconsequential. We may feel sorry for them, but what Christ did for them is the main issue. All sins – past, present or future – have already been poured out on Christ. God will not judge you, because He already judged Christ for your sins. Since God is righteous, He cannot do otherwise.

Daniel 9:17-19

'Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate.

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 do not present our supplications before You because of our righteous deeds, but because of Your great mercies.

O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.'

This verse has yet another name for God – Elohim, the strong One. God is able to bring restoration to Israel.

If God were to allow Israel to return and rebuild the temple and city of Jerusalem, it would be for His sake. That is why Daniel asks Him to cause Your face to shine on Your sanctuary. Daniel wanted God's favor and good will to shine on him and his people. God answers prayer not because of who or what we are, but because of who and what God is.

Numbers 6:25. The Lord make His face shine upon you, And be gracious to you...

Psalm 80:3. Restore us, O God; Cause Your face to shine, And we shall be saved!

The sanctuary fell into disuse because of the destruction of Jerusalem and the temple. Daniel requests that God would restore the sanctuary. The sanctuary is where God met man, the place of sacrifices. Daniel wanted to return to the system of worship.

God answers prayer based on His great mercies and not because Israel deserves it. This prayer pleased the heart of God. Daniel's bold confidence rests in God's grace. God does not bless us because of our righteous deeds, but because of Your great mercies. Mercy is grace

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in action. The door of mercy is wide open to those who accept the principle of grace.

Coming to the climax of his prayer, Daniel humbly asks God to hear, forgive, listen and act and not delay. He does not demand that God do so. Daniel appeals to the motivation of God's reputation for answering prayer. This deliverance will carry God's name and so glorify God.

PRINCIPLE: God always blesses us because of grace rather than works.

APPLICATION: God does not bless us because of who or what we are. He blesses us because of who and what Jesus is and does. We do not earn or deserve anything from God; Jesus does all the earning and deserving.

Although we are unworthy in God's eyes, we find comfort in knowing that God keeps His covenant and promises. We allow our failure and sins to get us down at times. In these situations, we must remember that God's mercy is everlasting. He will forgive if we confess. There are no strings tied to confession of sin.

1 John 1:9. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The more we grasp the true holiness of God, the more we will humble ourselves before Him. We will be more eager to cast ourselves upon God's mercy and accept His forgiveness.

Daniel 9:20

Now while I was speaking, 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...

God replied to Daniel's prayer in verses 20-23, while he was still in the act of prayer. God's answer came in the form of the vision of the seventy sevens – a 490-year program for Israel. After sixty-nine heptads (units of seven) equaling 483 years, the death of Messiah would occur. After an indefinite period following the

death of the Messiah, the final seven years would culminate in the Second Coming of Christ. There is, then, an interval between the sixty-ninth and seventieth heptads. The Antichrist will head the Revived Roman Empire during the seventieth heptad of seven years.

Prayer for the holy mountain is prayer for the restoration of Israel back to the land from captivity. Notice that Daniel not only confessed the sin of the nation, but he confessed his personal sins.

PRINCIPLE: Frank confession places us into fellowship with the Lord.

APPLICATION: It is very difficult to admit that we are wrong. It is hard to say to another, I am to blame. This is true with our fellowship with God as well. David was a man after God's own heart because he confessed his adultery. He wrote two Psalms of confession after his sin (Psalms 32, 51). God restored him to fellowship after his confession. David learned to say, I violated you, God. It was my fault.

If we breach our fellowship with God, we will lose our joy. The only way back to joy is to make frank diagnosis and confession of our sin.

Daniel 9:21-23

Yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

And he informed me, and talked with me, and said, 'O Daniel, I have now come forth to give you skill to understand.

At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision...'

The angel Gabriel again came to Daniel (8:16) in order to give the answer to Daniel's prayer. Gabriel came in human appearance about the time of the evening offering (3:00 P.M.) There

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had been no evening offering since the destruction of Jerusalem and the temple in 586 B.C. Daniel's customary time of prayer brought memories to him of the smoke rising from the temple in the evening sacrifice. The sacrifice typified the One who would die for the sins of the world. Gabriel found Daniel in his God-centered approach to life.

Hebrews 9:13-14. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Gabriel's immediate concern was to give Daniel an understanding of this prophecy. The prophecy involved more than Israel's return to the land in Daniel's day; it referred also to the return of Israel at the Second Coming of Christ.

God revealed to Daniel the stewardship of the revelation of the seventy units because God loved him greatly. The purpose of Gabriel's coming to Daniel was to help him understand the vision of the seventy heptads (vv. 24-27).

Daniel was the object of God's love because he was a man of the Word and prayer. He based his prayer on the Word. He understood the principle of fellowship with God and how to get into fellowship by confession.

PRINCIPLE: Believers need a stated time of prayer to develop consistency in their walk with God.

APPLICATION: We all need a stated time of prayer and Bible study. We need discipline to walk with God. A regular habit of prayer will strengthen our spiritual life.

Business should not blunt our prayer life. Daniel held a high position in Babylon, yet he found time for prayer and Bible reading.

As Daniel's prayer focused on the character of God, so should our prayers do the same. God's

righteousness is His absolute integrity. He always conforms to His own attributes and character. He is faithful to His covenants (contracts) with His people. We should never ask God in prayer to renounce His righteousness, for the goal of intercessory prayer is God's glory. All prayer should redound to God's glory and His name.

Daniel 9:24

'Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.'

Daniel earlier read in Jeremiah about the seventy-year exile of Israel (9:2). Gabriel now reveals to Daniel Israel's future by the vision of the seventy sevens (9:24-27). Seventy weeks is literally seventy units of seven (seventy heptads, units of measure).

Verse 24 gives a comprehensive picture of the entire prophecy.

Verse 25 presents the first 69 sevens (483 years).

Verse 26 gives the events between the 69th and 70th sevens.

Verse 27 concludes with a description of the 70th seven (7 years).

The word weeks is misleading, for the Hebrew for weeks means literally sevens (heptads). These sevens represent years in this passage because Israel was aware of weeks as years (Leviticus 25:3, 4). They celebrated a Sabbath rest year after each six years of farming (Leviticus 25:1-7). Seven sevens of years (that is, 49 years) led to the Year of Jubilee (Leviticus 25:8-12). Those in the west think in terms of ten in measurement, whereas Jews thought in terms of seven.

This vision is one of the most important prophecies of the Bible. Seventy seven-years

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add up to 490 years. Jerusalem suffered under Gentile rulers for seventy years (v.2) during the years of Daniel. Jews (your people) and Jerusalem (your holy city) were to suffer under Gentiles for 490 years from the point of this prophecy. There is an intercalation in these 490 years; God interrupts these years. This prophecy has to do with Israel, not the church.

The word determined means to cut off. God will certainly cut off the seventy heptads at a predetermined time. God fixed this time so that it cannot be changed. The seventy sevens will end for Israel and Gentiles simultaneously at the Second Coming of Christ.

The seventy heptads (490 years) concern your people (Israel) and your holy city (Jerusalem), so this prophecy relates primarily to Jews. The prophecies of Daniel two, seven and eight relate to the Gentiles but this prophecy of Daniel nine relates principally to the Jews. This prophecy does not concern itself with world history or church history, but with the history of the Jews and Jerusalem – for your people and for your holy city.

Since Israel and Judah failed to follow the principle of letting farmland lie fallow once every seven years for 490 years, God forced them to make up for seventy Sabbaths (Leviticus 25:1-7; 26:34-35) by sending them into captivity. It would take 490 years to make up for seventy sabbatical years. That is why God established that the captivity to Neo-Babylonia last seventy years.

God gives six purposes for these 490 years. The first three have to do with the sin of Israel and the last three with the kingdom:

To finish the transgression – this will bring to end the rebellion and apostasy that sent Israel into captivity.

To make an end of sins – Israel as a nation will go back into fellowship with God after the divine discipline of captivity.

To make reconciliation for iniquity – restoration will bring expiation or covering of past sins through the Messiah.

To bring in everlasting righteousness – God will cause the restoration of Israel in the Millennium and will launch new norms where righteousness reigns.

To seal up vision and prophecy – God will seal this prophecy until the restoration at the Second Coming will fulfill God's covenant for Israel.

To anoint the Most Holy – God will restore the Messiah in the restored temple.

God will accomplish these six things in anticipation of the Millennial kingdom. These things summarize God's program to be true to His unconditional covenants such as the Abrahamic Covenant, the Davidic Covenant and the New Covenant.

God already fulfilled some of these purposes. God will complete His program for these six purposes when the 490 years run their course. This program involves:

delivering Jews from the Babylonian captivity, delivering them from sin at the Messiah's advent, and

complete deliverance from oppression at the Second Coming of Christ.

PRINCIPLE: God has a fixed prophetic plan for His people and this world.

APPLICATION: The prophecy of the seventy heptads indicates that Israel's kingdom did not come immediately in Daniel's day. The seventy heptads of the Times of the Gentiles must run their course. When this happens, God will establish Israel as His nation once again in the Millennial Kingdom. God is always true to His Word.

Daniel 9:25

Daniel 9:25 'Know therefore and understand, That from the going forth of the command To restore and build

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**Jerusalem Until Messiah the Prince,
There shall be seven weeks and sixty-two
weeks; The street shall be built again, and
the wall, Even in troublesome times.'**

The seventy sevens will begin with the command (decree) to restore and build Jerusalem. The Scripture records four decrees to rebuild Jerusalem by the Persians:

1. Cyrus' decree (to rebuild the temple) in 538 B.C. (2 Chronicles 36:22-23; Ezra 1:1-4; 5:13; 6:1-5).
2. Decree of Darius I (confirming Cyrus' decree) in 520 B.C. (Ezra 6:6-12).
3. Artaxerxes Longimanus' decree in 458 B.C. (Ezra 7:11-26).
4. Artaxerxes Longimanus' decree (authorizing Nehemiah to rebuild Jerusalem) in 445 B.C. (Nehemiah 2:1-8).

The first two decrees authorize the rebuilding of the temple whereas the last two authorize the Jews to rebuild the walls of Jerusalem. None of the prophecies in 2nd Chronicles or Ezra mentions the rebuilding of the city per se but only the rebuilding of the temple. The fourth decree by 445 B.C. is the decree of our verse. The beginning of the 490 years begins in 445 B.C. The Jews gained permission to rebuild the walls of Jerusalem with this decree about ninety years after the first captives returned to rebuild the temple.

Gabriel introduces Daniel to two immediately consecutive time periods. First, seven sevens (49 years) and then sixty-two sevens (434 years) – There shall be seven weeks and sixty-two weeks. The street and wall will be built in troublesome times. This occurred in the days of Nehemiah when the streets were covered with debris and the wall broken down. This time was a troublesome period.

The seven weeks and sixty-two weeks is 483 years. There will be 483 years until the Messiah the Prince is cut off. Jesus died on the cross 483 years later. 483 years brings us to the death of Christ.

This prophecy of seventy sevens does not end with the First Advent of Christ, but with the Second Advent and the establishing of the Millennial kingdom. Thus, Daniel divides the 490 years into three sections:

Seven (7) sevens (49 years) = this was the rebuilding of Jerusalem allowed by Artaxerxes (445-395 B.C.)

Sixty-two (62) sevens (434 years) = this is the period from the rebuilding of the walls of Jerusalem to the first coming of Christ

One (1) seven (7 years) = this is the seven years of tribulation

PRINCIPLE: God predetermined the payment for sin through Jesus' death on the cross before any human contingency.

APPLICATION: The Father delivered Jesus to death according to His foreknowledge and counsel.

Acts 2:23. Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death...

Jesus' death was voluntary. That made His death unique. He voluntarily laid down His life as a sacrifice for the sheep. Death did not overtake Him; He died willingly.

John 10:15-18. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

Therefore My Father loves Me, because I lay down My life that I may take it again.

No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.

God cut the Messiah off to die for the sins of the world.

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John 1:29. The next day John saw Jesus coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world!'

Daniel 9:26

Daniel 9:26 'And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.'

After the sixty-two weeks Messiah shall be cut off (434 years). This period extends to the presentation of the Messiah to Israel and concludes on the day of the Triumphal Entry. This is just before the Messiah was cut off in the crucifixion.

Zech 9:9. Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

The Messiah shall be cut off but not for Himself. Jesus was cut off by the crucifixion. Jesus came to pay for all personal sins on the cross.

The Messiah did not receive anything due Him at His first coming. He did not reign as King because He came unto His own [own things -- neuter] but His own [own people (Jews)–masculine] did not receive Him (John 1:11).

The first two sections of this prophecy run without interruption in time (7 sevens and 62 sevens). They total 483 years extending from 445 B.C. until the time of Christ.

The Messiah was not cut off in the 70th seven. He was cut off after the 7 and 62 sevens had finished, not after the 70th week. The implication is that there was an interlude or intercalation between the 69th and 70th sevens. The idea of cut off in the Hebrew is that of executing a death penalty on a criminal, implying the crucifixion. The crucifixion of Christ after the Triumphal Entry concluded the

69th seven dealing with Israel. Jesus then launched a new institution – the church (Matthew 16:18). During God's dealing with the church, He set aside Israel as His institution of dealing in the world between the 69th and 70th sevens (heptads).

The Jewish calendar calculates a month as 30 days and a year as 360 days. The lunar month has 30 days for every month including February (calculated by the time between two full moons). It is the time that elapses between successive new moons averaging 29 days, 12 hours and 44 minutes. The Jewish lunar year has 354 days (a solar year contains 365 days, 5 hours and 48 minutes, 45.5 seconds – the rotation of the earth around the sun). The Jewish calendar adjusts to the solar year by periodic introduction of leap years that contain an intercalary month ensuring that the major religious festivals fall in proper season. Today, we use the Gregorian calendar.

PRINCIPLE: Prophecy with integrity gives people, places, times and dates.

APPLICATION: The Bible is clearly prophetic in very specific ways. In contrast to false prophecy, biblical prophecy gives specifics of people, places, times and dates. This particular prophecy of the seventy sevens pinpoints the exact time when the Messiah came and died.

The prince who is to come is not the Messiah. The destruction of the city and the sanctuary occurred in A.D. 70 when the Roman general Titus destroyed Jerusalem. The people are Romans.

Titus carried out the initial destruction of Jerusalem in A.D. 70. Gabriel said, however, that war would continue until the end. Israel will suffer until the completion of the seventieth seven, that is, the Tribulation.

This verse in Daniel depicts the judgment that will come on the generation that rejects the Messiah, and anticipates the prince or the Antichrist to come who will destroy the city and the sanctuary, that is, Jerusalem and the Temple.

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PRINCIPLE: The prophecy of the dominance of Rome, first fulfilled under Titus, will be dually fulfilled in the coming Revived Roman Empire with her dictator, the Antichrist.

APPLICATION: The destruction of Jerusalem in A.D. 70 anticipates the Revived Roman Empire, and the prince is the dictator of the Revived Roman Empire. Titus anticipates the Antichrist. Titus did not make a covenant with the Jews (v.27). Titus did what the Antichrist will do. Jerusalem did not end with a flood in Titus' time. Jesus speaks of this in Matthew:

Matthew 24:15-22. Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains.

Let him who is on the housetop not go down to take anything out of his house.

And let him who is in the field not go back to get his clothes.

But woe to those who are pregnant and to those who are nursing babies in those days!

And pray that your flight may not be in winter or on the Sabbath.

For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

The Antichrist is the little horn of Daniel 7:8. This is the destruction of Jerusalem, to which Jesus referred in His ministry. When Israel's leaders attributed to Jesus' ministry the work of the devil (Mt 12:24), Jesus warned that this attribution was the unpardonable sin. He also warned that because of that sin, the Gentiles would destroy Jerusalem.

Matthew 12:31,32. Therefore I say to you, every sin and blasphemy will be forgiven

men, but the blasphemy against the Spirit will not be forgiven men.

Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.

Matthew 23:37-39. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

See! Your house is left to you desolate;

for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'

Luke 21:24. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

Daniel 9:27

'Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.'

This verse describes what will happen in the seventieth seven, the Tribulation period of seven years. God sets this seventieth seven off by itself because there is a gap or parenthesis between the sixty-ninth seven and the seventieth seven. That time is the period of the church, the time between the first coming of Christ and the Rapture (Ephesians 3:1-6).

When God finishes His dealings with the church, He brings the church to Himself in the first phase of Christ's coming, the Rapture. Then He returns to dealing with Israel as a

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nation. The purpose of the Tribulation is to get the attention of Israel to accept Jesus in His Second Coming. At the end of the seventieth seven God will establish Israel again as His chosen people on earth.

The antecedent of he is the prince who is to come in verse 26. It is not Titus because he did not make a contract with Israel. The Antichrist of the Revived Roman Empire will make that covenant with Israel. Therefore, the seventieth week (seventieth seven) does not follow upon the sixty-ninth week immediately. We see this kind of break in time between the Messiah's first and Second Coming (Isaiah 61:1-2).

The Antichrist will make a peace covenant with Israel for one week (seven years) guaranteeing Israel's safety in the land. Israel will sign this contract with the head of the Revived Roman Empire, the Antichrist. These seven years will begin immediately after the Rapture. The many refers to Israel (v. 24). The Antichrist will break this covenant in the middle of the week (at 3 ½ years). Daniel calls this period a time, times and half a time (7:25; 12:7; cf. Re 12:14). John calls it 1,260 days and 42 months in Revelation (11:3; 12:6 and 11:2; 13:5).

The words sacrifice and offerings refer to the Levitical system of worship. The wing of abominations refers to a wing of the temple particularly corrupted because of idolatry. Jewish sacrifices stop forty-two months before Messiah returns (12:11).

Summary of the vision of the seventy sevens: The city and the streets are rebuilt in the first period of seven sevens. The Messiah comes and is cut off in the second period of sixty-two sevens. An intercalation (parenthesis) occurs between the sixty-ninth and seventieth seven to allow for the church age. The seventieth seven is the Tribulation period. The world ruler makes a covenant with Israel at the beginning of the Tribulation but then breaks that covenant in the middle of the Tribulation (42 months) taking away Israel's sacrificial system and thus desecrating the temple.

The seventieth seven is a period of seven years (the Tribulation of seven years after the Rapture of the church). Unbelieving Jews will enter into alliance with the prince that shall come (v. 26, a political ruler who makes a covenant with Israel in the middle of the Tribulation of seven years). This will be an unholy alliance to the damage of Israel as a nation. The person who confirms the covenant will bring an end to sacrifice and offering. All bloody and non-bloody sacrifices will cease.

This end of sacrifices during the Tribulation is the abomination of desolation of which Jesus spoke (11:31; 12:11; Matthew 24:15-16, 21; Mark 13:14). Daniel 12:11 makes this a clear reference to future cessation of daily sacrifices, forty-two months before the Second Coming of Christ. What Antiochus Epiphanes did in a small way will become worldwide in the Tribulation under the world ruler (Re 13:4-7). He will be defeated at the Second Coming (Re 19 – cast into the Lake of Fire). This will be the terminus ad quem of the seventy sevens of Daniel. Daniel's prophecy of the seventy sevens extends from Nehemiah (445 B.C.) until the Second Coming.

Matt. 24:15-28. Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains.

Let him who is on the housetop not go down to take anything out of his house.

And let him who is in the field not go back to get his clothes.

But woe to those who are pregnant and to those who are nursing babies in those days!

And pray that your flight may not be in winter or on the Sabbath.

For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

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And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it.

For false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

See, I have told you beforehand.

Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it.

For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.

For wherever the carcass is, there the eagles will be gathered together.

PRINCIPLE: There is a major difference between Israel and the church in God's economy.

APPLICATION: No prophet in the Old Testament knew anything of the church. The Old Testament did not foretell the church. The promises to Israel do not apply to the church. The church is a new entity in the New Testament. God revealed the doctrine of the church to the apostle Paul.

Ephesians 3:1-7. For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

if indeed you have heard of the dispensation of the grace of God which was given to me for you,

how that by revelation He made known to me the mystery (as I have briefly written already,

by which, when you read, you may understand my knowledge in the mystery of Christ),

which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

1 Corinthians 10:32, 33. Give no offense, either to the Jews or to the Greeks (Gentile) or to the church of God,

just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.