

Bible Prophecy: Rise and Fall of Israel Daniel Chapter 9

When I first started this series of videos on YouTube, I thought as we got closer to the end, the videos would be fewer and farther apart, but just the opposite seems to be happening. Now I just finished a series on Daniel chapter number 4, and all the time I was working on it, our Lord was pushing me to do a series on Daniel chapter number 9. The revelation seemed to be coming, fast and furious.

Now the numerology of Daniel chapter number 9 is truly amazing, even though no one has understood it for more than 2500 years. Now as I said before, Daniel chapter number 4, Daniel chapter number 7 and Daniel chapter number 11, are all about the fall of Barack Obama in the United States, but Daniel chapter number 9 is completely different. Daniel chapter number 9 is about the fall of Israel.

Let's take a look at Daniel's amazing numerology in this particular chapter, and we'll look at verse number 1:

9:1 'In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans;

9:2 In the first year of his reign I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem.'

Now both of these verses begin with the exact same phrase. 'In the first year', and, 'In the first year'. Obviously, Daniel, in the very beginning of his chapter number 9, is showing that the first two verses are related. There can be no other explanation. That word 'year' for example is found nowhere else in the entire chapter. Now let's look at verse 3 and 4.

9:3 'And I set my face unto the Lord my God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

9:4 And I prayed unto the Lord my God and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments:'

So now again, verses number 3 and 4 form a pair. They are a separate set, and the phrase, 'Lord my God' is what delineates them as different from all the other verses. That particular phrase 'Lord my God' is not found anywhere else. Now in the next two verses, that is 5 and 6, Daniel also marks them off as a pair, only this time he uses six sets of words.

9:5 'We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from your precepts and from your judgments:

9:6 Neither have we hearkened unto your servants the prophets, which spoke in your name to our kings, our princes, and our fathers, and to the people of the land.'

Now although these two verses are marked differently than the previous two verses, they are still set apart by having six pairs in each verse, and Daniel does not follow this pattern anywhere else in chapter number 9.

Now the next two verses, that is 7 and 8, Daniel again marks off as a related pair, by using a single phrase that is not found anywhere else in chapter number 9.

9:7 'O Lord, righteousness belongs unto you, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whither they have driven them, because of their trespass that they have trespassed against you.

9:8 O Lord, to us belongs confusion of face to our kings, to our princes, and to our fathers, because we have sinned against you.'

Now will this amazing sequence continue and how long? Let's look at Daniel chapter number 9 verse 9 and 10.

9:9 'To the Lord our God belong mercies and forgiveness, though we have rebelled against him.

9:10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.'

Now the phrase 'Lord our God' is found in other verses in chapter number 9 as we'll see in a few minutes, but not immediately preceding verse number 9 or immediately following verse number 10, and in the following verses, that is 11 and 12, the distinguishing phrase is 'upon us'.

9:11 Yea, all Israel have transgressed your law, even by departing, but they might not obey your voice, therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

9:12 And he has confirmed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven has not been done as has been done upon Jerusalem.'

Now in the next five verses, that is, 13, 14, 15, 16 and 17, there are no pairs. The phrase 'upon us' which we found in verses 11 and 12 is repeated in 13 and 14, however that does not indicate they are a pair, because they are overridden by the much more powerful phrase 'Lord our God', which not only appears in 13 and 14, but also 15 and in 16 and 17 as a combination.

9:13 'As it is written in the law of Moses, all this evil has come upon us: yet made we not our prayer before the Lord our God that we might turn from our iniquities, and understand your truth.'

Now this phrase 'Lord our God' has been used before, and here it is used in five consecutive verses, thereby indicating that there are no pairs in these five verses. Verse 14:

9:14 'Therefore has the Lord watched upon the evil, and brought it upon us for the Lord our God is righteous in all his works which he does for we obeyed not his voice.

9:15 And now, O Lord our God who have brought your people forth out of the land of Egypt with a mighty hand, and have gotten you renown as at this day; we have sinned, we have done wickedly.

9:16 O Lord', now this phrase is continued in the next verse, 'according to all your righteousness I beseech you, 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 become a reproach to all that are about us.'

Now the second half of the phrase, 'O Lord our God' is found in verse 17.

9:17 'Now therefore, O Lord our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, for the Lord's sake.'

Now in verses number 18 and 19, Daniel resumes his paired sequences.

9:18 'O my God incline your ear, and hear; open your eyes, and behold our desolations, and the city which is called by your name: for we do not present our supplications before you for our righteousness, but for your own great mercies.

9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for your own sake, O my God: for your city and your people are called by your name.'

Now once again, that particular phrase, 'called by your name', is not found anywhere else in chapter number 9. Obviously Daniel is marking these two verses as related by using a phrase, common to both of them, that has not found anywhere else. Let's look at the next two verses:

9:20 'And while I was speaking, and praying, and confessing my sin in the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

9:21 Yea, while 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.'

So now once again, that phrase, 'while I was speaking' is unique to these two verses. Nowhere else is that phrase found in Daniel chapter number 9. We are beginning to see that this pattern is very impressive indeed, but what is the hidden meaning of all of Daniel's amazing numerology? Now I was not able to complete all the verses on this program, but I will in part number 2. As I said at the beginning of this program, chapter number 9 of Daniel, prophesies the downfall of the nation of Israel.